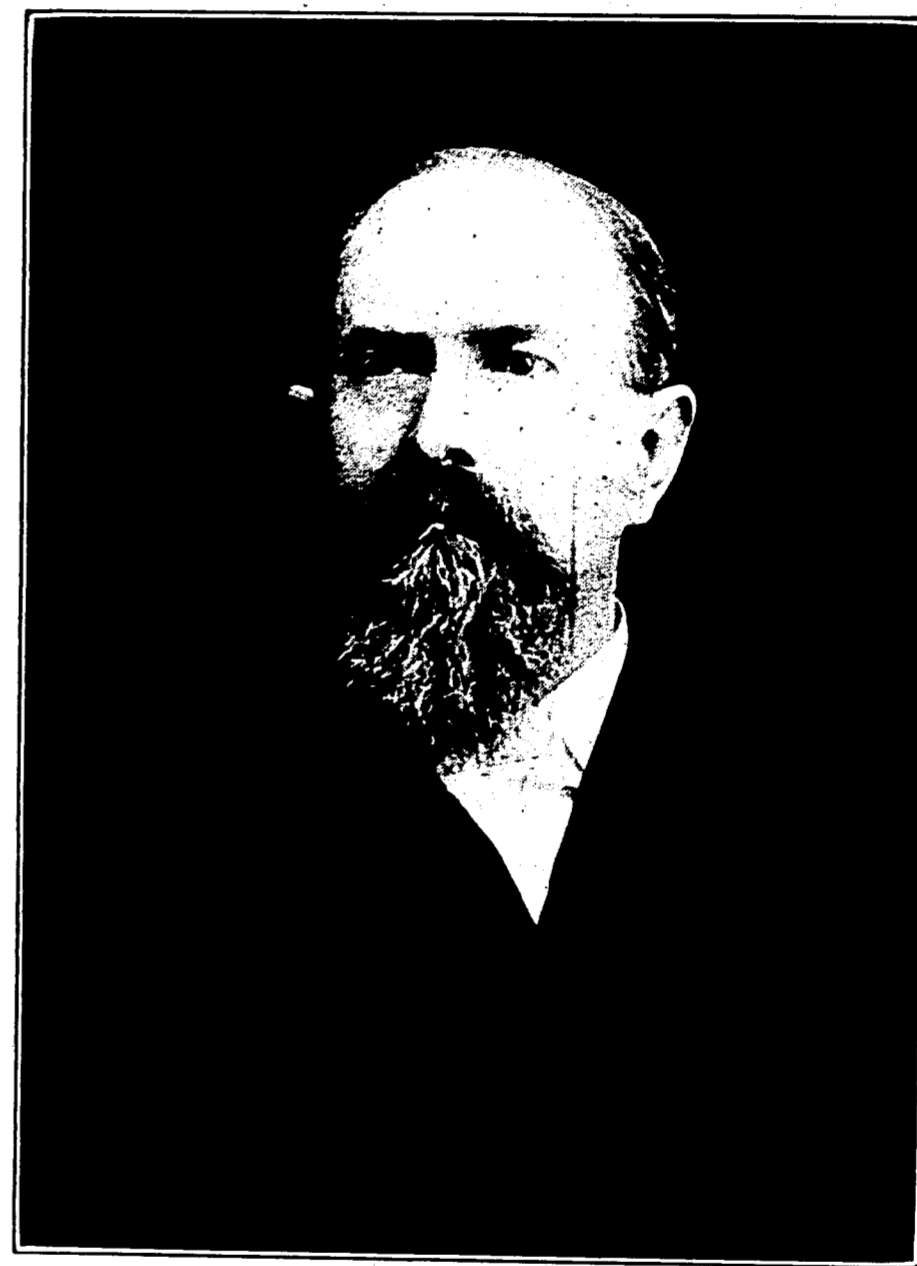


The Sabbath Recorder



REV. J. G. BURDICK.

CONTENTS

EDITORIAL—Premonitions of Spring; The Tangible Evidences; Helps and Hindrances in Sabbath School Work; The Debt ... 321-327	
DENOMINATIONAL NEWS 328	
Back to the Hills 328	
MISSIONS—From the Field; Treasurer's Report 329	
The Holy Spirit 329	
An Interesting Letter 333	
The Toys (Poetry) 333	
WOMAN'S WORK—Two Lovers (Poetry); Some Health Meditations; A Beautiful Legend 334-336	
Religious Veneer 336	
A Pathetic Incident 337	
	The Minister on the Street 337
	Yes, the World is Growing Better 338
	The Choice (Poetry) 338
	YOUNG PEOPLE'S WORK—The Great Physician; Our Power Over the Personality of Others 339-341
	Why Men Preach the Gospel 341
	New York's Sweetest Charity 342
	CHILDREN'S PAGE—A City of Prairie Dogs 343-344
	Saloon Statistics Refuted 344
	HOME NEWS 346
	Let a Little Sunshine In 347
	DEATHS 348
	SABBATH SCHOOL 349

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EDITORIAL

Premonitions of Spring.

It is nearing the middle of March, with all nature still in the grip of the ice-king. Road-berls frozen hard, streams encased in shields of crystal, mountains and forests wrapped in blankets of snow, plains and valleys flecked with blotches of ice and patches of blanched, frozen grass,—all bear evidence of the strong fetters of winter that have held them for months in a grip of death.

And yet every one says: "It begins to look as if spring were coming!" There seems to be a premonition,—something is whispering to the soul:

"Winter is past; the heart of Nature warms Beneath the wrecks of unrestricted storms; Doubtful at first, suspected more than seen, The southern slopes are fringed with tender green."

Something in the faces of those you meet, something in their free, happy walk, something in the manner of their salutations, tells you of their confidence in the near approach of spring. This they cannot hide, though they are still wrapped in warm furs and heavy coats.

Indeed, if you study closely your own inner feelings, you will discover a buoyancy of spirit, a keen enjoyment of the air you breathe, and a new sense of life in the sunshine about you,—all combining to make you say, even before you are fully conscious of your words: "It seems like spring!" You are satisfied with freaky, blustering, changeable March, because every day or two she smiles with a sweet

face of sunny skies, and whispers to your soul of blossom days to come. Though at the very next turn she frowns with clouded face and gives a chilling blast, you easily forgive her, because she has assured you that winter has lost its well-defined character, and must soon pass away.

No matter how stormy and cold the day, you instinctively begin with Bryant, to sing the praises of "March:"

The stormy March is come at last,

With wind, and cloud, and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms, the sullen threat;
But, in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

If asked to explain why we have these premonitions of coming days of bloom, it might be hard to frame language so as to express it all, and yet no one could rob us of the inspiring reality of these impressions. The fact that we cannot define them, makes the impressions none the less real.

But why should this seem strange? The most real experiences of our inner life are always indefinable. We may be as certain of the coming immortal life as we are of the approach of spring, and the fact that

we cannot explain it in words should count nothing against the reality. It is simply because we live close to nature's heart that we almost imperceptibly catch premonitions of the coming spring even before the more tangible signs appear; and why should not the soul that lives close to the heart of nature's God have premonitions of life's eternal spring?

He who has promised that seed-time and harvest, summer and winter shall not fail, has also promised his children a home beyond the storms of earth, where frosts of winter shall never come. We ought to have some certain and unmistakable premonitions of that coming springtime, even though now surrounded by the cold blighting frosts of the earth-life. Thank God for this sentiment of a coming heavenly springtime, even though still in the midst of life's blustering stormy March.

The Tangible Evidences.

Even though we may not always find it easy to show why we have premonitions of coming spring, while the icy breath of winter still prevails, yet if we look a little more closely we shall find here and there tangible evidences of the approaching change.

Thus we are able to put into definite words some of the reasons for our faith in coming blossom days. The signs of a deep and deathlike sleep have filled the land for many weeks. The winter sky was either a cold, hard azure dome, scarcely warmed by the sun, or it was a canopy of uniform gray, flinging out snow and frost or drizzling rain. But this is all changed. The skies of these March days have a softer, gentler hue. They seem more alive, and now and then put away the cold stolid frown, and give you a bright smile of sunshine that brings the warmth and glow of life. Their ethereal dome seems higher and of a softer blue, while white deep-piled clouds go drifting by, like islands of snow in sapphire seas. There is a silver sheen to the mornings and a golden glow to the evenings such as winter never gives. The moment you step out of doors, you feel a new thrill of life, and cannot help expanding your lungs to take in the vitalizing breath. There are days when the sunshine so floods the earth from morn till night, that for the time being it

promises to loosen every fetter of frost and let the brooks and rills go free.

"The sunbeams, lost for half a year,
Slant through my pane their morning rays;
For dry northwesterners cold and clear,
The east blows in its thin blue haze."

The flit of a bluebird surprises you, only to emphasize the thought that all the flocks of songsters are on their way. Then comes the first robin to join the chorus of fowls and flocks and herds,—all proclaiming that spring is at hand. Thus do many voices join the glad *Te Deum* of praise to Him who rules the seasons, while they bring gladness to all hearts who recognize them as harbingers of better days.

Happy is the man who recognizes the tangible evidences upon which immortal hopes are built, until he, too, may know that eternal life awaits him in the spirit-land, after all the frosts of earth have passed away. Blessed is he who is able to give good reasons for the hope that is in him.

Helps and Hindrances in Sabbath School Work.

This is the subject given the editor for the evening after Sabbath, in the Sabbath School Institute held by Walter L. Green, in New Market Church, on March 14 and 15, 1908.

It is a great subject. No man can do justice to it in one address, and it seems to me that it might possibly be a help to many outside the company to be gathered in that little church, if I study loud enough for all RECORDER readers to hear what I am going to say there.

Since that talk will be given before these pages reach their readers, I will venture to ask every Sabbath School teacher in all the churches to listen a little while, and all the fathers and mothers in the homes to lend me their ears, while I try to name some of the helps and hindrances to successful Sabbath School work. Perhaps if we mention the things that hinder, the helpful things will thereby be suggested and stand out all the more prominent.

What do you regard as successful Sabbath School work? When is the school a success and when is it a failure? To answer these questions we must note the object of Sabbath School work. Why do you

gather children into classes and teach them the Bible? The true answer must be, "In order to enlighten them as to their relations to God as his children, show them their need of a Saviour, bring about their conversion, and train them in ways of practical Christian living."

Just in proportion as these things are realized, in that proportion is the Sabbath School a success. But the school that comes short of securing these ends must be counted a failure as a Sabbath School. We are dealing here with the eternal welfare of precious souls and all the hindrances should be removed so far as we are able to remove them, and every possible help should be made available in order to secure the full results. Sometimes all the help needed is to *remove the hindrances*.

