

THE SABBATH RECORDER

PLAINFIELD, N. J., MAY 13, 1907.

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The Sabbath Recorder.

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Editorial

Jesus as a Teacher.

Nothing exhibits the power of Jesus as a teacher more than the method of his appeal to men. Directness, simplicity and vigor crowd his words. He approached men without any assertion of power, or indication of his superiority; nevertheless, he exerted unlimited power. He addressed himself directly to the hearts of men. His first and last appeal was to conscience. He gave new meaning to the words, "Keep thy heart with all diligence for out of it life issues." Cleansing and redeeming human life by the incoming and indwelling of Divine life was the central thought in the teachings of Jesus. He taught men from their own standpoint, appealing to what they already knew, but he presented truth in new relations and in stronger light. He never discussed theories, never dealt with abstractions. He was not a metaphysician, because he pushed metaphysics to one side and dealt directly with plain truths. He uncovered men's souls and brought them into the clear light of what they already knew, into the immediate presence of God. He adjusted his teachings to all classes. Dealing with the argumentative Scribe, the self-righteous Pharisee or the believing Syro-Phoenician woman, he reached the heart of each with equal power. The scheming woman of Samaria could not hide herself from his words that sent her away repentant. He presented truth so kindly and plainly that the ignorant could understand, and so forcibly that the wise must discern its claims. The paramount purpose of his teaching was to bring new life from above into the hearts of those whom he taught. He did not argue with the honest but skeptical Nicodemus, but brought him face to face with an overpowering conception of birth from above. Speaking in medical terms, the teaching of Jesus was eminently

therapeutic. He was the healer of souls, through Divine life. Whatever he said, all that he did was directed toward soul healing. His own being was pervaded by Divine life which he struggled to impart to all those who came within the sound of his voice or the reach of his influence. He was a supreme teacher in fitting his words to the individuals whom he taught. The personal element was always prominent. The common people heard him gladly, and honest hearts yielded, quickly obedient. Those who would not yield were silenced, and went away sullen because they had been silenced. Jesus sought to awaken self-consciousness in men: to compel them to study themselves. A man never becomes truly self-conscious without beginning to sit in judgment on himself. This is the first step toward repentance and reform, toward faith and obedience. The teachings of Jesus concerning the presence and power of the Holy Spirit intensified this awakening of self-consciousness on the part of men. All that he said drew men into the immediate presence of God. This brought out their relation to God and truth more vividly than any form of argument could do. Jesus did not attempt to prove that men were sinful. He assumed that men were conscious of being sinful, that they knew what they ought to be and to do. Thus he led them into self-denunciation and self-judgment, thus awakening the desire for forgiveness. Under his teaching men were compelled to see themselves as they were. Jesus was most authoritative of teachers because he uncovered men's lives and presented authoritative truths so plainly. Those are wonderful words which say, "For he taught them as one having authority, and not as the scribes." Men who should pattern after Jesus as a teacher must first seek to be like him in character. The Words of Jesus were not more powerful than the words of other men, considered as words merely; but the self from whom the words came was highest authority. In his case as in all cases of highest authority, there is no need that authority be claimed or clamored for. Men

feel authority. They know its presence and yield to it because they must. Such was the great pattern teacher, healer, redeemer.

Armor-Clad.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace." Eph. 6:13-15. Beauty and strength unite to teach spiritual truth through the military similes in which Paul appealed to the Ephesians. To be thus armored means preparation for contest. It gives promise of victory. It fits one for battle. All that is best in life comes through struggling. If the various parts of the armor be analyzed and considered, the literary beauty of Paul's words is marvelous, but spiritual beauty and appropriateness are the supreme thoughts. He who is girt about with truth is protected from the temptations of an untruthful age. Surely in these days of deceit and falseness, such a girding is highest of blessings. The Grecian breastplate protected where deadly wounding was most likely to take place. Heart and lungs were covered from spear points and sword thrusts by such breastplates. He whose life is pure, whose name cannot be justly assailed, is secured by the breastplate of his righteousness. If the thought be carried to the higher judgment which God passes upon men, the figure is still more beautiful and forceful. The fact that one thus armored might stand secure and without fear is one of the first practical truths taught by the words of Paul. An unarmored man had no business in the ranks. To enter into conflict unarmored was to find death, certainly, quickly. It was as though Paul said to them and to us: "You have no right to enter life unarmed; you cannot expect to meet temptations safely without this Divine armor. You are worth nothing as a soldier of righteousness if you are unarmored. No one may enter battle with any hope of success who is not properly armored. Being thus armored you may stand in the ranks without fear." But standing is not the primary duty of a soldier. Forward movement, rapid movement, continued action are demands of battle. Hence the next

figure which presents one whose feet are shod, protected, and who may therefore go into battle safely. It is a curious combination in the fifteenth verse, that represents the feet of the soldier as shod with the gospel of "peace." What is the meaning of it? It means that our mission is to proclaim the gospel of peace in the presence of all opposition; to teach men how they may enter into peace with God. The gospel which Paul preached to the Ephesians was a new one to them. It cared little for the relations of man to man, and dealt primarily and continually with the relation which each individual life sustains toward God. The outcome of all his preaching was, "Be at peace with God."

A Protecting Shield.

The sixteenth verse brings out the most vigorous of all the similes. The Grecian shield was carried upon the left arm. The successful soldier learned to manipulate that shield so that it combined defense with attack, was at once a shield and a weapon. Fiery darts represent arrows. These came from enemies which the soldier could not reach with the sword, but against whom he must guard himself. Arrows might come from any direction—all directions. Sometimes they fell from above. Instantly the shield must cover the head, and guard the whole body. Faith is all enveloping. It is like the Divine Presence. Paul spoke of the shield as able "to quench" fiery darts. This simile comes from arrows or other missiles that carried "Greek fire," a combination unknown to us. These not only wounded men, but set fire to defences behind which they sought protection. Therefore the force and beauty of a shield that would not only ward off fiery darts, but quench them, put out the fire and render them harmless. The application of this thought to spiritual experiences reaches far beyond the limit of our space. It is enough to remember that real danger to the souls of men comes when untruth, impurity, falsehood—sin of any kind—is allowed entrance to the heart. Immediate results may not appear, but if entrance to the heart is gained, evil begins its work, and final ruin is not far away. This shield of faith keeps evil out of the heart. The seventeenth verse changes the simile again, presenting the "helmet of salvation," and arming the soldier with a sword. Up to this time there

has been nothing but protective armor, no simile which indicated the power of the soldier to attack his enemies. Now that he is girt about with truth, protected by the breastplate of righteousness, so shod that he may enter battle without fear of being disabled and unfitted for the conflict, furnished with a movable shield that has power both to ward off and to quench, Paul comes to the final simile of protection. This covers the head, saves it from wounding, protects the eyes, guards the throat, gives final finish to the armor. It is now time to arm the soldier. Hence the "sword of the Spirit" is put into his hands. In ancient warfare, as in modern, the skill of the swordsman is the highest demonstration of ability. It is at once personal protection and power to overcome the adversary. Rapidity of movement, accuracy of stroke, muscular strength, and complete co-ordination between arm and eye, enter into sword practice. No simile could be more beautiful than that which makes the Word of God the "sword of the Spirit." No man can be a swordsman in spiritual conflict who is not a Bible student. He must become familiar with the wondrous power of the Word. He must appreciate the endless ways in which the Bible conveys truth. He must find something of its deeper meaning—no man can find all of it. He must know its literary beauty and strength, its application to all phases of human life, to all human needs. Encased in such an armor as Paul describes and armed with such knowledge, one may go confidently into any conflict with evil or unrighteousness, without fear of wounding or of defeat.—No, we have not exhausted this beautiful armor of the Apostle. We have attempted to say something that will lead you to further analysis of it; but most of all to such seeking after God, as will give to you in all completeness this Divine armor, and skill in the use of this Divine sword.

Ordination at Conference.

Our readers will be interested in a bit of history which has general bearing at least upon the question of the General Conference and its relation to the ordination and commendation of ministers who are to represent the denomination. Various phases of that question came up almost as soon as Conference was organized. The growth of the denomination had brought

members and ministers to us from other denominations, as a consequence, of which there was a demand for some general statement concerning the faith and practices of Seventh-day Baptists. Mr. Bailey says that this was demanded, "as a safeguard against the introduction of error by those coming from other churches." A committee was appointed in 1831 to draft "An expose of the doctrinal views of the denomination and present the same to Conference." That committee did not complete its work in 1832. The committee did report in 1833, presenting "An expose of sentiments" which with some slight modifications now appears in the Seventh-day Baptist Handbook. On page 93 of his History, Mr. Bailey says:

"As another guard against error, the Conference of 1832 took action upon the reception of ministers into the Conference, and adopted the recommendation of the Committee on the State of Union, as follows: 'The committee would recommend that in all cases, (except where ministers are examined for ordination by the Presbytery at large,) that a committee be appointed by the Conference to examine their doctrinal views, etc., and report to this Conference.' These statements concerning the work of Conference in 1832 coincide with the opinion expressed in the Chicago Council of 1890. When the existence of the denomination found expression in the General Conference the natural law of self-protection and denominational integrity called for such action as appeared in 1832, and has appeared from time to time ever since. In the earlier history of the denomination, and within the memory of the writer, candidates for the ministry were often ordained by the General Conference, a formal or informal request for such ordination being sent up to the Conference by the church to which a given candidate might belong. The ordination of Rev. T. L. Gardiner, at DeRuyter, in 1874, is a case in point. On page 16 of the Minutes of that year appears the following: 'A communication from the Pawcatuck Church, requesting the ordination of T. L. Gardiner to the work of the gospel ministry, was presented, and referred to the Committee on Petitions.' On page 19, the report of that committee appears as follows: 'Your committee to whom was referred the request of the Pawcatuck

Church, would respectfully recommend, that the Conference thoroughly examine Brother T. L. Gardiner as to his views of Christian doctrine, and then, if thought advisable, the request be granted." Page 20 shows that Conference directed the Moderator in his official capacity to conduct the examination of T. L. Gardiner. The afternoon session was lengthened to complete the examination; it was well drawn out and full of interest. Page 26 of the minutes shows that the Committee on religious exercises, acting for the Conference, arranged for the ordination of Mr. Gardiner as follows:

"Ordination sermon by A. H. Lewis, this evening at 7 1/2 o'clock, in this house.

"Consecrating prayer, by James Bailey.

"Charge to candidate, by G. E. Tomlinson.

"Hand of fellowship by T. R. Williams."

These facts are presented by the RECORDER, to contribute general information concerning what Conference has done in such cases. It will be seen by the foregoing, that in 1874, upon the request of the Pawcatuck Church, General Conference, in its official capacity, conducted the examination and ordained Mr. Gardiner as part of its regular program. While these facts have no direct bearing upon the proposition to ordain certain young men at the next Conference, they show that Conference at that time did assume all the responsibilities in the case, upon the request of the church to which Mr. Gardiner belonged.

History, a Gold Mine.

Three days since, the writer had the pleasure of conversation with President Davis of Alfred University, at which time the President expressed his delight in historic studies. He spoke in glowing terms of the impulse such study gives toward larger views, higher living, practical conclusions and valuable suggestions for the present day. The words of President Davis found quick response in the heart of the editor. If what follows in these editorials is not interesting to you, charge it all to the account of President Davis, even though he is not directly responsible for it. He certainly is responsible for awakening a strain of thought that finds expression in what we are about to write. You ought to read these editorials for the sake of President Davis, as well as for your own benefit.

The scientific study of history has scarcely begun. It is less than a century since the "philosophy" of history was reorganized in a practical way in the discussion of the history of Christianity; nor was it much earlier, if any, that men began to treat the political history of the world on scientific principles and in view of its deeper philosophy. Even at this time few men outside the circle of specialists appreciate the true nature and value of historical study. Most men seem to think that history is a catalogue of transitory events that have little or no logical relation to each other and which "happen" without adequate cause. On the contrary, the real student of history knows that nothing ever happens. There is no chance work in the world's history. The common superficial conceptions of history are sadly misleading. He who fails to consider the various periods of Christian history each in its own light is sure to stumble into many errors. However variant periods of Christian history may appear, it is really an organic whole. Variation is due to the times and places, the modifying influence of which must always be taken into account before a just conception of specific events in history as a whole can be attained. The student of history needs to transfer himself to each period in the line of development, which he seeks to investigate. He must enter into the motives of men who lived and acted at that period. He must take a large view of each period and must include all periods down to the present before coming to final conclusions. It is most important that the student understand how the men of a given time were related to the questions of that time. It may be a better comparison to say that the competent historian is like one who climbs a mountain carrying a strong glass through which he may see the whole field, and in every direction. Anything less than this will make an unjust critic and an unsafe guide.

Personal Elements.