I. *In the school at large.* Want of unity in the general exercises and lack of judgment in the officers sometimes become hindrances to the best results from a given lesson. Everything done in the school should be in harmony with the lesson for the day so far as the superintendent is able to secure this end. The opening and closing exercises should not be allowed to divert the attention from the thought of the hour, and all the machinery of the school should be so arranged as to cause no friction.

Nothing should be allowed to occur in the schoolroom during recitation of classes that will draw the attention of pupils away from the teacher. I have known schools where the librarian and the clerk were great hindrances to the work. I was once teaching a class where I had gone to preach for a church of another faith, when, right in the midst of my teaching work, the librarian came with an armful of books for the class to select from while recitation was in progress! I was astonished at such a deliberate plan to destroy the effects of the teaching. The class chose their books, one by one, and the record was made, as quietly as possible to be sure; but no matter how quietly done, no such work as that can possibly go on in class, without becoming a hindrance to the real work. I also discovered that this was the usual way of distributing books in that school. Thus, by an unpardonable blunder of officials, the library was made a curse instead of a blessing.

I have seen schools at work, with the clerk going about during class hour, mak-

ing up records for the day; and this officer followed by the treasurer to gather up and record the offerings from each class. Again, I have seen the superintendent passing from class to class, spending a few moments in each, listening to the teaching and recitation. The purpose was good and the effort well-meant, but everything of this kind tends to detract from the main lesson, both in case of teacher and pupil. No teacher, unless she has the most perfect control of herself, can do her best while being thus watched by either superintendent or pastor. I would not think it wise for even the pastor to thus pass from class to class in recitation time, as some do, in order to become at home with the classes. Better spend the full hour in one class on any given day, striving to help enforce the best thoughts of that lesson. For no other purpose should any such visiting ever be made.

Then, I believe that well-meant efforts of the superintendent to make the school interesting sometimes miscarry and become hindrances. The *talking* superintendent is often a nuisance. Introducing foreign subjects in long speeches, or sometimes even in Bible study, if they have no bearing upon the lesson, will so divide the attention as to destroy much of the good that should come from the teaching. It is also a great mistake for the superintendent to introduce every stranger or visitor who can speak in public to bore the school with irrelevant talk. The effect of many a good day's teaching work has been counteracted by the long speech of some conceited church tramp who always jumps at the chance to talk in meeting. If I were superintendent, I would pointblank refuse the floor to such a speaker and hold my school to the one subject of the hour. Time is too precious and life too short to allow any of the above mentioned things to rob the one hour a week given to the Sabbath School of all its force in the efforts to lead souls to Christ.

I would not even save the notices till the last thing and then interrupt the entire trend of thought with these. Let such things come before the recitation, and then close with all the sweet impressions that consecrated teachers have been able to make upon the children's hearts, fresh and un-mixed with other things.

II. *Hindrances in the class. First, in the teacher.*—Some of the hindrances have

already been named as coming from persons outside the class. But there are some that belong to the class itself, which should be overcome, as far as possible. There may be hindrances that belong to the teacher alone, and every true teacher will try to overcome these. We cannot enlarge upon them, without making this talk too long; but the mere mention of them may help some to do better work.

Of course the first requisite for a good teacher is character. Lack of spirituality, or consecration to the work, or love of souls, will be a handicap to any teacher.

Then some teachers are hindered by unbecoming conduct before the world, outside of class. A conscientious, consistent example, above all reproach, becomes a great power in the teacher who would successfully lead the class to the Saviour. Scholars will not be greatly influenced for good by the mere words of a teacher whose acts and speech will not measure up to the Christian standard while out in the world between Sabbaths.

Again, want of careful preparation for each lesson will thwart a teacher's efforts to help his class. No matter how genuine may be his desire to teach well after he is confronted by his scholars in the school hour, if he has neglected to prepare beforehand, no amount of heart-yearning or praying for help can give him the power he most needs just then and there. He must fail for that day, simply because he has neglected to do what it is now too late to accomplish.

Then, want of tact in handling boys and girls will hinder a teacher from doing his best. The teacher who cannot find some tactful means of securing attention, if he has a mischievous, uninterested class, will find this defect an insurmountable obstacle in his way. He must be able to find a common level upon which he can stand beside each member of the class before he can begin to lead to higher things. It will do no good to assume authority and try to drive children to behave and to learn truths in Sabbath School. If the teacher cannot find this common ground, where both can understand each other, and where the spirit of love can operate to draw toward higher things, there is little hope of success. This is not always easy to find; but the teacher who is filled with the Christ

spirit will be likely to discover such common ground, without any loss of dignity or lowering of the standard on his part.

I read of a little child who could not talk, and whose parents were anxious to have him say "papa" and "mama." They tried in every way to teach him these words, but to no avail. The older brothers and sisters also joined in the attempt, but their looks of disapproval only grieved and discouraged the little fellow; and all they could get him to say was "daddle, daddle." Finally his little sister, two years older than he, seeing the distress the child was in, threw herself on the floor beside him and said, "Charley, say *daddle, daddle*." Quickly he responded with these words, which were all he could then say. His sister exclaimed, "That is right, Charley, good boy!" After a little more drill in this line, she said, "Mama, Charley can talk, just hear him! He can say *daddle, daddle* real nice!" She had Charley repeat the words several times, until his interest was aroused and he felt some confidence, and then she gave him the words "papa," "mama," and in a little while she had him saying both. That was the beginning of Charley's learning. As soon as a teacher could come down to his level and begin right where he could begin, he was easily helped to a higher plane. Many a Sabbath School teacher is hindered in the work because he cannot find a common plane upon which to stand with his class. There was a teacher into whose class came a new boy from the streets. All the Bible questions commonly asked beginners were put to him without any response. He did not know who made him, who was the first man, who made the ark, nor any of the primary Bible questions usually asked of children, and so he sagged down into a sullen, sulky mood, not seeming to care whether he knew anything or not. The fact that he seemed to know nothing in common with the others only made the chasm wider between him and his teacher, and the teacher was perplexed to know how to find his heart. Finally, in utter despair the teacher exclaimed, "Why, my boy, *what do you know?*" Quick as thought there came a brighter look into the boy's face, and he replied, "*I know the head from the tail of a cent.*" Then and there the teacher discovered that boy's level.

He had been brought up in the slums and had watched the boys pitching pennies until he had learned the difference between the two sides of a cent. That was a good starting-point for a wise teacher, and there seemed to be no other with this boy. The cent soon suggested the penny Jesus took when he, too, drew a lesson from the "head of a cent," and this to the other pieces of money in the story of the Master; and so the way was open to a bad boy's heart. Had the teacher not improved this opportunity, he might never have helped that boy. The teacher who is not willing to find the level of the scholar, will find an obstacle in his way which will forever hinder him from doing his best work.

III. *Hindrances in the class. Second, in the scholars.*—There are many things in an ordinary class of pupils which stand as hindrances to the best of teachers. It is not easy to eliminate all these, but many of them may be remedied by proper care, and the exercise of patience. The true teacher, exercising tact, will be likely to find remedies for most of these hindrances. To be forewarned is to be forearmed; therefore we will notice a few of the things in class that are most likely to bother the teacher. First of all there is lack of attention. It is difficult to secure the focusing of attention upon the thought in hand, if the class is in a room with several other classes. Children will see all that is going on among other children, and the teacher who has to teach in a room where several other classes are being taught, has a hard time at best. The noises and doings all conspire to distract and hinder. The ideal remedy is to have a separate room for the class. But this is often out of the question. I have known cases where teachers took classes to their own dwellings when near by, and so removed this hindrance. The next best thing is to have screens or curtains by which the class may be shut off from the sights that bother; though this does not remove the noises. I have seen this plan used with excellent results, and believe it worth trying whenever practicable.

The next serious hindrance is lack of study on the part of the pupils. It is uphill work for any teacher when the class will not study the lesson before coming to the recitation. The best remedy I know

is to give each one in advance some special work to do on next lesson. These parts should be given with reference to the ability of each student and no one should be given a task beyond his capacity. The wise teacher will understand the difference in the mental acumen of the pupils and assign tasks accordingly. Most students will study up any given point when thus assigned, and by proper care this hindrance can be largely removed.

Then the teacher must count among his hindrances the *boy who knows it all*. There is usually one such in every class. He is really smart and he knows it. It would be better for all concerned if he did not know it so well. You cannot keep him still long enough for any other one to try to answer a question. He anticipates you and begins the answer before your question is fully asked. What can you do for the others with this boy in the class? Not very much. This is a good reason for careful grading of classes according to ability. If this boy could go into a class with his equals, for classmates he would not seem so smart. Of course a wise teacher will overcome this hindrance, even if he has to request the boy to keep still until his turn comes. But there is a worse hindrance than this in many classes and that is the young *smarty* who thinks he is cunning and is forever trying to make a laugh. He has some pert irreverent question or some smart answer to make the others laugh. His pockets are well filled with trinkets of every conceivable order, and as soon as you get to work one after another of these must be examined. Every eye in class is fixed upon what he has in hand, and the lesson is spoiled unless this nuisance can be abated. If you ask him to put it away, his very style of doing it makes a laugh; and before you are well under way somebody gets a pinch or a prick that starts him up, and before this sensation is over, our little friend is innocently examining trinket number two! What in the world to do with this hindrance is more than the teacher can tell. The work is a failure largely on his account, and yet you cannot drive him from class. He has a soul to save, and if some plan can be devised to turn his bright mind into lines of right-doing he may become a power for good. There must be some plane upon

which he can be met and from which starting-point he may be led to use his power as a helper instead of a hinderer.

I am not sure but the best remedies for all these hindrances among pupils is to be found in the home after all, more than in the school. Therefore let us turn to another phase of this subject, in which we shall look for hindrances to the Sabbath School found in the homes, and try to show how the home can help the school.

THE HOME IS THE MAIN SCHOOL.

Some one has said: "A grand manhood or womanhood is only the home teachings and prayers woven into life and form."

Homes are the real schools and universities, after all, in which men and women are trained. Let us look well to our home schools, if we would help the Sabbath School.

First of all, we should remember that the home is the main thing, when the welfare of the children of this nation is to be considered. At the very foundations of both church and state we must place the home. It is older than either of them. It is the school of all schools, and no church is so effective in restraining evil and advancing good as "*the church in the house*." Here the parents are God-ordained pastors and teachers, who have all the advantage because they have the first tender years of the child, and because they make the moral atmosphere in which the child lives. The parent has one hundred and sixty-seven hours of the week, against the one hour for the Sabbath School teacher.

In all the world there is no place where influences so combine as to effectually mould character and shape destiny as in the home. Here the tastes and tendencies of the coming man or woman are formed. If the home-life is pure and devout; if God-fearing conscientious parents make the moral atmosphere in which children live when minds and hearts are most plastic,—then the home on earth becomes the school of surest preparation for the home above. We speak of the Sabbath School as a place to teach children the way to heaven; but this school is seriously handicapped if its scholars do not come from home schools where this preparation has been the main thing, and where continued home influences do not cooperate with the teacher, in efforts

to train the children in ways of righteousness.

The earliest years tell the story of the life, and any moral deformity given the child by evil surroundings in its childhood home, will be likely to affect his entire future, even though church and Sabbath School may do their best to counteract the evil. A tender sapling may be so bent and deformed that its after-growth will be as persistent and strong toward deformity as it would have been toward upright beauty, if the bending had not occurred. Every effort may be put forth after the deformity is made, to give it advantages conducive to healthy growth; it may have the sunshine from heaven to warm the earth and invigorate its branches; the rain may be as copious, and the dew as abundant, as upon the straightest trees.—but in spite of all, it will still show its deformity, on account of the crooked tendency given in its early life. So may the child receive during its plastic years deformities and tendencies to evil that may mar it for time and eternity, and which every subsequent effort of the Sabbath School and the church will not be able to overcome.

Let me add right here some beautiful thoughts by Dr. Theodore L. Cuyler upon the subject of

HOME PREACHING.

For four-and-thirty years I have been preaching the good tidings of the Word, and would not change places with a king; but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting-point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers, and a mother's shaping influence and example.

We pastors must not take on airs. There is a ministry that is older and deeper and more potent than ours; it is that ministry which presides over the crib, and puts the first touches of gospel influence upon the infant soul. Before the pulpit begins, before even the Sabbath School begins, the mother has *already begun*, and has been

moulding the plastic wax of character for weal or woe, for heaven or hell. A tremendous power this—it is the same power which sent Samuel out of the home of godly Hannah, and wicked Ahaziah out of the home of the godless Jezebel. Both of them "walked in the way of his mother."

I would not underrate the responsibility of fathers in the moral guidance of the family. An irreligious father may be a terrible blight, and a faithful Christian father a priceless blessing in the home. But still the fact remains, that it is mainly the mother who controls that home and imparts to its prevailing *atmosphere*. There is her throne; there her influence; there she can make or mar the destiny of the immortal soul beyond any one this side of the throne of God. Susannah Wesley's hand rings all the Methodist church bells around the globe today! Suppose that Lord Byron had been reared by such a mother as the Wesleys had; the world might have escaped the moral leprosy that has tainted nearly every brilliant page he scattered. Like mother, like man.

We pastors often wonder why our sermons and pastoral efforts produce so little fruit in certain families. There are few or no conversions there. The reason is that the home-preaching is diametrically opposed to ours. For one or two hours on the Sabbath we strive to win the sons and daughters to Christ. But all through the whole week the home influence is steadily wearing away whatever of good impressions may have been produced in the church or Sabbath School. Perhaps the parents are professors of religion—but with a sadly scanty possession thereof. They manage, by ill temper and sour talk, to set the children's teeth on edge. Or they are so absorbed in money-getting and vain show and utter worldliness of every kind, that the atmosphere of the house is about as favorable to the growth of piety as was that of Bunyan's *Vanity Fair*. The impressions of the most solemn or arousing sermon, or of the most faithful Sabbath School effort, are as soon smothered in that home as a coal of fire would be under a pailful of ice. Such parents do not deliberately desire to destroy their children's souls, yet they are as surely hindering their salvation. And for the chief direction and

trend of the home influence, the mother is most of all responsible. If she is prayerless, or frivolous, or unbelieving, or careless of their spiritual welfare, her children suffer.

Happy is the Sabbath School teacher whose class is made up of children from consecrated Christian homes. One of the greatest hindrances to the success of the teacher, is thereby removed. Such scholars have a good start; but God pity the children born and biased under the influences of unchristian homes! They have everything to contend with while young, and when they are old the sweet power of home-memories, so precious to draw souls to God, will all be wanting.

Do we not see that the home is the fountainhead whence flow the streams of blessing or cursing to the world? If all homes were squarely pitted against the church and Sabbath School, there would be small chance for success in gospel work.

The Debt.

There has been a little gain this week over the weeks preceding, and the special receipts for debt have gone above one hundred dollars. This does not include the amounts received from contributions to the general fund.

Of course that must come also as the weeks go by, if any gain is made. We are glad that so far the income has been sufficient to keep running expenses paid, and the debt has now been reduced \$1,722.07.

The receipts are as follows:

Previously reported	\$1,613 82
Received this week,	
Church, Welton, Iowa	10 00
Mrs. Martha G. Stillman, Plainfield, N. J.	5 00
Dr. S. C. Maxson, Utica, N. Y. ...	5 00
George H. Greenman, Mystic, Ct. ...	5 00
Mrs. D. E. Titsworth, Plainfield, N. J.	15 00
A. H. Lewis, Plainfield, N. J.	20 00
Mrs. A. H. Lewis, Plainfield, N. J.	20 00
Church, Farina, Ill.	28 25
Total	\$1,722 07
Still unpaid	\$2,277 93

As the poor panting hart to the water brook runs,

As the water brook runs to the sea—
So earth's fainting daughters and famishing sons,
O Fountain of Love, run to Thee!

—Alice Cary.

DENOMINATIONAL NEWS

Rev. James H. Hurley, who was obliged to give up preaching for a time, and leave his work in West Virginia and later in Gentry, is so far improved as to be able to preach again. He is now in the employ of the Missionary Board, on the Wisconsin field. His headquarters will be in Milton, where his family now reside. We are glad Brother Hurley has regained his health. In order to do this he went North and took up his carpenter's trade once more. The work proved to be better than medicine.

Prof. E. H. Lewis of Lewis Institute, Chicago, addressed a large congregation at the Seventh-day Baptist Church on the Book of Daniel. The subject is one to which he has devoted much study and his conclusion is that the prophetic utterances of the prophet were given to inspire the Jews and that the events foretold took place before Christ. His views coincide with those of many of the best scholars. The Professor is a critical student of Bible history and his descriptions of historical events before the time of Christ were intensely interesting.—*Milton Journal*.

Dr. A. H. Lewis made a trip to Albany, N. Y., on Wednesday, the eleventh of this month. There is a bill pending in the Legislature, looking toward the relief of those who conscientiously keep holy the Sabbath day, from oppression under the Sunday laws of New York City. He and many others are to have a hearing there upon this important question.

The Doctor is much pleased over the attention given his Memorial in Washington, mentioned in last RECORDER.

Back to the Hills.

L. D. SEAGER.

From the Rockies to the Alleghenies! You naturally ask what word of praise is there for West Virginia, and we are reminded of a relic we picked from its bed of buffalo-grass upon the Great Plains,—a horn, weather-beaten, burned by prairie fires, yet enough left to remind us of the great herds that roamed that vast expanse for ages and that are now annihilated by

changed conditions. Life upon this planet seems to be adapted to environment and subject to it. The plains made the buffalo possible and the buffalo could not exist when deprived of the plains. Ruthless hunters hastened the transformation.

Man, though belonging to the animal kingdom is not subject to this law for brutes. His preeminence is seen by his power to readily adapt himself to any habitat. His genius contrives means for every end. He chooses his home, his occupation. Even character and eternal destiny are the subjects of his choice; for heaven bends low to bestow the gift of eternal life upon whoever wills to have it.

It is not then surprising that people love to live among these hills. They are beautiful. The climate is not severe; grazing is profitable and far more agreeable than the drudgery of grain growing or dairying. The people have more time for the development of social instincts; hence their hospitality has become proverbial. The minister has little range of choice of locations, but those of us who have been called into West Virginia agree that the lines are fallen to us in pleasant places; yea, we have a goodly heritage. If one is lazy as the fellow who said he was afraid to sleep nights for fear he'd dream of working, I advise him to stay away from here. He must climb hills and ride through muddy roads, especially in oil territory. Nevertheless, this country is habitable and neither the brawn of Hercules nor the gray matter of Socrates is necessary to demonstrate it. People down here are having a right good time—glad we are here. They can laugh at our rugged hills and rough rocks, but we love them. Every little face about our fire-sides has a warm welcome, no matter what is said about it. The world will need them in the great process of subduing all things to the dominion of him who is to be King of kings. Under these sunny skies are to spring up many of the life forces that are to regenerate the earth, and we do not despise our birthright.

NOTE.—In my Cosmos article, the compositor mistook millo maize, making it millet. They pronounce it there milo maize. It is similar to sorghum and Kaffir-corn, but the seed is larger. They claim forty bushels of seed per acre. I have eaten very palatable cakes made from the meal ground with the farmer's mill.

Missions

From the Field.

E. B. SAUNDERS, COR. SEC.

DEAR READERS OF THE RECORDER:

Since sending out the letter regarding the chapel at Shanghai, China, I have been asked many questions regarding the matter. Brother Gardiner tried to throw a ray of light on the subject in the RECORDER of this week. I have written Brother D. H. Davis of Shanghai and asked him to write us the particulars more fully regarding the present meeting place and the size of the congregations. I am of the impression that they now worship in rooms used for school purposes.

You will also be glad to learn of a good revival work which has been in progress since the beginning of the year at Nile, New York. Pastor Bond and his people held prayer and gospel meetings two nights in the week in place of observing the week of prayer, beginning with the first of January. On February 7, at the request of Brother Bond, I assisted him, spending two Sabbaths and holding eleven night meetings.

It stormed almost continually,—the first few days deep snow, then a thaw, rain and floods. People came to the meetings regardless of roads and storms. The interest was there before I came and, when I left, about all of the young people of our families had been gathered in ready to offer themselves for baptism and church membership. There were eighteen of them when I last heard. This was one of the most satisfactory meetings I have assisted in for years. Great liberty and power was in every session. Others besides our own families were reached and, we trust, blessed.

Brethren, the old-time religion is unchanged. I pray that the other godly pastors who have written to me, desiring a like work and assistance, will reap a similar harvest and be made as happy in it as Brother Bond has been. The harvest is white. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look

on the fields; for they are white already to harvest."

I have spent one Sabbath with the good friends at Plainfield, New Jersey; a very stormy day and yet some forty people made their way to the morning service and Sabbath School.

I have visited the Hebron, Pennsylvania churches and held four services. Snowstorms and drifts did not prevent a good number of people from attending. They responded with a good big offering for the Society.

One Sabbath and a few nights now I have been assisting Pastor Randolph at Alfred. It is expected that he will administer baptism tonight, Sabbath evening.

I want to ask the prayers of our people that the Lord will raise up laborers. We are in need of a godly young man to conduct the song service, to prepare the way for and assist the evangelist.

Treasurer's Report

For the Month of February, 1908.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, February 1, 1908	\$4,658 63
Church at	
Plainfield, N. J.	54 15
Salem, W. Va.	10 61
Hornell, N. Y.	6 50
Adams Centre, N. Y.	36 00
Berlin, N. Y.	10 00
Milton, Wis.	60 00
Subscriptions for the <i>Pulpit</i>	4 00

\$4,839 89

CR.