A still more difficult task is demanded of the true historian. He must take into account the personal prepossessions with which he comes to the study of history. Men generally approach history with more or less fixed opinions concerning what has been and in many instances those opinions are woefully inaccurate. Superficial pre-

possessions rather than accurate knowledge form the stock in trade with which men are likely to begin investigation. This is especially true in religious matters. Men study the past in the light of their present beliefs and immediate surroundings. Consciously or unconsciously, they begin examination with conclusions already made or with tendencies of thought that soon culminate in conclusions. In this way they beg the question before examining it. A few years since an earnest Christian man, talking with the writer, insisted that Christianity at its beginning was in all respects essentially in accord with his personal faith and with the practices of the denomination to which he belonged. The facts were that his denomination had just celebrated its one hundredth anniversary in America, and was the youngest of denominational groups known as Protestants. Nevertheless, he said with great earnestness, "I know that the Apostles were essentially—(naming his own denomination.) He had no conception whatever of the wide differences that separated him from the New Testament church and Apostolic times. Another error is likely to assail the investigator, in that men unconsciously define words, interpret ceremonies and symbols according to present definitions and standards without inquiring what definitions such words carried centuries before the present time. Suggestions and warning like the above must guide the student of history before he can find the real good it contains. There is an historical and religious latitude and longitude that the investigator must recognize through all the voyage of investigation. The captain of an ocean steamer must take "observations" frequently, even though the run between New York and Liverpool be familiar. The historian must not do less.

The Opinion of a Master.

The ablest and most noted investigator of the gold mine of history, by way of original investigation, is Professor Adolph Harnack, of Berlin, Germany. Professor Hatch, of England, was his peer among English-speaking investigators. The writer was consulting with Prof. Harnack one day at his home, having just gone to Berlin from London. As the conversation proceeded, Harnack said, "Did you see Hatch

while in London?" and reaching across the table, he took up a book saying, in his expressive English, "It has happened to Hatch's book what does not often happen; it is in German." Harnack had translated the "Influence of Greek Thought on Christianity." That translation was a tribute to Hatch's masterful work. When the writer returned from Berlin to London, Hatch was ill, and a few weeks later he passed from the study of history among men to the deeper knowledge of history in the presence of God. I have told of this that you might be the more interested in the following quotation from "Hibbert Lectures" by Dr. Hatch, delivered in 1888," page 2 ff.

"We take with us in our travels in the past the underlying conception of religion as a personal bond between God and the individual soul. We cannot believe that there is any virtue in an act of worship in which the conscience has no place. We can understand, however much we may deplore such persecutions of those of the sixteenth century, because they ultimately rest upon the same conception; men were so profoundly convinced of the truth of their own personal beliefs as to deem it of supreme importance that other men should hold those beliefs also. But we find it difficult to understand why, in the second century of our era, a great emperor who was also a great philosopher, should have deliberately persecuted Christianity. The difficulty arises from our overlooking the entirely different aspect under which religion presented itself to the Roman mind. It was a matter which lay, not between the soul and God, but between the individual and the State. Conscience had no place in it. Worship was an ancestral usage which the State sanctioned and enforced. It was one of the ordinary duties of life. The neglect of it, and still more the disavowal of it, was a crime. An emperor might pity the offender for his obstinacy, but he must necessarily either compel him to obey, or punish him for disobedience. It is not until we have thus realized the fact that the study of history requires as diligent and as constant an exercise of the mental powers as any of the physical sciences, and until we have made what may be called the "personal equation," disentangling ourselves as far as we can from the theories which we have inherited or formed, and recognizing

the existence of under-currents of thought in past ages widely different from those which inflow our own, that we shall be likely to investigate with success the great problems that lie before us. I lay stress upon these points because the interest of the subject tends to obscure its difficulties. Literature is full of fancy sketches of early Christianity; they are written, for the most part, by enthusiasts whose imagination soars by an easy flight to the mountain tops which the historian can only reach by a long and rugged road; they are read for the most part by those who give them only the attention which they would give to a shilling hand-book, or to an article in a review. I have no desire, and I am sure that you have no desire to add one more to such fancy sketches. The time has come for a precise study. The materials for such study are available. The method of such study is determined by canons which have been established in analogous fields of research. The difficulties of such a study come almost entirely from ourselves, and it is a duty to begin by recognizing them."

Theological Puzzle.

Good men who are not familiar with theological discussions are often puzzled as to how far they ought to pay attention to those differences of opinion that appear among theologians. Fully developed theologians are likely to be not only argumentative, but to place great importance upon theological opinions. Those who are not theologians note these differences and wonder how important it may be for them to enter into the consideration of such opinions or attempt to settle them. It is safe to say that all opinions touching fundamental truths and duties have place and value. On the other hand, theological opinions, like everything else in human experience, are in a state of flux, waiting the influence of new discoveries, of larger and more nearly accurate interpretations of the Bible, and science, and human experiences. In general, therefore, it is wise that theologians and those who are not theologians act upon the idea that it is safe to wait and that it is not possible to settle many great questions, absolutely, at any point in the progress of human thought. One may well conclude that the position he occupies concerning unsettled questions has no great

importance beyond the bearing of those questions on his individual character, his actions and duties. The real test of opinions and theories is the effect they produce when wrought into human life. That was Christ's standard. It is an universal test that we may safely apply. The question which every man should keep at the front is, "What truths concern my life, my relations to God, my duty to Him and to my fellowmen?" That is the practical question and everything else should be made subservient to it. What the lawyers call "a reasonable doubt" may well be laid aside in the light of personal duty, always giving apparent truth the "benefit of the doubt." It is safe to determine that one will let those truths rule in his life and actions which are evidently in keeping with the will of God and his own highest good. Having decided to do this, he may safely leave the field of theological speculations, with its mysteries unexplored without fear of offending God or of impairing his own salvation. It is well to remember the words of Christ: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He who obeys God has entered the path of enlightenment and will find it true that "unto the upright there ariseth light in the darkness." God does not require us to solve the mysteries of His kingdom, nor of the future life. He does require us to walk humbly and obediently in His presence; and it is safe to say that these are the highest and most important duties.

Editorial News Notes.

On the evening of May 6, came the sad and startling report that Dr. John Watson, (Ian Maclaren) died that forenoon, from blood poisoning resulting from tonsillitis. We gave notice of the Doctor's illness a week or two since. This news will be a personal grief to thousands of people in the United States who have never seen Dr. Watson, but who have entered into warm friendship with him through his books. Dr. Watson was in this country upon a lecture tour. He went to Mt. Pleasant, Iowa, April 25, to lecture before the students of Iowa Wesleyan University. Being taken ill with tonsillitis he was obliged to cancel that engagement. The course of the disease

was unfavorable. An abscess formed under the right ear, pus was absorbed and serious symptoms of blood poisoning developed rapidly. Death was sudden, being hastened by a weak heart. Fortunately Dr. Watson's wife was with him. She had been absent from the sick room only fifteen minutes and returned to find that her husband had gone.

The Rev. John Watson, more widely known by his pen name, "Ian Maclaren," was born in Manningtree, Essex, England, on November 3, 1850. He was, however, of Highland blood, his father having been born at Braemar, while his mother, who was a Maclaren, came from Loch Fay and spoke the Gaelic tongue, as did his parental grandfather. The elder Watson was a collector of inland revenue, and his duties, which had taken him to Manningtree, later led him to London. He returned to Scotland, however, in time to have his son prepared for Edinburgh University at the Stirling and Perth grammar schools. The young man obtained his Master of Arts degree at the university and studied afterward at New College, Edinburgh, and at Tubingen, Germany.

Mr. Watson was licensed to preach in 1874, and became assistant at Barclay Free Church, Edinburgh. He was ordained in 1875, and was successfully minister at Logiealmond, Perthshire, at Free St. Matthew's, Glasgow, and in 1880 was called to Sefton Park Presbyterian Church, Liverpool, where he was pastor until 1905. He received the degree of Doctor of Divinity from St. Andrew's University and from Yale.

Dr. Watson's success as a writer of fiction came to him suddenly and without previous literary effort, when he was about forty-four years old. Dr. Robertson Nicoll, editor of *The British Weekly*, heard Dr. Watson give a talk on Scottish life and urged him to write some sketches on the same subject. After a good deal of correspondence between the pastor and the editor the little stories that were afterward gathered together in "Beside the Bonnie Brier Bush," began to appear in *The British Weekly* and at once attracted notice. On their publication in a separate volume, in 1894, the book had a large sale in England and America, and was followed by "The Days of Auld Lang Syne," (1895), "Kate Carnegie and Those Ministers" (1896), "A Doctor of the Old School" (1897), "Afterwards, and Other

Stories" (1898), "Rabbie Saunderson" (1898), "Young Barbarians" (1901) and "His Majesty Baby" (1902). All these volumes were written over the author's pseudonym.

Logiealmond, the little clachan under the shadow of the Grampian Hills, which was the author's first ministerial charge, is the Drumtochty of his stories; but he always declared that the characters were original creations, and not portraits of individuals. His personal observations in this little parish were helped by his early experiences on the Perthshire farm of an uncle, where he came in daily contact with much the same types of people.

Dr. Watson's success as "Ian Maclaren" caused him to turn his attention to writing of a more serious purpose, and over his own name he wrote, "The Upper Room" (1895), "The Mind of the Master" (1896), "The Cure of Souls" his Yale lectures on "Practical Theology" (1896), "The Potter's Wheel" (1897), "Companions of the Sorrowful Way" (1898), "Church Folks" (1900), "The Life of the Master" (1901), "The Homely Virtues" (1903), and "The Inspiration of Faith" (1905).

Dr. Watson's theology, as expressed in his books, proved to be of a liberality that gave rise to no little criticism by the stricter members of his communion, both in Great Britain and America, and in 1897 charges of heresy against him were presented to the synod in London, but were dismissed by that body, which three years later further vindicated him by appointing him its moderator.

Sorrow and honor from many thousand hearts and homes in the United States will bring their tribute to the memory of Dr. Watson, scarcely less great than his own native land will award him. Our libraries will be richer than ever through the presence of his books as the years go by. Dr. Watson was author, brother, friend, to the whole English-speaking world.

The great exposition at Jamestown was opened, in form, May 1. That it was not opened in detail makes its history accord with the history of similar enterprises, most of which are "opened" long before they are "ready." There was quite a naval parade, but the preparation of the grounds, the machinery, and many other important features were by no means complete. The one

good thing connected with the affair was the speech of President Roosevelt. It is well that the first permanent settlement of English-speaking people in North America should be kept in memory. For that reason the Jamestown Exposition is a good one. It is said by some that the part which Jamestown acted in developing the settlement of the new world has been underestimated. If that be so, it will be fortunate if the present Exposition presents facts that will bring to full view the merits of the Jamestown enterprise. Jamestown was a strategic point and its occupation by the English probably blocked the extension of Spanish interests on the new continent, and, it may be, set in motion those influences which gave birth to the United States and an English-speaking nation. The President's speech on that occasion did not traverse new fields, but he did make clear his attitude toward the great questions that are now agitating the public mind. The most important features of his address appeared in what he said concerning the essential elements of greatness and permanency that enter into our national life. He has often spoken upon those themes, but never more wisely than he did at Jamestown.

The *New York Times* for Sunday, May 5, published an interview by one of its representatives, with Secretary Taft. The Secretary is now practically, if not formally, announced as a candidate for the presidency at the next election. It is also understood that he is the choice of President Roosevelt. Under those circumstances, the interview reported by the *Times* has double interest. It presents a breadth of view on the part of Secretary Taft, touching the higher and most important interests of the nation which makes his opinions worthy of careful consideration. What he said concerning young men of leisure, wealth and culture and the higher interests of the nation, ought to be widely repeated. He urged, and that very justly, that such young men are under highest obligation to give their time, energy and ability, officially or unofficially, as the case may be, to the advancement of national interests. His criticism of the haste, waste and craze of present years, in business matters, is both timely and wise. Whether immediate results will be attained in lessening the tremendous pace at which we have been going, or not, there are hopeful signs of saner opinions and wiser methods, which

promise better things, and we hope, in the near future. Secretary Taft's words on that point were wise indeed. Taken all in all, the words of the Secretary, reported by the *Times*, will give him a high place in the estimation of the thoughtful friends of the nation.

A new enterprise connected with the transportation of kerosene oil has been reported during the last week. The steamer Lucas, sailed from Philadelphia for London, having a Standard Oil barge in tow. The steamer carries 1,500,000 gallons of oil, the barge, 2,000,000 gallons. The value of the two cargoes is \$120,000.

For the past two weeks it has seemed that new revolutions, marked by bitterness and murder, were about to break out in different parts of Russia, and that the Douma was soon to be dissolved. Latest reports indicate a little improvement in the situation, although it is evident that everything is "seriously strained," and that any unfortunate occurrence, even of minor importance, may precipitate further revolution. In the meantime the famine in Russia is growing in extent. Thoughtful men throughout the world will sympathize deeply with Russia, and most of all with the few who are striving to secure better results for the people, since it is evident that the interests of the common people, the peasantry, are of greatest moment at this time. Those interests surpass ordinary political questions, and are notably greater than are the interests of either political party, so far as the national government is concerned.

Both Massachusetts and Connecticut are deeply interested in the matter of Sunday sports, including baseball, golf, etc. While pending legislation is not completed in either state, the prospects indicate a great letting down of legal standards which now have nominal existence.

It is reported that wireless telegraph stations are to be opened at several points in Switzerland. This is to overcome the disadvantages of communication by wires which is so easily interrupted by heavy snow falls in the mountain regions. Should this experiment be as successful as it promises, wireless stations will be likely to supersede the ordinary methods, in many similar localities.

During the last few days, the affairs of the government of the state of New York have been carried to high pitch in the Legislature at Albany. A sort of test question has been made between the Senate and Governor Hughes. Governor Hughes has sought radical reforms, particularly in the matter of insurance scandals. His plans culminated in an effort to remove Kelsey, an insurance commissioner. After a sharp struggle, and by a narrow margin, Mr. Hughes's plans were defeated and Mr. Kelsey holds his place. The people of the state are heartily in sympathy with Governor Hughes. The politicians are fighting him. It is evident that the "end is not yet."

Many practical problems press upon the attention of electrical engineers. There is constant demand for carrying great currents of electricity long distances. To carry such deathful currents safely and successfully has been a great problem, from the first. Much has been gained in this direction and much must yet be attained, if that unknown, wondrous force is made as available as the times demand for lighting, heating and motor purposes. While the field of electrical engineering is being crowded with men who enter it for purely business purposes, scientific investigation concerning electricity has scarcely reached its infancy.

The first of May showed about the usual amount of rioting and disturbance among the "labor parties" in the city of Paris. Twenty or thirty persons were badly injured; a large number of arrests were made. The French people have a chronic way of welcoming springtime by May-day riots.

The American Medical Association held a session in Chicago, a few days since, when a report was presented which recognized the serious difficulties that have surrounded medical education and medical practice in this country and elsewhere. It is well known that in France, England and Germany, physicians and surgeons are compelled to prepare themselves much more thoroughly for their work than medical students are likely to do in this country. The report presented in Chicago dwelt upon the lack of proper preliminary education of those studying medicine. Dr. W. T. Means, chairman of Justice Council of the Association of American Medical Colleges is quoted as saying:

"The average man qualified as a medical practitioner is deficient in knowledge of bacteriology, chemistry, physiology and anatomy. I doubt if he could make a laboratory test for typhoid fever. I have written to twenty-five state boards, and I find that 58 per cent. of the men who fail at their final examination, pass on a second examination a few weeks after. In the few days intervening where do they get their knowledge? They do not get it. They are simply crammed with answers to those questions which are asked on the first examination, and answer them like parrots." It should be said in justice to the better class of physicians, which class happily is being added to each year, that men of higher grade seek adequate training, although not compelled to do so by national legislation. Good medical students now spend a number of years more in preparation than the very best used to do.

A new treaty between the United States and Santo Domingo was ratified by the Dominican Congress on May 3. That treaty had its birth in local revolutions in Domingo. It is not so important as treaties with greater powers, although it is desirable that amicable relations should exist between all the smaller powers, and the United States.

Men frequently laugh at the Weather Bureau and its prophecies. Facts indicate that the work of the Government in that direction is of untold value to farmers and to mariners. The Weather Bureau is in constant connection with other parts of the world, especially with Russia, Siberia, and almost every country in Europe, and with the Azores, Bermudas, West Indies, Central America and South America. The business interests of the country would suffer if the Weather Bureau were less active, while as an educative influence, its value can scarcely be estimated.

A very sad case of suicide occurred on the 4th of May. Ernest W. Huffcutt, Dean of Cornell Law School and legal adviser of Governor Hughes, of New York, shot himself while on board the steamer Morse, between Albany and New York City. Temporary insanity, resulting from excessive overwork, was the cause. Letters left by him indicate that his death was carefully planned and quietly executed.

Sugar consumption in the United States in the fiscal year which ends with the month of June will probably exceed that of any earlier year in the history of the country. At least the quantity of sugar brought into the country in the nine months of the fiscal year for which figures are available is larger than in the corresponding period of any earlier year, and the estimated quantity of sugar produced in the United States in 1906 is larger than that of any earlier year. The total quantity of sugar brought into the country in the nine months ending with March, 1907, is 3,692 million pounds, speaking in round terms, while the quantity brought in during the first nine months of the high record year, 1903, was 3,606 million pounds. The quantity of sugar produced in the United States in 1906 is, according to the best estimates at present available, 1,304 million pounds.

An unusual activity among the manufacturers of the United States is indicated by the record which they are making in the importation of foreign materials for use in their industries. The figure of the Bureau of Statistics of the Department of Commerce and Labor covering three-quarters of the fiscal year which ends with next month, show a more rapid growth in importation of manufacturers' materials than that of any other class of imports, and indicate that the total value of manufacturers' materials imported during the full fiscal year 1907, will exceed by far that of any earlier year. In the nine months ending with March of the present year, crude materials imported for use in manufacturing show an increase of 51 million dollars, against an increase of but '8 millions in the corresponding months of the preceding year, while the group of "manufacturers for further use in manufacturing" shows an increase of 44 million dollars, against an increase of but 30 millions in the corresponding months of the preceding year. During the same period, foodstuffs imported show an increase of but 16 million dollars, and finished manufactures an increase of but 40 millions over the corresponding months of 1906.

The measure of success is the degree in which men make themselves valuable to others.—*A. E. Dunning.*

"The highest rewards lie not so much in royal conditions as in regal character."

Sunday Laws in Massachusetts.

The Legislature of Massachusetts is still in session. The probable outcome of its work on Sunday laws is stated as follows, by the *Boston Post*, of May 2, 1907.

SUNDAY LAWS.

"It is expected that the draft of a new Sunday law will be reported in the Legislature in a few days. The committee having this matter in hand has already permitted the publication of statements regarding its supposed scope and much of its detail which may be accepted as authoritative although not formally announced as such. From these indications it is reasonable to infer that the measure will be found to be liberal in its spirit and will offer an improvement upon existing conditions.

"It is very desirable that an advance shall be made in this direction. Few of our people want a "continental Sunday" in Massachusetts. Were there no law at all on the subject, inherited traditions and ideas of conduct inculcated by education would serve to restrain excess. There is no imminent danger of setting up in New England the rule of indecorum and license on that day.

"But in the endeavor to bring the Sunday law into closer harmony with the liberal spirit which marks the present age, the danger is that too great attention shall be paid to the details of conduct where only the broadest principles should control. Recent changes in the law have been concerned with petty matters. Discrimination has been made in the sale of articles such as fruit, cigars, tobacco, confectionery; in the leasing of boats, carriages, automobiles; in forms of outdoor exercise, as sailing, rowing, fishing; in public entertainments, as concerts of so-called sacred music. And these distinctions have been made in a manner so illogical as to encourage people to disregard them.

"In amending the law to conform to public opinion and to command respect in general practice, this fault should be avoided. It is an impossibility to fix by statutory schedule the things lawful to be done, the articles to be sold, the acts to be permitted, giving to each its definite name and place. Customs and habits and needs change from time to time, and so do the means of their decorous gratification.

"A Sunday law that shall serve the purpose for which such laws are intended, that

shall be capable of enforcement and shall not become a dead letter through public indifference or neglect, must be such as shall establish broad lines for the regulation of conduct, leaving the petty details to adjust themselves."

The *Boston Advertiser*, May 1, 1907, speaking of the new bill that is likely to take the place of the present law of Massachusetts has the following:

WHAT THE SUNDAY BILL WOULD PERMIT.

"Sunday 'shows' by local license.

"Sale of Kosher meat and household provisions.

"Sale of fruit by victuallers.

"Sale of ice cream and candy by news-dealers.

"Transportation of baggage, scenery and musical instruments.

"Transportation and delivery of ice cream.

"Photographing, fishing and clamming.

"The committee on legal affairs have drafted a new Sunday law, which will be reported in a few days. The committee are practically unanimous in favor of a more liberal Sunday, and it is said that the republican organization, believing that to be the popular side of the question, will push the law through, the democrats, of course, being in favor of such legislation, with the exception of a few from the country.

"Almost the only matter of importance on which the committee is said to be divided is the Sunday 'show.' A minority are in favor of leaving the law as it is, but the majority favor going back to the former custom of leaving it to local authorities in every case. The sentiment against all varieties of Sunday-'shows' manifest in the recess committee seems to have disappeared."

The *Mail*, of Lowell, Mass., reports the annual meeting of the "Andover Conference of Congregational Churches held in that city, April 30, 1907. The Conference entertains a protest against any pending legislation that may tend to the deterioration of our Sabbath observance laws." The *Mail* reports action on the resolution, in the following words.

"The evening session was opened at 7.30 o'clock. The nomination for scribe was acted upon, and the committee reported its resolution protesting against any amendment of the statutes that would increase

the present tendencies toward Sabbath day desecration.

"Rev. F. R. Shipman was opposed to the resolution, saying he would be willing to vote for it if it merely expressed the opposition of the conference to demoralizing occupations on Sunday, leaving every one free to decide what is a demoralizing occupation.

"Mr. Shaw of Ballardville defended the resolution.

"On being put to a vote, the resolution was adopted almost unanimously."

The *News*, of Fall River, Mass., April 29, 1907, makes full report of a sermon of Rev. Dr. Swift of that city. Among other things said by the Doctor are these:

"The State has a duty in protecting Sunday. Law cannot compel any man to be religious; but it must protect from disturbance the man who wants to worship. It may not even compel a man to do nothing; but it must protect the man who wants the day for rest. Sunday has become a civil institution, and the law must protect it from those things which tend to lessen its value as a rest-day. Any given law shall express legitimate duty of the State to control, and should be worded in such a way that its meaning is plain and its provisions easily enforced.

"The matter of recreations and amusements is more perplexing than that of work. The State is very much limited as to its right to say what a man shall do or not do for recreation on Sunday, as long as his recreation is a quiet, personal matter; yet there are two distinctions that are very readily seen: first, the law must draw the line between recreations which are private and those other forms which have a public character with the probability of disturbance, and, thus, of peril to the day. The law may not prohibit the use of automobiles, but may prohibit the holding of automobile shows and races; may not interfere with the quiet game of golf, but may interfere with the tournament or baseball game. Second, the law may well put emphasis on the requirement that the commercial element shall be absent from all permitted recreations. The proposed law on sports and recreations distinctly insists that those only are allowed for which no admission is charged."

These items concerning opinions that are current in Massachusetts and elsewhere

show that the whole question of Sunday legislation needs to be reconsidered as to its basis. The original basis of all Sunday laws was religious. That they cannot be continued on that basis is evident. A new logical and consistent basis has not been adopted. When it is found it will be essentially as follows:

"Be it enacted That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed."

Future legislation must be for permissive rest, not compulsory idleness, or the entire system now known as Sunday legislation will gradually disappear.

Practice Versus Theology.

A number of years ago there appeared in the *Congregationalist* an article entitled "The Deacon's Week," written by Rose Terry Cooke. It told of a pastor who at the opening of the annual "Week of Prayer" asked his people to practice on the successive days of that week what the themes announced for prayer might require of them. It was a very pertinent and telling presentation of the difference between theories about life and action in life. When the congregation came to report, at the close of the week, one person was chosen to present his experience, in the hearing of the rest. That person is known in the story as Deacon Emmons. A part of Deacon Emmons's report concerning what he had done is given herewith. The truths set forth so quaintly find application in all our lives, even outside stated "weeks of prayer."

"Well, brethren," he said, "I dono why I shouldn't tell it. I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it come. Monday, I looked about me to begin with. I am amazing fond of coffee, and it ain't good for me, the doctor says it ain't; but dear me, it does set a man up good, cold mornings, to have a cup of hot, sweet, tasty drink, and I haven't had the grit to refuse! I knew it made me what folks call nervous and I call cross before night come; and I knew it fetched on spells of low spirits when our folks

couldn't get a word out of me—not a good one out of me, any way; so I thought I'd try on that to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before; but I feel sure they can stop if they try, for I've stopped, and I'm a-goin' to stay stopped.

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you might say. Our folks always had it three times a day, and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and unreliable as a weather-cock. An' Doctor Drake says there won't nothing help me but to diet. I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come acrost that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kep' clean and pleasant, like the church; and nobody can be clean nor pleasant that has dyspepsy. But, come to pie, I felt as though I couldn't! and, lo ye, I didn't! I eet a piece right against my conscience; facin' what I knew I ought to do, I went and done what I ought not to do. I tell ye my conscience made music of me consider'ble, and I said then I wouldn't never sneer at a drinkin' man no more when he slipped up. I'd feel for him and help him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before.