E. B. Saunders, salary and traveling expenses in January	\$ 89 85
Alfred C. Davis, on account of salary of D. H. Davis	100 00
Cash in treasury, Feb. 29, 1908:	
Available	\$2,323 70
Lieu-oo Mission	226 34
Shanghai Chapel	2,100 00— 4,650 04

\$4,839 89

E. & O. E.

GEO. H. UTTER, Treasurer.

The Holy Spirit.

BOOTHE COLWELL DAVIS.

Early in the Old Testament writings there appears the germ out of which the doctrine of the Holy Spirit gradually evolved until it became a fixed teaching of

the New Testament. Genesis opens with the statement: "In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God was brooding upon the face of the waters."

The author of Genesis thus early introduces a term which seems to have had a definite meaning for himself and for those for whom he wrote; and by this term "spirit of God" he designates the operating energy essential and fundamental, in the several stages of development which marked the creative process. Subsequently in Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, Isaiah, and in almost all the Prophets, God's activity in the world, energizing nature, and prompting men to righteousness and service is presented as through the agency of the Spirit of God.

Three times in the Old Testament the Spirit of God is called the spirit of holiness; but in the New Testament the term Holy Spirit becomes so fixed that it is a most familiar and precious designation of God as present and active in our human life.

It is not unusual to hear the Holy Spirit defined as the Third Person in the Blessed Trinity.

It will be impracticable to discuss here in detail the complicated philosophical and theological question of the Trinity. I prefer rather to set for myself the task of elucidating the manifestation or operation of God through the agency of the Holy Spirit. God working in the world, energizing the world for righteousness, I take it, is of more vital importance than any dialectic on trinitarianism. The Holy Spirit as used in the New Testament is God in man, working for righteousness; viz., God working in the spirit of man, and accomplishing the results that are sought in the mission and work of Christ.

In what I am saying, therefore, I trust there will be found nothing antagonistic to a Scriptural interpretation of the doctrine of the Holy Trinity. I would be very sorry to be so understood, for it is a very precious doctrine. Nevertheless, as Professor William E. Clarke remarks in his

Outline of Christian Theology, "We know the inner relations of the Godhead so imperfectly that we should find it difficult to form a strong and living doctrine of the Holy Spirit, if we were obliged to wait until we could construct it out of clear conceptions of the Divine Trinity."

If, however, we can see that the doctrine of the Holy Spirit must mean to us, chiefly, the doctrine that God is working in man for the accomplishment of his purpose in Christ Jesus;—if we believe this and teach this,—we shall have little difficulty in recognizing the divinity of the Holy Spirit; and shall not let our faith waver upon the technical distinctions of the metaphysical personalities within the Godhead. The Holy Spirit will then be to us Divine, because God is Divine, and personal because God is personal.

The Holy Spirit will then be no mere influence, derived, secondary, impersonal, vanishing; but will mean to us no other than God himself, in vital contact and communion with the spirits whom he has made. This doctrine was sufficient for power in the early days of the Christian church. It is sufficient for power now in our day of new problems and changed methods.

Passing by all the interesting historical data regarding the operation of the Spirit of God upon primeval matter, and the influence of his Spirit upon individuals and nations of a pre-Christian era, and waiving for the present the outpouring of the Spirit at Pentecost, I desire especially to study the functions and possibilities of the Holy Spirit in our own times. Not forgetting the definition of the Holy Spirit at which we have already arrived, let me note first: The Holy Spirit in relation to Christ; for it is in Christ and as his successor and revealer, and as the perfecter of his work of salvation that the mission of the Holy Spirit comes into prominence, and must ever remain the vitalizing power of our holy religion.

In the words of Dr. Joseph P. Thompson, "The mission of Christ was begun, consecrated and ended by the intervention of the Holy Spirit. He was begotten of the Holy Spirit; at his baptism the heaven was opened, and the Holy Spirit descended in bodily shape like a dove upon him. After his resurrection Jesus met with his disciples, and having identified himself to them

as their crucified Lord, he breathed on them and said unto them 'Receive ye the Holy Spirit;' on the eve of his ascension he bade his disciples await the baptism of the Holy Spirit, whose coming into the church he had already promised as a permanent substitute for his own withdrawal from the world."

A careful analysis of Christ's teaching regarding the Holy Spirit brings definitely into prominence the following offices of the Holy Spirit:

1. The Holy Spirit is the revealer of truth from God to the souls of men.

Jesus instructed his disciples to look directly to the Holy Spirit for suggestions of truth adapted to their necessities. "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit." When Jesus must withdraw himself from his disciples and take away his personal bodily presence and teaching, he comforted his disciples with the promises of the guidance of the Holy Spirit, as a compensation for the loss which his withdrawal meant to them. "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The Spirit of truth embodies in himself the messenger of truth to men. Furthermore, it is the function of the Holy Spirit to bring the truths declared by Jesus into vivid remembrance, and to give them definite form and illuminating and guiding power over the minds and hearts of the disciples; also it is to open new teachings and applications of truth—to show the disciples "things yet to come." "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"When the Comforter is come, whom I will send unto you from the Father, * * * which proceedeth from the Father, he shall testify of me." "He shall glorify me; for he shall receive of mine, and shall show it unto you."

2. It is the office of the Holy Spirit to abide in the church collectively, and in

the hearts of believers individually, for guidance, comfort, encouragement and support. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

"He dwelleth with you and shall be in you." This Comforter is to be nearer to the disciples than Christ was in his bodily presence. The Comforter not only dwelleth with us, but abideth in us. This blessed Holy Spirit comes to the disciples through the quickening of consciousness, and the realization of higher spiritual truths; but further still as a gracious, soothing, healing power of the soul, giving the consciousness of nearness to God and inspiring hope, joy, peace, and power, in every trusting disciple.

3. The third function of the Holy Spirit is its world-wide convicting or convincing power. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." This convincing power relates to the supreme moral issues of human existence, and the duty and destiny that are determined by them.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life." God's love was world-wide—his wish and provision for salvation is universal.

The sequel of that love and provision must therefore be also world-wide.

This function of the Holy Spirit is a further expression of God's love and a further step toward the realization of the world's redemption.

Here is a large and beautiful mission of the Spirit opened up, and one in which he is doing a most glorious work in our own day; a work for which credit is all too rarely given to the Holy Spirit. Consciousness of guilt and sin we are willing to ascribe to the convicting power of the Holy Spirit. But such phenomena are less emphasized, and often seem less apparent in recent years, with our modern pedagogical evangelism, and our splendid work of training up children for Christian service, rather than the former policy of evangelistic campaign, begun only after a youth

of folly and wickedness. But the word convict, or better convince, is used in respect of *righteousness*, and of *judgment*, as well as in respect of sin, and we must therefore find a meaning for conviction which will apply equally well to all three of these subjects.

Again, to quote from Dr. William W. Clarke's *Outline of Christian Theology*—"Happily our common speech provides us with this meaning. We know what we mean by a man's convictions. They are his accepted settled certainties. Such certainties upon these great themes (viz., sin, righteousness and judgment) the Holy Spirit imparts.

"He convinces, or imparts, abiding convictions to the soul; he urges home as great and true, realities with which he deals. He implants among the settled convictions of men, the convictions of what sin is, and what righteousness is, and what is the judgment of God, and what should be the judgment of men between them.

"In this work conviction of personal sinfulness in the individual is of course included, and in producing this the Spirit renders a service as healthful as it is painful to him who receives it. But the Spirit also performs the broader work of impressing large, true views of the real facts respecting sin and righteousness and judgment, and imparting to men profound spiritual convictions concerning all of these great spiritual realities. This opens the broadest view of the Holy Spirit's work; for Christ here introduces him as the teacher of humanity concerning good and evil, right and wrong, and the relation between the two. While the age-long struggle of mankind concerning sin and righteousness and judgment goes on, the Spirit of God moves upon the face of humanity. The general evil is brought home to the general conscience, the ideal of righteousness is made clear to the general mind, the right judgment between the two great opposites is made plainer, and the higher goodness, as over against the common sin, is slowly brought to its place in human life. This is the moral progress of humanity as it goes on, age after age, with varying degrees of rapidity and effectiveness."

What an inspiring conception of the mission of the Holy Spirit is that which is here so graphically pictured by Dr. Clarke.

The year 1908 is also an inspiring moment in which to catch such a broad vision of the redemptive power of truth, through the ministry of the Spirit of God. We have, back of us, the whole history and progress of the Christian church and its civilizing power upon humanity. But we have right before us the reform movements of the present day.

Personal righteousness in matters of temperance, purity, charity and honor are taking deep hold on the consciences of men. Social responsibility never meant so much as it means today. Civic reform has swept the whole country, and corrupt practices, graft and ring rule, that have long been tolerated, are now everywhere breaking down before the advance of higher ethical standards. In economics as well as in politics unrighteousness is more than ever being seen in all its grossness and hideousness, and guilty parties are daily being brought to justice for sins which formerly passed unnoticed, or were condoned as matters unavoidable in business activity.

The administration of trust funds, and indeed the enjoyment of the public utilities, the instruments of production and transportation, are all now regarded as public trusts for which due and just account must be rendered to the public.

If we seek for the source of this conviction of sin, of righteousness and of judgment, we shall find it, I am sure, in the increasing activity and power of the Spirit of God.

Christ foretold this very progressive activity of the Spirit, and in the evident moral progress about us his prophecy is being daily fulfilled.

If men try to draw distinctions between the human initiative, and the work of the Spirit in these waves of conviction and reform, these distinctions break down at a line past which we cannot go. "The Spirit shall dwell with you and be in you." The self-effacing love and wisdom of God seems to purposely submerge the Holy Spirit in the personalities of men, so that they can say, "I can do all things through Christ which strengtheneth me." "Yet it is not I that do it, but Christ who dwelleth in me." So it is that all good in the world grows up under the fostering care of the Holy Spirit. Awakenings of conscience, deepening of conviction concerning right

and wrong, higher and truer views of good and evil, reform, and changes for better in actual life, quickenings in religion, the unquestionable progress of the race—these are the works of the Holy Spirit; God in man, acting in and with the powers that he has given to humanity. No more blessed or comforting message comes to the believer today, from the Word of God—yea, from the words of Jesus himself, than this message of the Holy Spirit's mission—He is God's energizing presence. He is consciously working out in history the holy and gracious design that he set forth in promise by the words of Christ.

The Christian who is not nerved for his task, by such a vision of the Holy Spirit, is impoverished in his own life and renders his own faith and labor ineffective.

Confidence in the living Spirit, viz., God now operating in the world for righteousness, is the indispensable source of power. Let the church believe that the promise of her Lord concerning the convincing spirit is now being fulfilled, and that in that fulfillment lies the practical power and progress of the church in convincing the world in respect to sin and righteousness and judgment and in respect to the Sabbath of Jehovah, and our ministers will be a ministry of power and leadership and our membership will be an invincible army. May God give us all such a vision, and such a witness of the Holy Spirit.