"I started out next day to look up my Bible-class. They haven't really tended up to Sunday-school as they ought to, along back, but I was busy, here and there, and there didn't seem to be a real chance to get to it. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that I felt fair ashamed. Seemed as though I heered the Lord for the first time sayin', 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me.' Then another man's old mother says to me before he could come from the shed, says she, 'He's been a sayin' that if folks

practiced what they preached you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill-hands. I'm awful glad you come.' Brethring, *so was I!* I tell you that day's work done me good. I got a poor opinion of Josiah Emmons, now I tell ye, but I learned more about the Lord's wisdom than a month o' Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes's earnest face. The deacon had forgotten all external issues in coming so close to the heart of things; but the smile passed as he said:

"Brother Emmons, do you remember what the Master said, 'If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself?'"

"Well, it's *so*," answered the deacon, "it's so right along. Why, I never thought so much of my Bible-class nor took no sech int'rest in 'em as I do today—not since I begun to teach. I b'lieve they'll come more reg'lar now, too.

"Now come fellowship-day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant towards everybody; so I went around seein' folks that was neighbors, and 'twas easy; but when I come home at noon spell, Philury says, says she, 'Square Tucker's black bull is into th' orchard, a-taring round, and he's knocked two lengths o' fence down flat!' Well, the old Adam riz up then, you'd better b'lieve. That black bull has been a-breakin' into my lots ever sence we got in th' aftermath, and it's Square Tucker's fence, and he won't make it bull-strong as he'd oughter, and that orchard was a-young one jest comin' to bear, and all the new wood crisp and cracklin's with frost. You'd better b'live I didn't have much feller-feelin' with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship meetin' day, a'n't it, Deacon?' I'd ruther he'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons come around like a man an' a Christian right

there. He asked me to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him today than I ever done before. I was one that wouldn't say I'd practice with the rest of ye. I thought 'twas everlastin' nonsense. I'd ruther go to forty-nine prayer-meetin's than work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind today. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."

Amos Tucker sat down and buried his grizzled head in his rough hands.

"Bless the Lord—" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, Brother Emmons," said the minister.

"Well, when next day come I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd opened my mouth to give him Jesse, when it come over me suddin that this was the day of prayer for the family relation. I thought I wouldn't say nothin'. I jest fetched in the kindlin's myself, and when the fire burnt up good I called wife.

"Dear me!" says she. 'I've got such a headache, 'Siah, but I'll come in a minnit.' I didn't mind that, for women are always havin' aches, and I was jest a-goin' to say so, when I remembered the tex' about not bein' bitter against 'em, so I says, 'Philury, you lay abed. I expect Emmy and me can get the vittles today.' I declare, she turned over and give me sech a look; why, it struck right in. There was my wife, that had worked hard for an' waited on me twenty-odd year, 'most scart because I spoke kind of feelin' to her. I went out and fetched in the pail o' water she'd always drawn herself, and then I milked the cow. When I come in Philury was up fryin' the potatoes, and the tears a-shinin' on her white face. She didn't say nothin', she's kinder still, but she hadn't no need to. I felt a leetle meaner'n I did the day before. But 'twan't nothin' to my condition when I was goin', towards night, down the sullar stairs for some apples, so's the children could have a roast, I heered Joe up in the kitchen say to Emmy, 'I do b'live, Em, pa's goin' to die.' 'Why, Josiar Emmons, how

you talk! 'Well, I do; he's so everlastin' pleasant an' goodnatured I can't but think he's struck with death.'

"I tell ye, brethren, I set right down on them sullar stairs and cried. I *did*, reely. Seemed as though the Lord had turned and looked at me jest as He did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up jest as the twig is bent the tree's inclined, ye know, but I hadn't never thought that they'd got right and reason to expect I'd do my part as well as they their'n. Seemed as though I was findin' out more about Josiah Emmons's shortcomin's than was real agreeable.

"Come around Friday I got back to the store. I'd kind o' left it to the boys the early part of the week, and things was a little cuterin', but I did have sense not to tear round and use sharp words so much as common. I began to think 'twas gettin' easy to practice for five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece, all done off with roses in' things, but there was a fault in the weavin'—every now and then a thin streak. She didn't notice it, but she was pleased with the figures on't, and said she'd take the whole piece. Well, jest as I was wrappin' of it up, what Mr. Parkes here said about tryin' to act jest as the Lord would in our place, come acrost me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I a door-keeper in the tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all of a sweat. 'Mis' Herrick,' says I, 'I don't b'lieve you've looked real close at this goods; 'tain't thorough wove,' says I. So she didn't take it; but what fetched me was to think how many times I'd done sech mean, onreliable little things to turn a penny, and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a-trippin' of myself up all day jest in the ordinary business, and I was a peg lower down when night come than I was Thursday. I'd ruther, as far as the hard work is concerned, lay a mile of four-foot stone wall than undertake to do a man's livin' Christian duty for twelve workin' hours; and the heft of that is, it's because I ain't used to it and I ought to be.

"So this mornin' came around, and I felt a mite more cherk. 'Twas missionary mornin', and seemed as if 'twas a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket and knocked to her door. Says I, 'Good mornin', ma'am,' and then I stopped. Words seemed to hang, somehow. I didn't want to pop right out that I'd come over to try'n convert her folks. I hemmed and swallowed a little, and fin'ly I said, says I, 'We don't see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't!' ses she, as quick as a wink. 'I stay to home and mind my business.'

"'Well, we should like to hev you come along with us and do ye good,' says I, sort of conciliatin'.

"'Look a here, Deacon!' she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim he drinks and swears, and Malviny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-comin' here today for, I'd like to know and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I darn please, for all you. Now get out o' this!' Why, she come at me with a broomstick. There wasn't no need on't; what she said was enough. I *hadn't* never asked her nor her'n to so much as think of goodness before. Then I went to another place jest like that—I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I don't wonder. I'd never lifted a hand to serve nor save 'em before in all these years. I'd said consider'ble about the heathen in foreign parts, and give some little for to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear Him say, 'These ought ye to have done, and not have left the other undone.' I couldn't face another soul today, brethren. I come home, and here I be. I've been searched through and through and found wantin'. God be merciful to me a sinner!'

He dropped into his seat, and bowed his head; and many another bent, too. It was plain that the deacon's experience was

not the only one among the brethren. Mr. Payson arose, and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed His voice.

A Wedding Anniversary.

May 2, 1907, being the fortieth anniversary of the marriage of Granderson and Elizabeth Davis, their children made them a happy surprise by gathering at the Old Home on Flint Run, West Virginia, in commemoration of the event. Those present were Mrs. Zura Thomas, of Ohio; Mr. and Mrs. Isaac Huston and son of Sedalia; Mr. and Mrs. Columbus Davis and family of Doak; Mr. and Mrs. A. L. Sutton and family of Sedalia; Mr. Harry Moore, wife and child; Mrs. Callie Brooks and son of Clarksburg; Mr. and Mrs. Chesey Davis and family of Numan; Mr. and Mrs. Alexander Randolph and family of Salem; Prof. L. L. Sadler, wife and daughter, of Mt. Clare; Mr. John Randolph of Salem; Mrs. Sadler; Mr. Darwin M. Davis, state manager of Virginia for the Chicago Crayon Co.; Mr. and Mrs. Lewis Davis, and family, recently from Chokio, Minn.

The surprise was arranged by Miss Amanda Davis, the only daughter at home. So skillfully were the arrangements made that the "old folks" did not dream of such a thing until the party, numbering forty-four in all, drove into the door-yard; but, by the happy and pleasant greetings of the father and mother, it was evident that they were well pleased. They received many beautiful presents, all of silver. Shortly after their arrival, the ladies took possession of the kitchen and dining room, and at about one-thirty o'clock, two tables were loaded down with good things for a feast such as only our West Virginia housewives are capable of preparing.

After spending a pleasant day in "talking over by-gone days," and just before separating, the company assembled in a group in front of the Old Home, for a photograph representing four generations.

D. M. D.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Self is the only prison
That can bind the soul;
Love is the only angel
Who can bid the gates unroll
And when he comes to call thee,
Arise and follow fast;
His way may lie through darkness,
But it leads to light at last.

—Henry Van Dyke.

Living, Thinking.

MRS. J. H. BABCOCK.

"The Christian religion is a living, vital principle, not to be taken off and put on again as we do our clothing, but resembles *life* which remains with us constantly, whether sleeping or waking."

We accept the truth of the statement, and believe that through the exercise of this vital principle, great things may be done for the uplifting of humanity, and the advancement of Christ's kingdom in the world. But we are liable to become discouraged when our plans fall short of fulfillment because we forget the importance of the use of little things.

This old proverb should comfort us, "Great stones without small make a very bad wall."

In an old Hindoo story, Ammi says to his son, "Bring me a fruit of that tree and break it open. What is there?" The son said, "Some small seeds." "Break one of them and what do you see?" "Nothing, my lord." "My child," said Ammi, "where you see nothing, there dwells a mighty tree." It may almost be questioned whether anything can be truly called small. We need to consecrate the common acts of our lives, "Whatever ye do, do it heartily as to the Lord," keeping close watch over ourselves in the small details of every-day life. Perhaps we need to analyze our own motives more closely, to become better acquainted with our own ideas, hopes and fears, to learn for ourselves whether we are personally in a "semi-comatose" condition spiritually, or whether we are living, and hence thinking Christians. Helps to learn these

lessons occur in many, and often unexpected ways.

A few days ago, a bright little lad of ten years was in the back yard learning to catch high ball. With great earnestness of purpose, and nothing daunted by repeated failures, he kept trying and trying until at last the ball came straight into his eager hands. As the one who was watching (and learning, too) called out "good!" the little fellow stopped long enough to say, with much animation, "Well, I ought to do it well, for I am the *catcher* of a team." Thank you, little man, for the lesson. It is evident that you are very much alive, and, too, that you are thinking, not alone of the pleasure of the moment, but of the good work you mean to do for your team, and you hoped to win the approval of your captain, and you seemed glad to bear the responsibility your position imposes upon you.

The excuse "there are so many difficulties in my way" we often hear pleaded, and "another can do so much better than I." Possibly, rather, most likely, but learn to "catch high ball." Sing the old song, "There's a work for me, and a work for you Something for each of us now to do," and when we are in doubt as to what we ought to do, let us ask ourselves, "What shall we wish on the morrow that we had done today?" And when the Spirit prompts to some good work, let us not allow the enemy of all good to persuade us that some other time will do as well.

"To say well is good, but to do well is better;
Do well is the spirit, and say well the letter."

With full appreciation of the good work the women of our societies have done, and are doing in many ways, the question is still before us whether all is being done that might be, that *should* be done to help promote the various interests that demand our attention.

The prayer calendars met with good sales. Have they helped *your* society in any way? What do you think of the Missionary Program? Have you used it? The Sabbath Program will soon be ready for use. Then there are the mite boxes, "Mother's Memorial Dollar," "Her Wedding Ring" (Sabbath tract) Gospel seals, etc., all of them means toward an end, and there is *always* the wider circulation of THE SABBATH RE-

CORDER and our other publications to work for, and because our cause is so great we need the more earnestly to make use of all the small opportunities for its promotion that are ours.

Our page "Woman's Work" is open for the expression of thought along all important lines of *work*.

What is to be the especial effort of the coming year?

Milton, Wis.

"Suffer and be Strong."

ANNIE L. HOLBERTON.

When flowers that decked life's happy morn
Have withered ere the noon is past,
When hopes so brilliant in their dawn
Are shattered by the early blast,
The sad refrain, "It might have been,"
Can never to the brave belong;
He who life's bitter past could win
Must learn to "suffer and be strong."

Strong to resist temptations wiles,
With noble aim and purpose true,
With heart unmoved by flattery's smiles,
The right defend and dare to do.
Shunning the errors of the past,
Firm to withstand, nor yield to wrong;
The cross will win life's crown at last:
Fear not to "suffer and be strong."

Not Alone For Myself.

"I live not alone for myself," said a beautiful flower one fair morning as it lifted to the sun its crest sparkling with dew drops. "I live not alone for myself. Mortals come and gaze on me, and breathe my fragrance, and go away better than they came, for I minister to their conceptions of the beautiful. I gave to the bee his honey, and to the insect his food; I help to clothe the earth in beauty."

"I live not alone for myself," said a wide-spread tree; "I give a happy home to a hundred living beings; I grant support to the living tendrils of the vine; I absorb the noxious vapors of the air, I spread a welcome shadow for man and beast; and I, too, help to make earth beautiful."

"I live not to myself," said a laughing mountain streamlet. "I know that my tribute to the ocean is small, but still I am hastening to carry it there. And I try to do all the good I can on my way. The tree and flower love my banks, for I give them

life and nourishment; and even the grass, which feels my influence, has a greener hue. The minnows find life and happiness in my waters, though I glide onward only a silver thread; and animals seek my brink to assuage their thirst and enjoy the shadow of the trees which I nourish. I live not alone for myself."

"I live not alone for myself," said a bright-hued bird, as he soared upward into the air. "My songs are a blessing to man. I have seen the poor man sad and despondent, as he went home from his daily work, for he knew not how to obtain food for his little ones. Then I tuned one of my sweetest lays for his ear, and he looked upward, saying: 'Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet my heavenly Father feedeth them. Am I not better than they?' and the look of gloom changed to one of cheerfulness and hope. I live not wholly for myself."

"I live not alone for myself," should be the language of every thinking, reflecting mind. It is language of duty, guiding to the only paths of happiness on earth, and preparing the souls for unalloyed bliss throughout "the measureless enduring of eternity."
—*Christian Mirror*.

Prayer.

"Our heavenly Father, we need thee every hour. We are dependent upon thee for life and from thee comes our very breath; may we be more conscious of this dependence and cherish it in faith and fellowship. Temptations beset us and cunningly seek to allure and entrap us, and only thy grace can shield and strengthen us; help us to keep on the whole armor of God and resist the devil until he flees from us. Toil presses upon us as a heavy burden and discouragements fret and weary us until we are ready to lose heart; do thou sustain and inspire us so that we shall be strong and patient to bear the burden and fight the battle to the end. May we never think of life as a hard yoke which unkind fate has imposed upon us, but may we know that it is thy good gift which contains eternal blessedness. Help us to grow in the grace of Christ, to know his heart and have his Spirit, and then we shall be rich and strong and shall rejoice in hope of the glory of God. And this we ask in Jesus's name. Amen."—*The Missionary Helper*.

"Go to your room as to a shrine; take no book with you, no humblest task—simply sit still, or kneel down, and explore your heart. Celebrate the sacrament of silence; it will bring with it on the hands of viewless priests, a meat that the world knows not of, and it will make audible to you the still, small voice of God, that speaks to us only when we are very still. One such hour, rightly used, will teach you more of God and truth and duty than all the sages can."

Report of Woman's Board.

The Woman's Board met at the home of Mrs. J. B. Morton, Milton, Wis., May 2, 1907, at 2 P. M.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Boss, Mrs. Van Horn, Mrs. West, Mrs. Babcock.

Mrs. Clarke read Galatians, sixth chapter. Mrs. Platts offered prayer.

The minutes of the last meeting were read.

The Treasurer's report for April was read and adopted.

Mrs. Van Horn reported that Mrs. Cortez Clawson, of Salem, W. Va., will accept the invitation to give the address of the Woman's Hour at Conference.

Plans for music for hour were outlined.

A letter from Potter's Hill, R. I., inclosed \$1.20 for sale of calendars.

Motion carried that the Sabbath program be printed, for the present, in the RECORDER, instead of in leaflet form.

Voted that the Woman's Board coincides with the president of Conference, and with the Program Committee in their decision as to the holding of ordination services during Conference.

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

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

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

China Christmas Box.

As inquiries are beginning to be made pertaining to the Christmas box to be sent to our missionaries in China, early the coming fall, it is thought best to re-publish the following list of articles which have heretofore proved useful:

Strong unbleached muslin, remnants of wool goods, strong unbleached cotton flannel, black dress braid, pretty calico, cotton and linen thread No. 30, etc., toweling,

handkerchiefs, knitting cotton and knitting needles, blankets, pieced covers for quilts, pieces of cotton, muslin and flannel for patches, scraps of muslin and calico for patch-work, scraps of clean unfaded silk and ribbon, also larger pieces of plain satin or silk that can be embroidered and used for covering of sofa pillows, wools and yarns of all kinds for knitting and chocting, and crochet hooks, flower catalogues, Christmas cards, papers or pamphlets from which pictures may be cut, scrap books, blank books, pictures, lead pencils, jack knives, tooth brushes, soaps of all kinds, absorbent cotton and small fine sponges.

Contributions of money will be needed to meet the necessary expenses of boxing and shipping the goods to leave New York.

In selecting pictures, care should be taken not to send any with nude or partly nude figures, or with male and female figures in the same picture.

If you have any preference as to who shall have the articles you send, please mark them plainly.

Send goods to Mrs. Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

They can be sent any time *not later than June 30th.*

It is important that the expressage or freight be *prepaid* on all goods sent to the committee.

MRS. C. C. CHIPMAN,
MRS. STEPHEN BABCOCK,
Committee.

The Gathering Place.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.

It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.

And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Browning.

What Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate of friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-mashed floor with his boots, and makes the husband mindful of the scraper and doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Helpful Thoughts.*

God's Standard of Giving.

What is God's standard of giving? This grave matter should be looked at solely in the searching light of the will and word of God. We have come to accept methods—and, still worse, notions, of giving, which begin in an issue with the universal Owner. We count what we have our own, not his, and think of ourselves as owners and proprietors, not stewards and trustees. We satisfy ourselves with setting aside the Lord's portion, and consider ourselves entitled to determine what that portion is, and treat the rest as our own, to do as we will. Hence come avaricious hoarding and self-indulgent spending, which are supposed to be legitimate; and hence comes that tardy atonement of "munificent bequests," of which Shaftsbury was wont to speak with such contempt, as though there could be any real munificence in giving away what one cannot longer use or even keep. Rightly viewed, it is questionable whether there be even such things as "munificent donations," since a "debtor," a "trustee," a "steward"—which are God's own terms for his human creatures—cannot make a donation, but can only discharge a debt, fulfill a trust, execute a commission.—*A. T. Pierson, D. D.*

Seventh-day Baptist Convocation.

Aug. 13-20, 1907.

The Executive Committee of the Convocation offer the following programme for suggestions and criticisms of all readers of the RECORDER, and the further study of those who have kindly consented to undertake the parts which the Committee have assigned them. Besides the usual devotional features of such programmes, the Committee have aimed at three main features: First, one hour in the forenoon, on successive days, is to be given to the treatment of a single topic under the instruction, or leadership of one man; Second, for another hour, on successive days the Committee have arranged for the continuous presentation of one general subject, under two or three sub-topics, daily, each sub-topic by a different person; and Third, for each evening there is provided a more formal paper, address, or sermon, or other exercise, for the greater part related to the main thought of the programme.

It will be seen from the outline here presented, that some of the topics have not yet been fully settled upon, and that a few of those whose names we herewith publish are more or less in doubt about being able to take the part assigned. We cannot urge too strongly that all such doubt be removed with all possible speed.

TUESDAY EVENING.

Opening Services.
Welcome by the Pastor.
Responses.
President's Address.

WEDNESDAY MORNING.

9.00 Devotional Services, E. D. Van Horn.
9.30 Bible Study—The Hexateuch,
William C. Whitford.
10.30 The Kingdom of Heaven:
1. At hand, W. D. Burdick.
2. The nature of, Geo. W. Hills.
3. Conditions of Membership, E. A. Witter.
11.30 A Quiet Hour, A. G. Crofoot.

WEDNESDAY EVENING.

7.30 Devotional Services, Dr. A. C. Davis.
8.00 Paper, "Jesus the Son of Man, the Son of God," A. E. Main.

THURSDAY MORNING.

9.30 Devotional Services, H. L. Cottrell.
9.30 Bible Study—The Hexateuch,
William C. Whitford.
10.30 The Kingdom of Heaven, Its Relations,
1. To Civil Government, Geo. H. Utter.

2. To Social and Political Reforms,
O. D. Sherman.

11.30 A Quiet Hour.

THURSDAY EVENING.

7.30 Devotional Services, H. Eugene Davis.
8.00 Address, "Jesus and the Labor Question,"
Chas. B. Clarke.

FRIDAY MORNING.

9.00 Devotional Services, Mr. Okey Davis.
9.30 Bible Study—The Hexateuch,
William C. Whitford.

10.30 The Kingdom of Heaven, The Law of Service,

1. To every man according to his need,
C. S. Sayre.
2. From every man according to his ability,
S. R. Wheeler.

11.30 A Quiet Hour, Emma Cartwright (?).

SABBATH EVENING.

General Prayer and Testimony Meeting,
E. B. Saunders.

SABBATH MORNING.

9.45 Prayer Service.
10.30 Convocation Sermon, "The Spiritual Ministry of Seventh-day Baptists,"
T. L. Gardiner.

SABBATH AFTERNOON.

Sabbath School, Walter L. Greene.

EVENING AFTER SABBATH.

The Use of Music in Worship,
A. E. Whitford (?).

SUNDAY MORNING.

9.00 Devotional Services, S. H. Babcock.
9.30 Class Work, L. C. Randolph.
10.30 The Kingdom of Heaven, Provisions for Worship,
1. The Sabbath, I. L. Cottrell.
2. Access to God by the Blood of Jesus,
R. B. Tolbert.
11.30 A Quiet Hour, E. E. Sutton.

SUNDAY EVENING.

7.30 A Song Service, L. H. Springer (?).
8.00 Address, Jesus The Prince of Peace,
L. C. Randolph.

MONDAY MORNING.

9.00 Devotional Service, H. N. Jordan.
9.30 Class Work, L. C. Randolph.
10.30 The Kingdom of Heaven, The measure of Values,

1. The Value of Service, Parable of the Talents, A. J. C. Bond.
2. Money Values, The Widow's Mite,
M. H. Van Horn.
3. Quality Values, Matt. 12:12,
M. G. Stillman.

11.30 A Quiet Hour, G. P. Kenyon.

MONDAY EVENING.

- 7.30 Praise Service, (—?).
- 8.00 Discussion, "What Seventh Day Baptists Stand For,"
 - 1. A Saving Gospel, Geo. W. Burdick.
 - 2. An Unmutilated Bible, T. J. Van Horn.
 - 3. An Unchanged Sabbath, A. H. Lewis.

TUESDAY MORNING.

- 9.00 Devotional Services, Wilburt Davis.
- 9.30 Class Work, L. C. Randolph.
- 10.30 The Kingdom of Heaven, Provision for its Propaganda,
 - 1. Personal Witness, or Experience, J. T. Davis.
 - 2. Christian Living, Geo. W. Lewis.
 - 3. Christian Missions, J. W. Crofoot.
- 11.30 A Quiet Hour, D. C. Lippincott.

TUESDAY EVENING.

- 7.30 Praise Service, J. G. Burdick.
 - 8.00 The Kingdom of Heaven, Its Consummation:
 - 1. In this World, A. E. Webster.
 - 2. In the Life to come, D. B. Coon.
- L. A. PLATTS, *President.*

Education Society.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., May 5, 1907.

Present at meeting: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. Wm. C. Whitford, Pres. Boothe C. Davis, Prof. S. W. Maxson, Rev. J. B. Clarke, Prof. A. B. Kenyon and E. E. Hamilton.

In the absence of the Secretary, E. E. Hamilton was elected secretary pro tem.

The meeting was called to order by Pres. E. M. Tomlinson, and was opened with prayer by Rev. J. B. Clarke.

Treasurer Kenyon presented his quarterly report, which was approved.

It was voted that the Treasurer be instructed to pay \$450.00 to the Theological Seminary, and \$200.00 to Alfred University for use of General Fund.

It was voted that the Treasurer be requested to eliminate from future reports old endowment notes of 1856-57, amounting to \$10,944.43, considered worthless or of doubtful value.

A circular communication from Frank L. Greene, Corresponding Secretary of the General Conference, requesting the opinion of the society on the proposal for holding biennial sessions of the Conference and of

the Associations, was presented. After discussion, it was *Resolved*: That we do not approve of the suggestion for changing the meetings of the General Conference to biennial sessions.

It was also, *Resolved*: That it is the opinion of this Board that if a change in the time and method of conducting the Associations be thought advisable, the Associations should either be omitted or changed into local meetings, adapted to the peculiar needs and conditions of the churches uniting in such meetings.

Also, *Resolved*: That it is the sense of this Board that the place of holding the annual meetings of Conference should be determined from a denominational point of view, rather than from Associational rotation.

Voted that we ask Prof. Wm. C. Whitford to represent the Society at the meetings of the Eastern and Central Associations, and Prof. Whitford and Pres. Clawson, of Salem, at the South Eastern Association.

Voted that Dean A. E. Main and Pres. Boothe C. Davis be asked to represent the Society as delegates at the Western Association, and that Dean Main and Pres. Daland, of Milton, be delegates to the North Western Association.

Adjourned.

E. E. HAMILTON, *Secy. Pro Tem.*

TREASURER'S REPORT.

Third Quarter—52d Year—February 1 to May 1, 1907.

I.—Revenue and Expenditure.

DR.

Balance on hand February 1 1907:		
Seminary Fund	\$771 39	
General Fund	516 60	\$1,287 99
Interest on Bonds and Mortgages:		
Alfred University	270 00	
W. C. Belcher Land Mortgage Company	6 00	
Farmer's Loan And Trust Company	12 50	
Japanese Bonds	65 74	354 24
Interest on Note:		
Alfred University	28 00	
Interest on Theological Endowment Notes:		
C. B. Hull	5 00	
D. E. Titsworth	2 00	
E. Adelbert Witter	4 00	11 50
Contributions for Theological		

Seminary:

(a) From S. D. B. Memorial Fund	100 00	
(b) From Churches:		
First Alfred, N. Y.	\$21 75	
Farnam, Neb.	\$4 60	
Milton, Wis.	10 00	
Milton Jct., for Mabel West	3 00	
Pawcatuck, (Westerly, R. I.)	56 57	
Plainfield, N. J.	80 48	
Riverside, Cal.	1 25	
Waterford, Conn.	5 25	182 90
		282 90
Total.....	\$1,964 63	

CR.