*Alfred University,
March 3, 1908.*

An Interesting Letter.

THEO. L. GARDINER, *Plainfield, N. J.*

DEAR SIR:—Please send me a copy of your paper, the SABBATH RECORDER. For some time I have been on the hunt for some of you people, (Seventh-day Baptists), and only this morning I located you.

I would like to move to a town where you people are in the majority, if possible. Do you know of any near me? Please let me know.

Yours truly,

This is a private letter from a physician living in the state of Iowa; but it has such a denominational interest that I am sure the writer will pardon me for giving it to

our readers. If any of our people would like to open correspondence with this brother, with the idea of helping him to find such a place as he wants, the editor will gladly furnish the address. We should welcome all such inquiries, and encourage every seeker after Sabbath truth. This is the very thing we desire to see, and for such inquirers we should have a word of cheer. We wish there were ten thousand good men making the same search for Seventh-day Baptists.

The Toys.

My little Son, who look'd from thoughtful eyes
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismiss'd
With hard words and unkind'd,
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-vein'd stone,
A piece of glass abraded by the beach
And six or seven shells,
A bottle with bluebells
And two French copper coins, ranged there with
careful art,
To comfort his sad heart.
So when that night I pray'd
To God, I wept, and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
'I will be sorry for their childishness.'

—C. Patmore.

On this "checkerboard" of sins and virtues that is our life, the one great problem is to keep moving toward the king row. Every move is a new starting point, and at each all that is beyond is possible. It is of less consequence what sins and virtues lie in the spaces we have passed, than that there be a steady progress toward the best.
—Edward Howard Griggs.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

Give as the Lord hath prospered thee.

Two Lovers.

Two lovers by a moss-grown spring:
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing.
O budding time!
O love's blest prime!

Two wedded from the portal stopt:
The bells made happy carolings,
The air was soft as fanning wings,
White petals on the pathway slept.
O pure-eyed bride!
O tender pride!

Two faces o'er a cradle bent;
Two hands above the head were locked;
These pressed each other while they rocked,
Those watched a life that love had sent.
O solemn hour!
O hidden power!

Two parents by the evening fire:
The red light fell about their knees
On heads that rose by slow degrees
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there,
The red light shone about their knees;
But all the heads by slow degrees
Had gone and left that lonely pair.
O voyage fast!
O vanished past!

The red light shone upon the floor
And made the space between them wide;
They drew their chairs up side by side,
Their pale cheeks joined, and said, "Once more!"
O memories!
O past that is!

—George Eliot. (1819-1880.)

Some Health Meditations.

Edward Payson Weston, sixty-nine years of age, in November weather, and often over bad roads, walked from Portland, Maine, to Chicago, Illinois, and was greeted as a conquering hero all the way. When a young man of twenty-nine this trip was accomplished in twenty-six days; now, in his seventieth year, he has gone over the same

ground, 1,234 miles, in twenty-five days, or a little less. Where is Oslerism now? Talk about senile decay! No one can avoid the inevitable, but here is a contribution to the philosophy of life that we do well to heed.

Thirty thousand people gather at the Harvard-Yale football games, but probably not one of the players is equal to an athletic achievement like this.

Walking is one of the surest and noblest ways of adding to the measure of one's powers. It is diverting, it is stimulating, and often inspiring. "Monarch of all you survey," it is possible to walk away from grievances, from worry, even from yourself!

Do not let us surrender to the rocking-chair; to 70 in the shade indoors, when possibly it is zero outside; to old age habits which easily get the mastery if allowed full sway.

I have a neighbor over seventy, a lovely, cultured woman, and we never think of her as old. Her vigor of life is accented by her morning and afternoon walks.

Mr. Weston said to the welcoming crowd at Cleveland, "All my life I have advocated temperance in all things, I do not use liquor or tobacco. Live clean, simple, temperate lives; drown your sorrow in a ten-mile walk."

Happiness is a tonic, beauty ministers to health. Who can fathom the ministry of the far-away hill-purples, stars and sunlight, and the heavenly blue; the brook by the roadside, the green meadow, the cattle on a thousand hills; the trees? "A righteous man is like a tree"—Psalm 1.

"A perfectly trained man," says Dr. Robert Coughlin of Brooklyn, "is not the most healthy." Muscle building is not the highest form of physical achievement. Excess in athletics means often hypertrophied muscles and this kind of a muscle tends to deteriorate. The heart is a muscle, and "heart failure" is often the sequence of an hypertrophied heart.

Physical excess is damaging to the nerves, the millions of delicate sensitive fibres with which each human being is endowed. It is estimated that at least 1,000,000 of people in this country are suffering from some form of nervous disease, while fifty years ago it was comparatively unknown. Rev. Dr. Worcester, Boston's physician-minister at Emmanuel church, says

that alcohol, more than anything else, is the cause of nervousness.

Dr. Elmer Gates says that worry, more than all other evils, is at the root of the largest percentage of disease, vice and crime.

What the nervous need, says Dr. Worcester, is rest and repose, not stimulants. And beyond all else the mental and physical transformations possible through faith—faith in the good, faith in God. The unnatural quiet and rest of the drug habit are the precursors of yet greater trouble.

"Insomnia has lost its dread since I learned the meaning of the Psalmist's declaration: 'My mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches.' The man who spends his sleepless hours in such remembrance makes them joyful hours," says Lyman Abbott.

"What does your anxiety do?" said Ian Maclaren. "It does not empty tomorrow of its sorrow; but oh! it empties today of its strength."

In muscular fatigue the trouble is with the nerve centers which work the muscles; this means mental fatigue also. Emotional fatigue means fatigue of the will, weakness, and less power of resistance.

Many diseases are being conquered or greatly mitigated—"filth" diseases as they are called, but nervous disorder is on the increase. As significant of what has been achieved, infant mortality in New York City in 1876 was 28.88 in the thousand; in 1906 it was only 11.87. Dr. Angell ventures to assert that far more time has been spent in the last twenty-five years in the study of prevention than of cure.

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We learn those airs we shall be set to play
When mortal hours are ended. Let the wings,
Man, of thy spirit move on it as wind,
And draw forth melody. Why shouldst thou yet
Lie groveling? More is won than e'er was lost.
Inherit. Let thy day be to thy night
A teller of good tidings. Let thy praise
Go up as birds go up, that, when they wake,
Shake off the dead and sear.

So take joy home
And make a place in thy great heart for her
And give her time to grow, and cherish her;
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When thou art working in the furrows; ay,
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A Beautiful Legend.

There once dwelt in the famous Black Forest of Germany a poor man who had a large family of children. The winter had been very cold; frequently there was not enough bread to feed the hungry little mouths.

One evening, as the man was returning from his work, he found a beautiful child shivering in the cold. He thought of the hard struggle to keep the wolf from the door, but the little one seemed to be lost, and he could not leave it to perish in the forest. So he wrapped it in his rough coat

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

Give as the Lord hath prospered thee.

Two Lovers.

Two lovers by a moss-grown spring:
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing.
O budding time!
O love's blest prime!

Two wedded from the portal step:
The bells made happy carolings,
The air was soft as fanning wings,
White petals on the pathway slept.
O pure-eyed bride!
O tender pride!

Two faces o'er a cradle bent;
Two hands above the head were locked;
These pressed each other while they rocked,
Those watched a life that love had sent.
O solemn hour!
O hidden power!

Two parents by the evening fire:
The red light fell about their knees
On heads that rose by slow degrees
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there,
The red light shone about their knees;
But all the heads by slow degrees
Had gone and left that lonely pair.
O voyage fast!
O vanished past!

The red light shone upon the floor
And made the space between them wide;
They drew their chairs up side by side,
Their pale cheeks joined, and said, "Once more!"
O memories!
O past that is!

—George Eliot. (1819-1880.)

Some Health Meditations.

Edward Payson Weston, sixty-nine years of age, in November weather, and often over bad roads, walked from Portland, Maine, to Chicago, Illinois, and was greeted as a conquering hero all the way. When a young man of twenty-nine this trip was accomplished in twenty-six days; now, in his seventieth year, he has gone over the same

ground, 1,234 miles, in twenty-five days, or a little less. Where is Oslerism now? Talk about senile decay! No one can avoid the inevitable, but here is a contribution to the philosophy of life that we do well to heed.

Thirty thousand people gather at the Harvard-Yale football games, but probably not one of the players is equal to an athletic achievement like this.

Walking is one of the surest and noblest ways of adding to the measure of one's powers. It is diverting, it is stimulating, and often inspiring. "Monarch of all you survey," it is possible to walk away from grievances, from worry, even from yourself!

Do not let us surrender to the rocking-chair; to 70 in the shade indoors, when possibly it is zero outside; to old age habits which easily get the mastery if allowed full sway.

I have a neighbor over seventy, a lovely, cultured woman, and we never think of her as old. Her vigor of life is accented by her morning and afternoon walks.

Mr. Weston said to the welcoming crowd at Cleveland, "All my life I have advocated temperance in all things, I do not use liquor or tobacco. Live clean, simple, temperate lives; drown your sorrow in a ten-mile walk."

Happiness is a tonic, beauty ministers to health. Who can fathom the ministry of the far-away hill-purples, stars and sunlight, and the heavenly blue: the brook by the roadside, the green meadow, the cattle on a thousand hills: the trees? "A righteous man is like a tree"—Psalm 1.

"A perfectly trained man," says Dr. Robert Coughlin of Brooklyn, "is not the most healthy." Muscle building is not the highest form of physical achievement. Excess in athletics means often hypertrophied muscles and this kind of a muscle tends to deteriorate. The heart is a muscle, and "heart failure" is often the sequence of an hypertrophied heart.

Physical excess is damaging to the nerves, the millions of delicate sensitive fibres with which each human being is endowed. It is estimated that at least 1,000,000 of people in this country are suffering from some form of nervous disease, while fifty years ago it was comparatively unknown. Rev. Dr. Worcester, Boston's physician-minister at Emmanuel church, says

that alcohol, more than anything else, is the cause of nervousness.

Dr. Elmer Gates says that worry, more than all other evils, is at the root of the largest percentage of disease, vice and crime.

What the nervous need, says Dr. Worcester, is rest and repose, not stimulants. And beyond all else the mental and physical transformations possible through faith—faith in the good, faith in God. The unnatural quiet and rest of the drug habit are the precursors of yet greater trouble.

"Insomnia has lost its dread since I learned the meaning of the Psalmist's declaration: 'My mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches.' The man who spends his sleepless hours in such remembrance makes them joyful hours," says Lyman Abbott.

"What does your anxiety do?" said Ian Maclaren. "It does not empty tomorrow of its sorrow; but oh! it empties today of its strength."