Alfred Theological Seminary:

For Books	\$ 50 00	
For Maintenance	650 00	700 00
Alfred University, General Fund		475 00
American Sabbath Tract Society:		
Balance of Proportion of Year Book		68 00
Salary of Treasurer		25 00
Balance on hand May 1, 1907:		
Seminary Fund	483 85	
General Fund	212 78	696 63
Total.....	\$1,964 63	

II.—Principal.

DR.

Balance February 1, 1907	\$ 1 19	
Payment on Bond and Mortgage	1,000 00	
Payment on Theological Endowment Note:		
D. E. Titsworth	10 00	
Overdraft	13 91	
Total	\$1,025 10	

CR.

Invested in Japanese Bonds	915 10	
Invested in Stock:		
Alfred Mutual Loan Association	110 00	
Total	\$1,025 10	

III.—Condition of Endowment.

(a) Productive:

Bonds and Mortgages ...	\$36,471 80	
* Stock	2,772 54	
Notes Receivable	2,000 00	
Theological Endowment Notes	4,689 00	
		\$45,933 34

Less Overdraft	13 91	\$45,919 43
(b) Non-productive:		
Old Endowment Notes ...	10,944 43	
Notes Receivable	175 00	
Theological Endowment Notes	2,000 00	
Theological Pledges	237 50	11,556 93

Total

Respectfully submitted,

A. B. KENYON, *Treasurer.*

Alfred, N. Y., May 1, 1907.

Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE,

E. E. HAMILTON,

Auditors.

Memorial Board Meeting.

The third quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Board was held Sunday, April 14, '07, in the parlors of the Church, at 10 A. M., President Henry M. Maxson in the chair.

Present: Henry M. Maxson, Joseph A. Hubbard, J. D. Spicer, Wm. M. Stillman, Stephen Babcock, C. C. Chipman, O. S. Rogers, W. C. Hubbard.

Ex-officio, W. H. Crandall, Treas. Alfred University, Asa F. Randolph, accountant. Visitors, Moses H. Van Horn, Financial Agent Salem (W. Va.) College, and C. Layton Ford.

Absent, David E. Titsworth.

Minutes of last meeting read. Communications were received from Dean A. E. Main making a statement regarding each Theological Student, and enclosing receipts of \$46 from each of the eight students in the Seminary; from Thomas Zinn, Farina, Ill., Executor Est. Hannah Colgrove, re-settlement of that estate. The Secretary was instructed to write Mr. Zinn, asking for a copy of the last will of Hannah Colgrove, deceased, and that his request will be acted upon at the next meeting of the Board.

The Treasurer read the Finance Committee's report showing changes in investments and securities since last meeting. Report adopted.

The list of persons in arrears in interest was smaller than for many months.

The report of the Treasurer, J. A. Hubbard, showing a balance on hand of \$5,290.83, and having been duly audited, was ordered placed on file, and the Treasurer instructed to pay the various bene-

ficiaries the amounts due them.
 It was voted to send Dean A. E. Main \$160 for financial aid to students in the Theological Seminary, to be distributed by him as his judgment dictates and to be accounted for by him to the Board. The sum of \$20 each was also voted to Henry N. Jordan, New Market, N. J., and Peter Takema, Haarlem, Holland, students in the ministry.

The income from the Discretionary Fund was distributed as follows: \$100 to the Seventh-day Baptist Education Society, for use of Alfred Theological Seminary, and \$385.04 to Salem (W. Va.) College, of the amount sent to Salem, \$150 per income received by Treasurer since his account was closed March 30, '07.

The following are the amounts sent the various beneficiaries:

TO ALFRED UNIVERSITY	
Alfred University	\$ 5 84
Chair of Physics	236 30
Chair of Greek Language	36 44
Chair Church History	53 05
50 per cent. Bi-Centennial fund	15 91
Charles Potter fund	158 65
35 per cent. G. H. Babcock bequest	981 48
Plainfield Chair Theology	161 16
	<hr/>
	\$1,648 83

American Sabbath Tract Society	\$ 12 45
50 per cent. D. C. Burdick bequest	58 85
15 per cent. G. H. Babcock bequest	420 64
	<hr/>
	\$491 94

SEVENTH DAY BAPTIST EDUCATION SOCIETY.	
From Discretionary fund for Theological Seminary	\$100 00

TO MILTON COLLEGE.	
Milton College Funds	\$190 42
50 per cent. Bi-Centennial fund	15 91
25 per cent. G. H. Babcock bequest	701 05
	<hr/>
	\$907 38

SEVENTH DAY BAPTIST MISSIONARY SOCIETY.	
Missionary funds	\$ 38 61
50 per cent. D. C. Burdick bequest	58 85
Sarah P. Potter bequest	24 03
	<hr/>
	\$121 49

DEAN A. E. MAIN.	
8 men \$20 each	\$160 00

TO SALEM COLLEGE.	
Discretionary fund	\$385 04

G. S. Greenman bequest	23 97
	<hr/>
	\$409 01

STUDENTS IN THE MINISTRY.	
H. N. Jordan	\$20 00
Peter Takema	\$20 00

Meeting adjourned.
 WILLIAM C. HUBBARD,
Secretary.

Sabbath School Institute.

The Sabbath School Institute held in Milton Junction Seventh-day Baptist church April 13 and 14, was a rare treat to all in attendance. Besides the three addresses given by the Field Secretary, on "The Teacher and Teaching," "Value of Organization," and "The Child We Teach," all of which were full of practical suggestions, papers and addresses were given by members of the school, on: "Why Have a Teachers Meeting, and How to Conduct It," by O. G. Crandall; "How to Get Home Study of the Lessons," Mrs. Dollie B. Maxson; "How to Get Substitute Teachers," Mrs. A. B. West; "How to Secure Adult Attendance," R. T. Burdick; "Music in the Sabbath School," C. H. Crandall; "How to Secure Conversions in the Sabbath School," Prof. A. B. West.

Excellent papers were also given by Mrs. J. H. Babcock, of Milton, on "The Home Department," and by Mrs. Walter Greene on "The Primary Department." All agree that such work as is being conducted by the Field Secretary is of great importance and should be continued if funds can be secured. We look for a great remodeling of our own school as a result of this Institute.

G. W. LEWIS.
 Milton Junction, Wis,
 April 28, 1907.

Correction.

EDITOR SABBATH RECORDER:—

Please make the following correction. In the Home News from Boulder, April 22, p. 314, instead of "Had not returned when he returned," should read, "Had not returned when he retired." "The saloons would have to go farther away" should read "the saloons would have to go faster."

F. O. B.
 April 29, 1907.

Young People's Work

Junior Work.

Since my election to the office of denominational superintendent of Junior work, I have received a large number of letters of which the following is a sample:

"Would you tell me what you use for the lessons in your Junior society? We use those given in the *Endeavor World*, but find them too hard to get anything out of for Juniors.

"I am a new teacher and find it to be a very difficult matter to hold the attention and interest of the class with no more to get help from than what we find in that paper.

"If we have anything in our denomination which will help, I do not know of it.

"We have a large, wide-awake society, and I feel that we need instruction along this line. We have a splendid superintendent, but she feels as I do about the matter. If you have any suggestions, we shall be pleased to have them.

"Sincerely yours,"

I wonder if some one who has solved the problems, which the writer of the letter given above is struggling with, will not give us the benefit of his experience.

It may be it will interest Junior workers throughout our denomination, to know how we out here in the west conduct our society. I have the secretary's book before me and will give two of the programs as I find them there.

Report for April 7, 1906. Singing—(five numbers were sung); Suggestions by the Superintendent; Prayer service led by Charlie Thorngate; Bible verses repeated; Study by classes; Class No. 1, 9th chapter of Acts; No. 2, Questions; No. 3, 2nd chapter of John; No. 4, The Lord's prayer; No. 5, Daniel; No. 6, Rehoboam; No. 7, Joseph; No. 8, "Beautiful Joe."

March 30, 1907, the opening exercises were in charge of class No. 6, Mrs. Jennie Bee, teacher, and the following program was rendered: Singing (3 numbers); Scripture lesson, Lena Pierce; Song by three girls; Recitation, Eva Johnson; Bible questions, Lillie Green; Recitation, Laura

Pierce; Duet, Lottie Green and Lena Pierce; Bible characters, Pansy Larkin and Leah Van Horn; Recitation, Isabella Brown; Singing; Study by classes; No. 1, No class; No. 2, Daniel; No. 3, Matthew; No. 4, 20th chapter of Genesis; No. 5, Joshua; No. 6, Places of the Bible; No. 7, Story; No. 8, Disciples; No. 9, Birds.

I have selected these two dates at random as they are a fair sample of the methods we use in our opening exercises and in the class work. The hour is divided into three periods, opening, class work and closing. Usually about half an hour is used in the opening exercises, twenty-five minutes in class work, and five minutes in closing. The superintendent has charge of the opening exercises half the time, alternating with the classes or with individuals. Each teacher selects the topic for her class and is responsible for the interest in the study of the lesson assigned. No work is assigned any class or individual for opening exercise of special work. The superintendent suggests that certain things ought to be done or that volunteers are wanted to take charge of the opening exercises. If some one does not volunteer to do the work suggested, it is passed over, and if no one volunteers to take charge of the opening exercises, the superintendent takes charge. However, there are always volunteers enough to supply all needs.

I wish each superintendent in the denomination would write me concerning the work in her society—telling of the good things as well as the bad ones, and through the columns of the RECORDER and the *Endeavorer*, we may be able to solve these problems.

As denominational superintendent, I have written nothing for the press, because of a feeling that a superintendent "out in the west" could give no suggestions which would help societies in the east.

Yours for the boys and girls,
 North Loup, Neb., W. G. ROOD.
 April 23, 1907.

Find your purpose and fling your life out to it, and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

I want to help you to grow as beautiful as God meant you to be when He thought of you first.—*George Macdonald.*

HOME NEWS

ASHAWAY, R. I.—Although Ashaway has not been represented in the Home News column for some time, it is not because the RECORDER has been forgotten. We are enjoying it in its new form very much. We have been having a very backward Spring in Rhode Island. Have had several snow storms lately and not very many pleasant days. We are hoping for better weather soon.

The two school-buildings and the land on which they stand, adjoining the Seventh-day Baptist church property, were sold at auction last week. The smaller building, which was formerly used for a kindergarten, was purchased for a public library and will probably be moved to the main street of the village. It is expected that the audience room of the Church will be used for service next Sabbath morning. The services have been held in the Church parlors for several weeks while repairs were being made. Rev. A. B. Christy of the Anti-Saloon League of Providence was with us last Sabbath and spoke at both the Sabbath morning service and the Sabbath School.

Rev. E. B. Saunders spoke to the Young People's Society of Christian Endeavor on Sabbath afternoon, April 13, on "Lessons from Jacob." The Missionary Committee recently took charge of two Sabbath evening prayer meetings. At the first one, special music was rendered by a male quartet, a ladies' quartet and a double quartet. Rev. E. B. Saunders gave an address on "Missions." The Society has recently presented the Church with a new Bible for the desk.

The meetings of the Junior Society of C. E. are well attended. Eighteen new members have been received into the Society this year. At the last business meeting, the following officers were chosen for the ensuing six months: President, Millie Smith; Vice-President, Herbert Crandall; Secretary, Edith Burdick; Treasurer, Lois Wells. The members of the Junior Bible Study class have met each week during the past eight months at the home of the Superintendent. Considerable interest was awakened by a contest in learning Bible verses. At the first meeting of the class

in April, Junior C. E. badges were awarded to Edith Burdick, who committed to memory 308 verses, Millie Smith, 200 verses, and Virginia Hurtado, 77 verses. The passages learned included several of the psalms, the Beatitudes, the Ten Commandments, the second chapter of Luke, etc. We have been surprised at the progress some of the Juniors have made in this line of work. A number of scrap-books are now being made for a children's hospital in New York.

ALICE A. LARKIN.

From the Pacific Coast.

Owing to a little misunderstanding, my report to the Pacific Coast Association in January was not sent to the RECORDER. Believing that your readers are interested in what is being done here, I send that report along with one more recently written.

E. F. L.

To The Pacific Coast Association,

I present to you a report of my work since our last meeting, Oct. 28, 1906. The most of the time I have spent in Riverside, where I have combined the duties of Secretary and those connected with my pastorate of the Riverside Church. I made a trip to Los Angeles the second week in December to become acquainted with the work and workers in this section of our great and important field. During the seven days that were required for this work, I found Sabbath keepers in Orange, Santa Anna, Los Angeles, Ocean Park and Irwindale. I also visited Pasadena, Dolgeville, Azusa, Monrovia. Here are families that can swear allegiance to no other religious body than Seventh-day Baptists. I present them, both as individuals and families, to the constant and prayerful consideration of this organization, of which they, by virtue of their avowed interest in our cause, are really members.

My purpose and effort in these homes, and by subsequent correspondence, has been to acquaint them with and arouse their interest in the spirit, purpose and mission of our people; to create and promote a growth of conviction that we are engaged in a grand and worthy undertaking; that we are not in a losing fight; that problems confronting us as true Sabbath keepers are capable of solution, are being solved and are now settled by thousands on the Pacific

Coast as well as on the Atlantic. I have assured them of my desire to co-operate in every way possible to secure a triumph of our fervent convictions. Churches and organized forces for the extending of Christ's Kingdom will speedily follow.

At the time of the organization of the Home Department of the Riverside Sabbath School, I was appointed "Visitor." I am able to report 23 names enrolled in this department, most of the members being isolated Sabbath keepers. I traveled 180 miles during my trip, at an expense to the Association of \$3.60. I also present a bill of \$5.43 for stationery and expense incurred by correspondence. I have sent out 83 communications in the interest of the Association. Owing to delay in the transportation of a box of tracts from the Publishing House, the number of tracts distributed—550—is small.

Faithfully yours,

ELI F. LOOFBORO.

PACIFIC COAST SEVENTH DAY
BAPTIST ASSOCIATION.

I come to you with another report regarding the work I have done as your representative. Since the beginning of the year I have made two trips to Los Angeles, visiting people in the towns and cities mentioned in former reports. The number of people increase with whom I wish to keep in touch, and the territory to be covered enlarges. Sabbath keepers and members of Seventh-day Baptist families continue to cross the Mountains to find homes in a favoured country. This fact deepens the significance and widens the scope of the work to which we must consecrate our efforts.

I made my first attempt to get our people together in Los Angeles, Sabbath day, Feb. 23. There were thirteen present at that meeting. Most all are members of the Home Department of the Riverside Sabbath School, so they were already equipped with Quarterlies, and prepared to join in the study of the Sabbath School lesson, after which I gave a short talk. During the two hours we were together we talked over some of the problems that confront Sabbath-keeping families.

This was not a superstitious gathering, or the number 13 would have forbidden any further attempts of this kind for our people in Los Angeles. If there was any belief

in the magic number, it was ignored, and they urged another meeting of a similar character, and instructed me to secure, if possible, a public place in which to meet, this meeting being held in a private house. This I did, and Sabbath afternoon, April 13, we met in the W. C. T. U. Auditorium. I secured seats for 500. There were 16 present. Those present expressed themselves as gratified with these meetings. Even a Spiritualist, "in fact a medium," said that she would try to come again.

A committee was appointed to ascertain what support can be given to regular appointments, and they have asked me if I could make regular monthly trips to the City for the purpose of conducting these services. They have taken the initiative in this plan, which is encouraging. I submit their request to you for consideration.

I represented the Riverside Sabbath School at the Annual Convention of the Southern California S. S. Association.

I have been to Lakeview twice, preaching each time to a congregation that has no pastor, but meets regularly on Sunday mornings for Bible Study. Some of our members assist in superintending this work. I have traveled 390 miles at an expense to the Association of \$6.80. I have distributed 1600 tracts, and sent out 106 communications.

Faithfully yours,

ELI F. LOOFBORO.

Riverside, Cal.

April 21, 1907.

GENTRY, ARK.—The writer considers the Home News department of the RECORDER one of its best departments. Especially did we appreciate this, while living for twelve years away from a Sabbath keeping society. But how is the editor to keep this department up unless material is furnished? There is nothing special to report from Gentry, yet much to be thankful for. During the winter there was an unusual amount of sickness in the society, which we are glad to report is about over. There were four deaths, Jacob Babcock, Mrs. Laurets Huffman, Deacon H. C. Severance, and Luther S. Davis, all of whom were elderly people, and subject to "chronic" troubles, dating back many years. Elder Hurley, finding it advisable to take a rest, has left us without regular preaching services, but the regular meetings are kept up by the reading of a

sermon, or a prayer and conference meeting. The Friday evening prayer meeting, Christian Endeavor, and Sabbath School are also kept up. On Sabbath day, April 20, Elder J. A. Oppey, an Adventist, spoke to us on the subject of "Religious Liberty." His sermon contained many excellent points, but the children were much disappointed, when, on account of the lateness of the hour, it was thought best not to have Sabbath School.

Owing to partial crop failures and the consequent financial depression here, for the past four years, many of our people who expected to live here, have become dissatisfied and have moved away. This is discouraging to us as a society, but at the present time, prospects for better crops are much brighter, and those who stay will probably succeed. At least, similar instances in new societies have resulted in that way. Personally, I have never urged people to come to Gentry to locate, but having lived here nearly five years, I can say this in favor of the country; it is a pleasant country in which to live. The winters are short and mild, while summer nights are cool, and "sun-stroke" is unknown here. The price of land has been unreasonably high, but at present there are opportunities to purchase some choice pieces at reasonable prices, owing to change of residence by the owners. Living expenses are much less here than in the north. Fuel, cut and delivered, for three stoves and a two horse-power engine, during the fall and winter, has cost, up to date, only \$16.00. People past middle age, who come here from the north to spend the winter, seldom care to return to face the northern winter again. The berry harvest is now on, and boys and girls, from twelve to fourteen years of age, are earning good wages picking strawberries. Last year some earned as high as \$2.00 per day. If you are looking for a change of residence, do not go away from Sabbath keeping interests. Give Gentry a trial, at least.

Although called this way on a sad mission, several had the pleasure of meeting Brother N. O. Moore, of the denominational publishing house, in Plainfield, N. J., a few days since. Concerning the RECORDER, I wonder that the size was not changed long ago. The new size may not please everybody; but who would want it back to the old six or seven column size of many years ago? In our opinion, the present size and

style is an improvement over the former appearance.

L. H. BABCOCK.

April 28, 1907.

SALEM, W. VA.—Mr. J. W. Crofoot was with the Salem Church, Sabbath, May 4, and gave a very interesting and helpful talk upon the conditions of the work in China, not failing to mention the attitude the home church should hold toward this work and the workers. The afternoon of the same day he went to Greenbrier. These visits are doing good in that they give a personal acquaintance with the work and some of the workers.

COR.

CINCINNATI, OHIO.—So far as we can discover there are only three Seventh-day Baptists in Cincinnati and vicinity, Edward Davis and wife of West Virginia, and myself. Mr. Davis, who was a former Alfred student, is just finishing his Junior year in the Miami Medical College, so they will return to Salem about the middle of this month. We have enjoyed being together often on Sabbath, and by means of the RECORDER have kept in touch with denominational news and plans of work, though isolated from our own dear people.

The recent series of evangelistic meetings conducted by J. Wilbur Chapman and his associate workers, were a source of great blessing and a spiritual uplift to all who could attend them. The music was inspiring, the "Glory Song" and "Be Ye Reconciled to God," as sung by the great congregation led by a chorus choir, are still ringing in the ears of those who heard them. Paul Gilbert, who was with Doctors Torrey and Alexander in Australia, was one of the soloists who sang with great power.

Doctor Chapman, who went from this city to Superior, Wis., is conducting a great evangelistic movement and has associated with him twenty-three helpers, for whose support he is personally responsible. All the stipulation made for remuneration as they go about is that traveling expenses and entertainment be provided. While the revival spirit is sweeping over the land may we all share in its blessings, both as individuals and as churches.

M. S. W.

Norwood, Ohio,
May 5, 1907.

SHILOH, N. J.—Four young men were baptized during the winter and taken into the church by Rev. D. B. Coon.

The men's annual supper cleared about \$30. These affairs are quite a treat for the women, who assume the burden of responsibility for such work the rest of the year.

The social committee of the Christian Endeavor Society, Miss Nellie S. Tomlinson, Miss Cora Schaible and Roland M. Davis arranged a very pleasing Washington's Birthday Social. It was held in the Session room and very largely attended. A short program was rendered before refreshments were served.

The Ladies Aid Society held their annual Easter supper in Academy Hall. The arrangements were very novel and dainty. Mrs. D. B. Coon had charge of an entertainingly rendered program.

The Junior Y. P. S. C. E. held a very successful social in the basement of the church.

Miss Christine Tingling of England, gave an extremely interesting temperance lecture in the church. A few new members were added to the W. C. T. U.

Mrs. May P. Sparks, of Bridgeport, N. J., spoke to the school children and others in the Academy Hall and also addressed a parlor meeting at the parsonage.

A number of weddings have taken place among our people this year.

Rev. E. B. Saunders visited the Shiloh church in the fall and \$240 were pledged for the Missionary Society debt.

Afterward, there was a great effort made to clear the home church of debt. The ladies raised \$342.50, and the rest was made up, at the beginning of the new year.

The usual run-rise prayer meeting was held January first.

The week of prayer was observed with good attendance and interest.

The monthly business meetings and socials of the Christian Endeavor Society, held at the parsonage, are looked forward to by the young people, with interest.

The Shiloh congregation recently heard a very interesting talk by Rev. G. B. Shaw, familiarizing them with the working of the Tract Society.

Mr. J. W. Crofoot occupied the pulpit, April 27th, and spoke of the missionary work in China. A reception and social were held at the parsonage on Sabbath night, and Mr. Crofoot again entertained his audience with the work in China.

The Ladies Aid Society have just completed some very necessary improvements and repairs at the parsonage.

Monthly meetings are held at which a five cent lunch is served, and in this way a few dollars are put in the treasury.

Rev. D. Burdett Coon preached a very practical sermon May 4th, taking for his text, Gen. 41:49. This should be published as a companion piece with his sermon on farming.

The Spring Institute of the Woman's Christian Temperance Union of Cumberland county, was held in the Shiloh church, May 9th. Miss Julia M. Davis, of Shiloh, is the county president.

CORA SHEPPARD LUPTON.

Treasurer's Report

FOR THE MONTH OF APRIL 1907.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury April 1, 1907	\$2,552	65
Church at Brookfield, N. Y., Debt	55	
Riverside, Cal.	4	65
Richburg, N. Y.	3	21
Shingle House, Pa.	2	86
Nile, N. Y.	19	50
Plainfield, N. J.	64	49
Chicago, Ill.	13	00
Welton, Iowa,		
Lieu-oo Mission	\$3	70
General fund	6	30
Hammond, La.	5	49
Waterford, Conn.	5	00
Marlboro, N. J.	2	00
Milton Junction, Wis.—Baker salary	12	50
Salemville, Pa.	1	55
First Brookfield, N. Y.	11	00
Welton, Ia.—Debt	7	50
Gentry, Ark.	4	50
Farina, Ill.	28	25
Cartwright, Wis.—Debt	7	10
Pawcatuck, Westerly, R.I.	171	39
Milton, Wis.	65	00
Sabbath School at Scott, N. Y.	1	37
Young People's Executive Board—Dr.		
Palmberg salary	50	00
Mrs. J. M. Boyd, Centerville, Pa.—Debt	1	50
S. R. Wilson, Attalla, Ala.	4	00
Income from Permanent Funds	200	00
Seventh-day Baptist Memorial		

Fund—Income Miss. Society	
fund	\$38 61
50 per ct. D. C. Burdick income	58 85
Sarah P. Potter income	24 03
Mrs. H. Alice Fisher, Northboro, Mass.	50 00
S. C. Maxson, Utica, N. Y.	5 00
G. C. Wells, Farina, Ill.	5 00
Junior Society of Christian Endeavor,	
Farina, Ill.—Chinese schools	1 00
J. H. Coon, Utica, Wis.	5 00
Interest on bank deposit—January to	
April, inclusive	5 06

\$3,441 71.

CR.

G. H. Fitz Randolph—Salary, quarter	
ending March 31, 1907	\$ 150 00
George Seeley—Salary, Quarter ending	
March 31, 1907	37 50
R. S. Wilson—Salary, Quarter ending	
March 31, 1907	90 00
Appropriations for first quarter, 1907, to	
Churches:	
First Westerly	50 00
Niantic	12 50
Salemville, Pa.	12 00
Marlboro, N. J.	25 00
Shinglehouse, Pa.	18 75
Second Verona, N. Y.	12 50
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Boulder, Colo.	37 50
Hornell, N. Y.	12 50
Cumberland, N. C.	6 25
Welton, Iowa	18 75
Delaware, Mo.	6 25
Hammond, La.	25 00
Riverside, Cal.	80 78
American Sabbath Tract Society, Pulpit	
for March and April	80 00
Cash in treasury April 30, 1907:	
Available	\$1,936 94
Lieu-oo Mission	185 24
Shanghai Chapel	600 00

\$3,441 71

E. & O. E.

GEO. H. UTTER, *Treas.*

Little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Farrar.*

MARRIAGES

CHURCHWARD-AYARS. At Dodge Center, Minn., at the Seventh-day Baptist church, March 27, 1907, by pastor C. E. Sayre, Mr. Walter L. Churchward and Miss Annie I. Ayars, both of Dodge Center.