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and carried it to his house. The good wife was dismayed at the thought of another one to feed and clothe, but said they would do their best for the Christ-Child's sake. So they fed and warmed the little stranger and gave him their humble cheer. Then lo! a wonderful thing happened. The child raised his tiny hands in blessing and disappeared. And they knew that the Christ-Child had been among them.

Next morning, as the forester returned to his work, he saw a beautiful white flower blooming in the snow where he had found the Child; and he called it Christ-flower, or chrysanthemum.—*Selected.*

Religious Veneer.

"Jesus said unto them: Whose is this image and superscription? They said unto him, Cæsar's." Matt. 22: 20.

That was all of the coin that belonged to Cæsar, something on the outside of it, something a man, at Cæsar's command, put on it. Long centuries before Cæsar was, the voice of the Lord God proclaimed "The silver is mine and the gold is mine." Let Cæsar or Judas, Dives or Lazarus, scratch what little vainglorious inscription they will upon its surface. If all the religion we have can be minted on the outside of a silver dollar it will not do us a bit of good to put it on, and it will not do us a particle of harm to file it off. One of the President's critics—she is the richest woman in America—said the other day, commenting upon the removal of the phrase "In God We Trust" from the new gold coins, "The President often speaks without thinking." Coming from a prominent member of the sex which is noted for subjecting impulse to calm, deliberate, careful, judicial analysis, and then speaking always with conservative restraint and non-committal caution, her statement is entitled to respectful consideration.

Whether the President speaks without thinking or not, he seldom speaks without making the rest of the people in the country think, or think they think, which is as far as some men ever get on their way to intellectual processes. It is also to be noted that they speak just as promptly—just as impulsively, just as hair-trigger as the President can be accused of doing.

The first time I saw the phrase, as I remember, was on the old trade dollar, which

was worth only 92 cents. That started the irreverent jokes and profane cartoons to which the President refers in his letter explaining why he ordered the omission of the phrase from the new issue of coin. There is no more reverence in the words on our money than there is in texts of Scripture printed on cards and scattered about the streets like pearls, to be trampled under the foot of men. All our coins of higher value bear the inscription now. There has never been a time in the history of America when we trusted God less and served mammon more than we have done in the past few years.

When we remember what our utter ignoring of the noble sentiment and our base, insane, sordid worship of the coin which bears it, has done for us; how it has lowered our standard of commercial integrity; debased our business life; corrupted our sense of honor; polluted our politics, sent representatives in Congress and United States senators, members of state legislatures and mayors of great cities to the penitentiaries; how it has made this proud and mighty nation a hissing and a byword among the peoples of the earth; how it has covered us with shame as with a garment—we ought to be glad to see the hypocritical whine erased from our coin. It has no place there. You might as well inscribe "Blessed are the pure in heart" over the doorway of a brothel, just because it is a beautiful text.

When tears of penitence have washed the stains of sweat and blood from our money; when the "Napoleons of finance," in the spirit of Zaccheus, have restored fourfold all they have stolen from widow and orphan and laborer; when we have made our double eagle weigh as much as the tiny copper coin Jesus saw fall from the thin fingers of the poor widow into the great treasury of the splendid temple; when the souls of the money changers, scourged from the very shadow of the house of God by the indignation of the Son, have been washed with the balm of healing grace, we may consistently replace the declaration of trust. But then we will have no need to megaphone our trust in God from the clanging cymbals of minted silver and gold. Our lives will speak it more sincerely and faithfully and consistently.—*Robt. J. Burdette, Los Angeles, Cal.*

A Pathetic Incident.

Police courts are often scenes of tragic incidents, but never did a court witness one more pathetic than that which occurred in Judge Newcomer's court in Chicago.

Edward Wells, forty-five years old, was arrested, charged with stealing three brass journals from the Illinois Central Railroad. Wells pleaded guilty. "No work," he said, "and a wife and two children." The judge was about to pass sentence, when, from the back of the room, a little girl, nine years old, arose and walked steadily down the aisle between the rows of benches, past attorneys and blue-coated policemen, and stopped in front of the judge. "This man is my father. You are not going to send him to jail, are you?" she asked in firm tones, staring wide-eyed at the court.

Judge Newcomer did not reply to her question, and the State's attorney, who had pleaded for the man's imprisonment, turned away. The girl and her father were left standing alone before the fount of justice.

"My father will never steal again," the child continued. "I will promise you that. I will take care of him and help him to get work, if you will let him go. I will go all over the city with him, and we will find something for him to do. My mama is sick at home, so I had to come to tell you why it was my father stole."

Judge Newcomer fumbled nervously with a penholder on his desk. "If I let your papa go this time, do you think you could keep him from ever stealing again?" he asked.

"Why, I know I could," said the child, in surprise. "I will teach him that it is wrong to steal. I will tell him that he can not be my father if he steals."

"Little one," said the judge, after a moment. "I believe you can do your father more good than the penitentiary. I shall parole him to you, and you must be responsible for his conduct. He should be proud of having such a daughter, and I hope he will never forget this day."

The two went out together, the little girl of nine the official guardian of her father. The next day she wrote Judge Newcomer the following touching letter:

"DEAR MR. JUDGE: O, how glad I was when you said, 'Well, Essie, you can take your papa home, and take care of him.'

Mr. Judge, I am so happy that you let him go, 'cause you know, judge, if your father was behind the bars and had to live on bread and water, with your mama sick, you would not be very happy. I am going with him to see if Mr. Handley will not take him back to work. I hope all of your New-year days will be as happy as mine. I know they will, for you are such a good man. Good-by; from a friend to a friend.

"ESSIE WELLS."

—*Northwestern Christian Advocate.*

The Minister on the Street.

A minister's preaching is not all done in the pulpit. Indeed his greatest sermon is his daily life and conversation. Paul was a marvelous reasoner and orator, but his most powerful sermon was the life he lived as a man among men.

Never should a minister forget his office and the possible effect of a single act or a single word. He must of necessity come in contact with men in bank and office, store and shop. His dealing and his manner will all be contrasted with the requirements of his position and with his utterances from the pulpit.

A minister in his financial dealings, if he would have influence and respect in the community, must be prompt in meeting every obligation. In some way he must bring his living within the bounds of his income.

A minister should be cordial and social on the street. His eye should be open for every opportunity to greet a member of the church or an acquaintance. He should above all else be on the lookout for the old and the poor and the dissipated and the young. No, we did not make a mistake in that last sentence. We meant dissipated. Don't forget the poor old "rummies." Their bleary eyes and bloated faces have often a most appealing expression. A handshake, a pleasant greeting may mean a whole lot to some poor old wreck on the shore of time.

A minister should know how far to go in his greetings and his associations on the street. He should not be too familiar. He should ever maintain a certain attitude that wins involuntary respect. It is possible for a minister to err on the side of familiarity as well as on the side of reserve.

A minister should never loaf on the street. That means in drug stores, tobacco stores, or any other place of congregation for the male gossips. A minister should never be so busy that he cannot stop to greet in kindness any one who looks to him, but he should be so busy with his Master's work that he can never stop to swap questionable stories or to linger with a group of persons whose conversation fails to edify.

In short, a minister on the street, that is, in daily contact with the world of business, may preach most powerfully the gospel of the Lord Jesus, or he may, through loose business methods and careless associations, do irreparable harm to his influence in the community and to his Master's cause.—*Rev. C. R. Botsford, in Lutheran Observer.*

Yes, the World is Growing Better.

The following lines from Newell Dwight Hillis are right to the point upon this interesting question.

Many men are discouraged because of the daily exposure of graft and corruption in business. But all these exposures, so far from justifying pessimism, are signs of progress. When the measles come out in great blotches on the face the patient looks badly, but the real danger appears when the measles strike in and disappear, leaving the skin smooth and blood foul. Up in New England when the autumn leaves fall, the farmer cleans out the great spring on the hillside. Lifting his spade above that spring, the farmer looks upon water that is clear to the eye, but that holds within its depths the decay of leaves. When an hour has passed, and the exposure of mud is over, the water is roily and the child thinks the spring is ruined forever. But all the time, the water that comes down out of the mountain and gushes through some cleft is pure and sparkling, and once the surface mouth is cleaned the spring runs sweet and pure toward the house and on into the sea that awaits it. Everywhere men are saying that the country is besotted, that men are sodden in materialism, that every man has his price, that graft is universal, and yet, at this very hour, the country is passing through the greatest moral and intellectual awakening it has ever

known. Never were there so many honest merchants and manufacturers; never so many honest financiers and railroad men; never were working men so intelligent, upright and disinterested. Any darkness there is on the horizon is morning twilight and not evening twilight.

The Choice.

All the folks in our house had to tell one day
In which one of all the rooms they like best
to stay.
Mother chose the living-room, where we mostly
sit;
Sister likes the parlor nights with the big lamp
lit;
Grammy said her ownty room's better'n all the
rest;
Jack (he's always studying) likes the lib'ry best;
I just love the attic where there's room to swing,
Or roller-skate, or spin a top, or play 'most
anything;
But when I asked my father, he laughed and
said that he
Gussed he'd choose whatever place Mother
chanced to be!

—*Hannah G. Fernald.*

For us who write songs, tales or histories, nature and beauty repay us by so much as we let them come near to our souls. The nearer we let them come, the more generously are we repaid. The moral glow in the ambitions of him who strives, however inadequately, to express himself, to translate spiritual power and vision into practical being, strengthens the life of the nation, plays its part in the progress of humanity, though the man himself, at last, be buried deep under the discarded manuscript of his life's dreams. But indeed all arts, sciences, mechanisms, labors, businesses, industries and offices should lead to the one end—the enlightenment of race, the deepening of pure patriotism, the sense of common responsibility for the welfare of that particular family in the races of the world to which those who employ our human crafts belong. Character is what we should be making in all the arts, as in all the industries and labors of life. What better epitaph can you wish, statesman, merchant, scientist, farmer, mechanic, hewer of wood, drawer of water and writer of fiction, than these last words of Thomas Hardy's exquisite "Woodlanders":

"He was a good man and he done good things!"—*Gilbert Parker.*

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

The Great Physician.

Three weeks ago when we were studying the incident of the sick man at the pool of Bethesda, I was most profoundly impressed with Christ's question, "Wilt thou be made whole?" This is the question which should come to every physical, mental, and moral sufferer today, and he should be made to feel that Jesus is still the world's great physician. That mental picture which we gained of Bethesda's porch thronged with human sufferers is most prophetic of real life today. Bethesda's porch is still thronging with the sick and suffering, as far as the eye can reach, waiting, as of old, for the healing touch of a divine power.

While Jesus is not manifesting himself in bodily presence, his spirit is truly working great cures through the Christian agencies of our times. Many do not see him but he is none the less present. His power is being felt most mightily in the alleviation of human suffering through medical science and its achievements, through hospitals, asylums for the blind, and other institutions for the care of the sick and unfortunate of all classes.