BONHAM-SCHAILBE. At the home of the bride's mother, Shiloh, N. J., April 25, 1907, by Rev. S. R. Wheeler, Mr. Wardner T. Bonham, of Shiloh, and Miss Evaline D. Schailbe, of Marlboro.

DEATHS

DAVIS. At her home in Salem, April 29, 1907, Mrs. Susan Emeline Davis, wife of Ethelbert Davis, being 55 years of age.

Mrs. Davis was converted when about sixteen years of age and united with the M. E. Church. After her marriage, she moved to Greenbrier where she began the observance of the seventh day of the week as the Sabbath and united with the Greenbrier Seventh Day Baptist Church, March 22, 1879. She continued a worthy and faithful member of this church till called to the home above. Mrs. Davis was a lifelong sufferer and was but little known outside of her own home because of her inability to get out. A husband, two daughters, and a large circle of friends are left to mourn their loss. Funeral services were held at the Salem Seventh Day Baptist Church, May 30, conducted by Pastor Witter, who spoke from Mark 16: 3, 6.

E. A. W.

AYARS. Theodore Taylor Ayars was born in Shiloh, N. J., Feb 8, 1850, and died at the home of his son in Plumsteadville, Pa., April 21, 1907.

When fifteen years of age he united with the Shiloh Seventh Day Baptist church. He continued a consistent member of the church for nearly twenty-five years. His first wife died in 1883. June 17, 1889, he married Miss Matilda Morton. Since the time of his second marriage he has lived in Pennsylvania. He leaves a widow and two sons to mourn his departure. Funeral services were conducted at Plumsteadville, Pa., April 24, and in the Shiloh Seventh Day Baptist church April 25.

D. B. C.

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 Moyné 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.

Quarterly Meeting.

The Quarterly meeting of the Shinglehouse, Portville, First Hebron and Hebron Center churches will occur May 17-19, at the first Hebron Church. The following program was tentatively arranged:

- THEME: THE BIBLE.
- May 17, 8.00 P. M. Bible Lessons. Conference Meeting.
- May 18, 10.30 A. M. Sermon, "The Bible for all People." *Rev. A. G. Crofoot.*
- May 18, 1.30 P. M. Sabbath School Hour. Four Papers on the Bible.
- May 18, 8.00 P. M. Sermon, *Rev. G. P. Kenyon;* Conference Meeting.
- May 19, 10.30 A. M. Sermon, "Our Churches as Agents in Promoting Bible Truths." *Rev. G. P. Kenyon.*
- May 19, 1.30 P. M. Sermon, *Elder A. G. Crofoot.*
- May 19, 8.00 P. M. Sermon; and Conference Meeting.

All are welcome. Come prepared to do your part and take away a blessing.

WILBERT DAVIS, Pastor.

When the hour of death comes—that comes to high and low alike—then it's na what we hae dune for ourselves, but what we hae dune for others, that we think on maist pleasantly.—*Sir Walter Scott.*

Beware of a religion which substitutes itself for everything; that makes monks. Seek a religion which penetrates everything; that makes Christians.—*French Writer.*

ROGERS. Captain Thomas Rogers departed this life, and entered into his Heavenly rest, April 25, 1907, aged eighty-two years.

The early part of Brother Rogers's life was spent upon the sea. Later he entered upon the wholesale fish business in Fulton Market, New York City, where by honest industry, he acquired a competency which enabled him to retire to his old home in Waterford, Conn., where he lived until the death of his wife, which occurred a few years since. Since her death his home has been with his son, Dr. Thomas Rogers, in New London, Conn., at which place he died. He was a member of the Seventh-day Baptist Church in New York City, a man of sterling integrity, and one who was often "at the throne of grace." His son, Dr. Rogers, is the only member of the family now living. The Doctor and his faithful wife watched over the aged father with tenderest care, during several months of invalidism, which preceded his death. His funeral was attended from his late residence in Waterford, on Sabbath afternoon, April 27, 1907.

A. J. P.

GARDINER. Just as the service was being opened on Sabbath morning, April 27, at Waterford, Conn., we were dismayed by the announcement of the death of our beloved brother, Deacon John Gardiner, aged eighty-one years.

Since last autumn he had not been able to attend church, and his physical strength had been gradually failing. Deacon Gardiner was converted to Christ when a boy of fourteen years, and he has faithfully served the church as a deacon since he was a young man. His godly life has been a Beacon Light to the whole community. He has surely fulfilled the scriptural requirements which that sacred office demands. His death makes a large vacant place in our little Zion, but we will trust God to supply all the needs of our beloved household of faith. Deacon Gardiner leaves a wife, and four children, two sons and two daughters, to mourn their loss. The funeral was held at his late residence on Monday, April 29, 1907. It was attended by a host of his friends. His pastor officiated, assisted by the Rev. Welcome E. Bates, of Mystic, and Rev. Mr. Gusman, of Waterford.

A. J. P.

If I might control the literature of the household, I would guarantee the well-being of Church and State.—*Bacon.*

The hearts of men are their books; events are their tutors; great actions are their eloquence.—*Macaulay.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON VIII, MAY 25, 1907.

CHILDHOOD AND EDUCATION OF MOSES.

Ex. 2:1-15.

Golden Text.—"Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds." Acts 7:22.

INTRODUCTION.

The early history of the nation of Israel is wrapped up with the life of Moses. Moses was pre-eminently the man for the time. He was born in the midst of the great oppression of his people, and grew up to bring deliverance for them. Moses is not only one of the great men of that remote age of the world, but his achievements earn for him one of the foremost places in the ranks of great men even when all subsequent ages are considered. He gave up much for the sake of helping his own race, but his devotion is in some sense rewarded by the esteem in which he has been held by later generations.

It would be appropriate that we should consider the circumstances that concerned his birth and childhood, if only that we might better understand this man of genius. But the incidents of our lesson help us also to comprehend the bitter situation of the Hebrews and their great need of a deliverer.

Through the providence of God the one who was destined to lead the Children of Israel out from bondage was brought up and instructed in the household of the king who hated so bitterly the people of Israel.

It seems very likely that the king who knew not Joseph was Rameses II of the nineteenth dynasty, a very vigorous monarch who reigned sixty-seven years, if we may trust the records.

TIME.—Moses was born eighty years before the Exodus. In the latter part of our lesson Moses was evidently about forty years old.

PLACE.—In Egypt. The early part of the lesson is by the banks of the Nile.

PERSONS.—Amram and Jochebed, Miriam and

Moses; the daughter of Pharaoh and her maidens; certain Hebrews and an Egyptian; Pharaoh.

OUTLINE:

1. Moses is Preserved by his Mother. v. 1-4.
2. Moses is rescued and Brought up by Pharaoh's Daughter. v. 5-10.
3. Moses Undertakes to Help his Countrymen and Gets into Trouble. v. 11-15.

NOTES.

1. *A man of the house of Levi.* Compare Exod. 6:16-20 where we are told that the father of Moses was Amram, the son of Kohath the son of Levi, and that his mother was Jochebed, the daughter of Levi. But there is probably some mistake about this passage; for it is hardly possible that Moses could have been a son of a daughter of Levi, and still only eighty years old at the time of the Exodus. Evidently several steps have been accidentally omitted from the genealogical table. Perhaps Amram the father of Moses has been confused with an ancestor of the same name. From Numbers 3:27 we infer that the descendants of Amram were about 2,000 men while Moses was still living. This would be impossible if this Amram, son of Kohath, were the father of Moses.

2. *And when she saw that he was a goodly child.* Stephen says (Acts 7:20) that Moses was "exceedingly fair." The author of the Epistle to the Hebrews tells us that the preserving of Moses was an act of faith on the part of the parents. Very likely the beauty of the child was an additional incentive to the parental love which inspired them to take risks and to trust in God. It is altogether improbable that the parents of Moses had a prevision of the future greatness of their son as Josephus relates.

3. *She took for him an ark of bulrushes.* The word here translated "ark" is not used elsewhere in the Bible except in reference to the ark in which Noah and his family were preserved from the Flood. The "bulrushes" were a very large species of reed, growing as high as fifteen or twenty feet. The outer bark of this reed was used to write upon, and is called papyrus. *And daubed it with slime and with pitch.* Or rather, she smeared it over with asphalt and with pitch. Thus she made the little boat water-tight. *And laid it in the flags by the river's brink.* The word translated "river" is that which is used very seldom of any other stream than the Nile. It is almost certain that the mother of Moses chose the place and time in order that the babe might be found by Pharaoh's daughter.

4. *And his sister stood afar off.* That is, she took a position far enough away so that it might not be supposed that she had anything to do with the child. *To know what would be done to him.* The infant Moses was not really abandoned. His relatives still had anxious care for him although it was not safe to express it. The word "wit" in King James' Version of this line is archaic, and therefore obscure.

5. *And the daughter of Pharaoh.* Josephus calls her *Thermuthis*, and Eusebius gives her the name *Merrhis*. She seems to have been a woman of great influence. *To bathe at the river.* The bath of the princess in the Nile very likely had a religious significance. The waters of this stream had a peculiar virtue ascribed to them by the Egyptians. *The ark among the flags.* There would be little if any current here; so the frail craft was in no danger of floating away. Pharaoh's daughter was doubtless moved with curiosity to know what this queer boat contained.

6. *And she had compassion on him.* Her womanly heart was touched by the appeal of the helpless child. She realized the situation at a glance. No one would have exposed such a beautiful child except from stern necessity. She at once inferred that this was a Hebrew child; for she was doubtless familiar with the severe laws that had been enacted for the repression of this flourishing people. As her sympathies were aroused by the tears of this helpless babe she did not hesitate to ignore the king's command.

7. *Then said his sister to Pharaoh's daughter,* etc. At just the right time, before the princess should despair of being able to give comfort to this little waif, the watchful sister is on hand to suggest a means of caring for him. Whether she had been told what to say by her mother or not, we can only guess. It is supposed that she was about thirteen years old.

8. *And the maiden went and called the child's mother.* It is probable that Pharaoh's daughter guessed the relationship of this woman to the child.

9. *Take this child away and nurse it for me.* Thus Jochebed became the recognized servant of Pharaoh's daughter, and could care for the child at her home without fear of molestation. The princess occupied such a position in the realm that no one would question her right to do as she pleased in spite of the royal decree. It seems probable moreover that the command to kill the male infants was soon repealed as we hear nothing more about it.

10. *And he became her son.* He was adopted,

and accordingly enjoyed all the rights and privileges of a member of the royal household. We can only guess as to the age of Moses when his mother brought him back to the princess. Doubtless he was still very young. Yet there was much in his early training which he never forgot. *And she called his name Moses.* The consonants of the Hebrew name Moses are the same as for the rare verb "draw out" used in this verse. Many scholars argue that she would give him an Egyptian name, and think that the name Moses is derived from a root *mes* or *mesu* meaning child.

11. *In those days.* That is, during the same age of oppression in which Moses was born. *His brethren.* All the training and education of Moses had not made him forget his blood relationship.

12. *Looked this way and that.* Moses realized that the time had not yet arrived for open resistance to the power of the oppressor, and so hesitated to interfere on behalf of his ill-treated fellow countryman unless he could do so unobserved. It is useless to apologize for this deed. Moses had no idea but that it was entirely just for him to kill the Egyptian. His hesitation was only a matter of expediency.

13. *Two men of the Hebrews were striving together.* The reference is evidently to a physical struggle. As before Moses had felt the impulse of a deliverer, so now he feels that of a judge.

14. *Who made thee a prince and a judge over us?* The man who was injuring his companion denied Moses' right to interfere, and asks a rather disconcerting question. Moses saw that his deed which he supposed to be secret, was indeed known. He very naturally feared the consequences and left the land of Egypt in a hurry.

15. *Pharaoh—sought to slay Moses.* Even a member of the royal household was not privileged to slay an Egyptian in defense of the down-trodden Hebrews. *And dwelt in the land of Midian.* It is difficult to determine just where this was,—possibly in the eastern part of the Sinaitic peninsula or possibly still further to the eastward.

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* * * * *

Pastor Van Horn has been doing excellent work during the fall and winter with a class of young people in the study of Fundamental Christian Doctrines. The subjects used were those presented in outline at the Minister's Convocation in West Edmeston last summer. It is the intention to continue the work the next fall.

* * * * *

A Sabbath School orchestra has been organized in the Albion school and is enlisting new talent for Christian service and adds much to the effectiveness of the music. They are using "Sunday School Hymns, No. 1," which has separate books for the orchestra parts.

* * * * *

Two general public sessions of the institute were held at which papers and addresses with the following subjects were given: "The Home Department;" "The Relation of the Pastor to the Sabbath School;" "The Young Men and the Sabbath School;" "How Secure the Home Study of the Lesson;" "The Needs of the Sabbath School;" "The Aim of the Sabbath School;" "The Relation of the Sabbath School to the Church;" "How Conduct the Quarterly Review." The Field Secretary gave two addresses and conducted a Model Teachers' Meeting, besides having Conferences with local workers. It is expected that a permanent teachers' meeting and an organized primary department will be among the permanent features added to the school.

* * * * *

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