At present there is a growing tendency on the part of medical experts and Christian teachers to recognize the vital unity of body and spirit. Men are coming to recognize the great truth and principle which Jesus taught and upon which he acted: viz., that body and spirit are so vitally related that anything which affects the one affects the other. The "body is the temple of the Holy Spirit," and is therefore to be rendered clean, pure, and "whole." This tendency is only one part of the great current of thought and life which is getting "back to Christ."

A great opportunity is here presented to young men and women of our times to become "co-laborers with Christ" in the "healing of the nations." Never were the fields so white unto the harvest as now. The field of the medical missionary and

the Christian physician should appeal to young men and women who are to enter the open doors of still greater Christian usefulness. If I were not a Christian pastor, I should certainly be a Christian physician. I believe there is no greater opportunity presented for touching the great mass of humanity at a most vital point than that offered in the work of the medical missionary or the Christian physician. Let us hope and pray, young people, that out of our ranks there may come many who will consecrate themselves to this noble calling.

Christianity must come into touch with the needs of men. The leaven must come into contact with the "lump" before it can do its leavening work. Let us follow the teaching and example of Jesus and sound his question far and wide, "Wilt thou be made whole?" If the answer comes back, "There is no one to help me," the opportunity is ours. Jesus has promised that those who come after him shall do greater works than those which he did.

Our Power Over the Personality of Others.

Last week The Optimist, calling attention to the new emphasis psychology and religion are placing upon the power of mental attitudes, upon happiness and health, spoke of the power that all of us might exert upon our own personalities. Today he wishes to show what remarkable power each one of us can exert upon other lives for good.

We can always carry with us the presence of God. We cannot help doing that if we have it in our hearts, for it can no more be confined than can the life of spring. But one can even make his power a purposeful part of life. He can consciously make it a rule to carry health in his presence and light in his face. There have been men who have radiated sunshine wherever they have walked. Going up and down the lanes of life they have made hearts glad and life sweeter. It was said of St. Francis, of Assisi, that he always awakened a sense of God. Whittier walking the streets of Amesbury changed the day for all he met. We all of us know men and women whom we love to have come into our house—for they make the house luminous and full of cheer. Great, healthy, hearty, glad,

hopeful, smiling souls; full to the brim of God and his peace; walking the city streets with Christ; eyes bright and face all light—ah how their very presence heals, and calms, and soothes jarred nerves, and all because God is shining in them. This power to carry the healing presence of God is for us all. "The spirit of man is the candle of the Lord."

What power can we have over others? Wonderful power in determining their healthy or unhealthy mindedness. We can make it a law of our lives to always send any soul from our presence, if only from a meeting on the street, with brighter eyes, cheerier heart, more hopeful outlook, a larger faith. There is something admirable in that splendid soldier of fortune Dennis, in "The Cloister and the Hearth," who is shouting to every traveler he meets, who has a troubled or anxious face, "Courage, l'ami, le diable est mort," "Take courage, my friend, the devil is no more." And yet many people send us away making us feel that he is the only one really alive. There are some people who by the first word they say take the courage out of one as a pin prick lets the air out of a rubber tire. One meets men on the street who seem to be sort of professional mourners at the hearse of time. It is easy for all of us to get the mournful habit in our speech, the cynical tone, the critical note, the ennuied accent. It seems so natural to many to say the depressing word. Now let us all together make a rule—or better, let us get the sane, normal, hopeful outlook on life ourselves, then let us always say, "Every soul I meet I will say some happy cheerful thing to—I will send every young man from my greeting with more faith in his own self, in God, in men. I will always speak to my friends of the bright and happy side of life, and try and make everybody realize how much of beauty there is in life—yea, make the aged and the mourner feel 'though much be taken, much is left.' Never, so help me God, shall anyone ever go from me with a word in his heart that shall spoil the day, but my words shall be quickening, encouraging, uplifting, healthy words of a healthy soul—such words as I know Christ would speak to the centurion or Mary." Talk about the physician—why we would be divine emis-

saries of healthy souls and bodies, regular sunbeams of the Lord.

Perhaps, too, if we really had that sense of the over-mastering Christ in our hearts we would find it much easier than we do to tell the direct message of the Gospel to our friends. We go to the sick chamber and what do we do? We ask our friend all about his symptoms and as we discuss each twang his nerves gave the preceding night or how he has lost all will-power, all interest in life, he is even more firmly entrenched in his conviction of disease. Why can we not go to him in a quiet un-officious way and tell him the good news we have got? Perhaps it is because we do not believe it ourselves. We have no trouble running to our neighbor and telling him the devil has come to town, but we cannot go to him and say, "Christ is come." And yet that is the good news. That is what the world needs today more than medicine or science or money (which are all good things), to know that Christ is come. Let us Christians try more and more to consider ourselves as directly appointed emissaries of Christ, ministers of God, and wherever we see a person suffering, worrying, afraid, cast down, nerves worn out, let us go, with cheerful face, in a quiet, unobtrusive manner, and with gentle words and love accent in them, tell him that this is God's world, that he is near, that what he needs is just to ask him in, to repose in him—Christ is come. Sins are forgiven, health and happiness is for him. Think that you belong to health and not to sickness, begin to think of others—look ahead to walking well again with God. Say this and see the change. Leave a little hopeful, helpful book. Why cannot a Christian do this as well as a Christian Scientist? What a power that man has who can do it.

Finally, just a word as to what perhaps a church can do to have power over the happiness and health of other people. Perhaps we have continued the ministry of the church too exclusively to one man, the minister in the pulpit. In most churches he is preaching a hopeful, saving message. But one trouble with this method is that he does not get near enough to the people. They come and hear him, and perhaps he helps them, but they go away. Perhaps

he does not follow them up enough afterwards. But he cannot always. But The Optimist has been thinking much lately if there was not some way of enlarging this ministering staff in every church without increasing the paid clergy. Perhaps there are in every church several physicians who are also Christian gentlemen, and believe in the Gospel's message of the healing presence of God, of the fearless heart, the forgiven sins, the duty of cheerfulness, the power of faith, the law that health and love lie close together. Perhaps it would be good to have different men go into the pulpit and help in the service with the pastor. Perhaps the day of the formal prayer meeting, a lecture by the preacher and followed by what my old colored sexton, up in Lenox, used to call in his prayer "a few scattering remarks," has gone by, and we ought to all get together in the middle of the room and call in all who need help, and mental and moral healing, and ministers, physicians, and other capable men and women, of faith treat these things and answer questions as did the apostles of old.

This is what Dr. McComb and Dr. Worcester, of Boston, are doing. Anyhow we must make our churches so full of the presence of Christ that our formality will fall away, our coldness melt, our stiffness bend, our silence break into speech; the old faith be quickened, enthusiasms return. We must make our churches so full of the presence of Christ, his gladness and power and ministry, that it will be health just to enter them. Let us make them fountains of strength, and gladness, and warmth, and healing of sins forgiven. "Christ is come" written over the door. *Christ within.*

"I stand at the door and knock," said he,
"And if any man will open to me,
I will come in and abide."

And they answered, "Lord, we are friends of
thine,
Our home is dark till thy light shall shine,"
And the door was opened wide.

So the Master entered and took his seat,
And the children played about his feet;
And the men, all grave with care,
And the women, tending the dear home place,
Grew tender and glad with a strange new grace
Because the Lord was there.
—Frederick Lynch, in *Christian Work and Evangelist.*

Why Men Preach the Gospel.

The true ambassador of Christ preaches because he feels definitely called of God to preach. No one has any right to enter the ministry without the divine call thereto. Called, no one has a right to refuse. God has a right to separate and ordain for the ministry whom He will. He has a way to make His call known to the chosen one. Once chosen, there is no escape from the obligation and responsibility of the call. The timid, and such as have had other plans and ambitions and flattering prospects in secular pursuits, may stoutly resist and persistently shrink from obedience, then yield themselves to Him whose claim upon them they clearly recognize and feel bound to honor. So, first of all, they preach, not of personal choice, but of necessity laid upon them in their unmistakable call, by the will of God. Even as Paul, when he said: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

But the true ambassador of Christ preaches not only from necessity, nor chiefly so. He preaches from the love of it and for it. A God-appointed and divinely anointed herald of the Cross finds his supreme delight in preaching the unsearchable riches of Christ to his fellow men. And this feeling and spirit are vital to a successful ministry in the Gospel. No man can succeed well in the ministry unless he is in full sympathy with the work and preaches because it is a delight to him. This joy of preaching springs from soulful faith in the Word, love to God and a heaven-born passion for the souls of men. Here again, Paul is an example to all Christian workers, saying: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And herein lies the secret of men's devotion to the Gospel ministry, despite the hardships that many must undergo in the exercise of their functions as Christ's representatives among men. Hundreds and thousands of men who gave themselves up to the Gospel ministry until the weight of years compelled them to quit, with but little, if any, of the world's goods laid in store for the rest of their days, look back over the past with never a regret that they devoted their best days to preaching Jesus, instead of laying up treasures on the earth.

Sitting in the shadows of this present life, waiting for the roll call of Heaven, they find their joy and comfort in the memory of the days spent as watchmen on the walls of Zion pointing sinners to the Lamb of God that taketh away the sins of the world. Their testimony is, that were they young again and could live over, they would devote all their days and all their strength to preaching Jesus to a lost world, because they love God; because they love mankind; because preaching the Gospel is the delight of their life.

The Gospel ministry towers far above every other calling among men, in importance, dignity, responsibility and usefulness. It is a calling in the truest sense. It is a calling of God and the church. Those whom God calls He also empowers to do the work of an ambassador of the Cross—and makes them fruitful. True, there is sometimes a long interval between the sowing and the reaping, but it is His promise and declaration, that His Word shall not return unto Him void. Therefore faithful men of God sow beside all waters and learn to have willingness to wait; and this too is the victory of faith.

But says one, "Some men preach for money." "They follow the ministry as a means for their livelihood." Perhaps that is true, in some instances. But if it be so, they are the exceptions. The great rank and file of Gospel ministers are in the work from a sense of obedience to the will and call of God and from love to Him and mankind and because there has been given to them of God, a passion for the souls of men by which they are constrained to devote their lives to the spread of the Gospel at home and abroad, making their personal interests second to the King's business.—*Evangelical Messenger.*

New York's Sweetest Charity.

Fleischmann's famous "bread line" will soon disappear from Broadway, New York. The bakery which for many years has nightly given a wagon-load of bread to suffering and starving pilgrims after the bells on Grace church next door tolled the hour of midnight will be razed in the spring and the bakery will occupy a larger and more modern building uptown near Central Park. The "bread line" is beyond a ques-

tion Greater New York's sweetest charity. Many years ago when Fleischmann the wealthy baker died, a provision was found in his will that "no man should be turned away who asked for bread at my bakeshop." As a result the "bread line" was established. The bakery is located at Broadway and Eleventh streets, next to Grace church, with the St. Denis Hotel opposite, and Wanamaker's store on the corner. At nine o'clock every night the bread line begins to form and precisely at midnight a half dozen attachés of the bakery begin to distribute bread and rolls to sometimes as many as 500 men and women. The criminal is as welcome to the bread as the most worthy citizen. The men in line are all strangers to each other. They come from everywhere and all are too hungry and fatigued to talk. When the bread and rolls are given to the pilgrims in the line they usually hurry to Union Square and devour their frugal meal. When the bakery is removed to the uptown district the charity will be continued.—*Selected.*

Two Kinds of People.

The two kinds of people on earth I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes.

And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—*Ella Wheeler Wilcox.*

My ideal of civilization is a very high one; but the approach of it is a New England town of some two thousand inhabitants, with no rich man and no poor man in it, all mingling in the same society, every child at the same school, no poor-house, no beggar, opportunities equal, nobody too proud to stand aloof, nobody too humble to be shut out. That's New England as it was fifty years ago. The civilization that lingers beautifully on the hillsides of New England, nestles sweetly in the valleys of Vermont, the moment it approaches a crowd like Boston, or a million of men gathered in one place like New York, rots. It cannot stand the greater centers of modern civilization.—*Wendell Phillips.*

Children's Page

The boy whose picture you see here is George Clement who lives near North Loup, Nebraska. The girls who are sitting on the back of old Mister Fast Freight are his sisters, Elva and Mary.

I think that Mary is just a little bit afraid of falling off but there is no danger for Fast Freight is very gentle and George will hold him still while they all have their pictures taken.



Elva and Mary do not go to Sabbath School very often for it is nine miles and a half to North Loup and there are lots of chores to do. Their names are on the Cradle Roll.

George has a brother whose name is Clare who is not shown in the picture. He and Lassie, the collie dog, may have been down in the field after the cows. There are on this farm sixty white-faced cattle that look enough like Fast Freight to be relatives of his, but he is the only one that weighs as much as two thousand pounds.

George and Clare Clement have many more than sixty cousins for their mother was a Bee and one grandmother was a Lowther and one was a Hurley.

The nearest town to the Clement Farm is a prairie-dog town. It covers many acres and in this funny town there live several hundred of the queer little prairie-dogs.

I do not know much about these dog towns but Clare or George could tell you all about how the village is built and how the owls and rattlesnakes sometimes live in the same town with these prairie-dogs.

Clare and George have a long walk to go to school. It is more than a mile across the prairie to the schoolhouse, but they do not mind that and they hurry home to help do the chores; for they are good boys to work and there is plenty to do on the farm. When these boys and girls are older it will

be much easier to come to Sabbath School, for Nebraska boys and girls will ride ponies or drive teams as easily as those in New York or Plainfield would stand up in a street-car.

Sometime I may tell you of a visit to the Van Horn Ranch.

G. B. S.

A City of Prairie Dogs.

In far-away Montana is one of the largest prairie-dog cities to be found in America. The inhabitants of this rodent metropolis have become so accustomed to passing trains that they sit at the mouth of their burrows, or feed quietly some distance from them, while the great iron horses

whiz past. Some have even built their homes beneath the ends of the ties and in the road-bed between the rails, and I have frequently seen such inhabitants pop out of their holes before a train that has just passed over them was scarcely a hundred feet away. Nevertheless, when you try to approach close to this little city you will find the inhabitants most alert.—*St. Nicholas*.

"The robins are Italian birds, I'm sure, because," said little Betty, "I see them eating worms out there just as Italians eat spaghetti."

—*Harper's Weekly*.

Saloon Statistics Refuted.

The *Standard* in its issue for February 29, printed some of the figures which the whisky party is using to combat prohibition. These statistics and the arguments based upon them have been carefully considered by a committee of the Methodist Ministers' Conference of Chicago. This committee made its report last week, and so well does its report refute the arguments of the liquor people that it is reprinted here:

Being interested in the moral and material welfare of the people of this state and country, we, the ministers of the Methodist Episcopal preachers' meeting of Chicago, desire to call attention to the manifest fallacies in the statements of the liquor-dealers, recently given to the public, which are evidently misleading.

MISTAKES IN AGRICULTURAL FIGURES.

First, in estimating the \$110,000,000 worth of farm products used by them, they estimate 62,760,000 bushels of barley as worth \$62,760,000, or \$1 a bushel in 1906, the year in question. Who ever heard of such prices for these kinds of grain in this country in 1906, the year considered especially, when frequently the most inferior grain in the market is purchased for the manufacture of liquor? If we take the prices given by the agricultural department of the government for that year, here is an exaggeration of values amounting in these items alone to \$50,000,000.

Now, if in things so clearly seen to be false, the liquor-dealers exaggerate the value of the products they use, may we not expect gross exaggeration in their estimate

of value in other departments of the liquor business?

We also call attention to the fact that according to the secretaries of the agriculture and the internal revenue department of the government, only 2 per cent. of the corn, etc., raised in this country, is used for the manufacture of liquor, and much of this liquor is used in the trades and arts.

According to these departments, if all the saloons in the country were abolished farmers would never suspect it, so far as the grain market is concerned. And since manufacturers for the trades and arts would continue, much of this capital would still be employed and not remain idle, as they suggest. Moreover, a demand for a large part of this grain would soon be made by the thousands now without proper food because of drink.

Again, they call attention to the vast amount of capital invested in the liquor business. But, according to government reports, there is no industry in the country which makes so little financial return to labor for the amount of capital invested as does the liquor business. For example, in the manufacture of boots and shoes, one person is employed for every \$675 invested, while in the liquor business only one person is employed for \$8,688 invested.

GREAT ADVANTAGE TO LABOR IN PROHIBITION.

If, therefore, this great sum of money were invested in the promotion of other commodities, as it would be, more labor would be needed and many now idle would be immediately employed at a much greater financial return and the general public would benefit immensely. Thus, not a loss to labor or to the public, but a great gain would be the inevitable result of voting out the saloons.

Their circulars tell us that the men employed in the saloons and brewery business are strong and healthy citizens. If that were true, why do all reputable insurance companies discriminate against men so employed as hazardous risks? This imposes an injury upon the labor, and, therefore, upon the general public. Labor also suffers in its present productive value, since thousands of men do not put in full time because of drink. Labor suffers, too, in that great employers discriminate against men in so far as they become drinkers or consumers of the products of the liquor man-

ufacturers, because unfitted for positions of responsibility such as railroading, clerking, banking, etc.

Again, should we admit (which we cannot do) the exaggerated claim of the liquor-dealers that their business pays \$500,000,000 for produce, labor, revenue, taxes, etc., we must remember that it also imposes upon the people an annual drink bill of \$1,500,000,000, according to the government officials. Hence the people are compelled to pay out \$3 in order to add \$1 to their productive sources, to labor, to taxes, etc. This, then, is a dead loss to the people of \$2 for each \$1 made by the liquor business.

THE NATION'S BILL FOR DRUNKENNESS.

Nor does this include the millions of dollars paid by the taxpayers made necessary to care for the thousands of criminals, the insane, the imbeciles, the epileptics and the thousands of paupers in the country caused by their business. Would any sane economist call this a good business policy? If a similar loss were caused by all other industries it would bankrupt any nation. For many years the liquor-dealers have been able to conceal this stupendous fact from the public, but it is now being realized by the people and they are voting against saloons.

We wish also to invite voters to look at another great loss to them caused by the liquor business. First, the millions of dollars paid annually by the liquor-dealers as revenue comes, after all, out of the people and not out of them, as they would have us think.

In the second place, about \$20,000,000 is taken from the people of Illinois alone, annually, by this business and sent entirely out of the state as revenue, which in itself, in only ten years, will amount to \$200,000,000.

Now, if all the saloons in Illinois were abolished this spring, these millions of dollars would thereafter remain here. Since the state of Georgia has abolished the liquor business it is not obliged to pay a single dollar to this revenue, whereas before millions of its people's money went out of the state. Now these millions stay at home to enrich the people.

But Illinois must continue to pay out these millions so long as it permits the liquor business. However, the moment it

abolishes it these millions will stay here. The state of Maine stopped the fearful drain upon its taxpayers fifty years ago.

It is not surprising that the people of Maine have savings in its savings banks amounting to \$121.86 per capita, while the people of Illinois have savings in the savings banks of this state amounting to less than \$40 per capita. In addition to this is the annual loss of millions of dollars which the taxpayers must pay for criminal court expenses, for the care of several thousand paupers, more than 10,000 insane people and over 8,000 epileptics, imbeciles and feeble-minded children. From 50 to 90 per cent. of these, according to the class considered, are caused by liquor.

ARMY OF DRUNKARDS A LOSS.

Moreover, it cannot be denied truthfully that the liquor traffic causes a further loss by the army of drunkards it produces; by causing many uncollectable rents and bad debts, and by frequently causing a great reduction in real estate values of property adjacent to saloons.

Herein lies the explanation why the prohibition states have so much more per capita savings in their banks than have the people of Illinois in theirs, and this undeniable condition is positive proof that the liquor business causes a constant loss to our financial and productive sources rather than a gain, as they affirm. This is not theory, but fact.

Let the people of Illinois vote out the saloons and their prosperity will soon be as great as that of the prohibition states. That a financial crisis would not follow the abolition of the saloons, as the liquor-dealers proclaim, is proved by the fact that in the states that have done this such never happened, but greater prosperity invariably followed. This compels the conclusion that lower taxes, a better market and a stronger demand for all commodities would result in our state.—*The Standard*.

It is needless to say that we do not save our souls by believing in history or by any merely intellectual perception, but we save them by faith—an assent of the intellect prompted by the will—believing with the help of grace, the words and work of God, the saying and doing of which are entrenched in history.—*J. Moyes, in the Nineteenth Century*.

HOME NEWS

HAMMOND, LA.—Our community has been startled and deeply saddened by the sudden death of our highly esteemed brother, Oliver Davis, from Nortonville, Kansas, who with his wife has been spending the winter with us in Hammond. Brother Davis was in his usual good health Sabbath morning, was at church and listened to the sermon with unusual interest. Sunday morning he was out in the yard doing little jobs of work when suddenly without premonition he fell to the ground and when loving friends hastened to assist him they found him dead. Need I say we loved him! All who knew him well loved and respected him; and we weep with his beloved and faithful companion while we with her mourn his loss.

Brother Davis had the earnest of the inheritance here, as the Israelites in the wilderness had a few grapes from Eschol in Canaan. But the river of death ran between him and the land where the grapes grew and clustered on the vine. Death brought him across the river and put him in possession of the heavenly inheritance and placed him beside the tree that yields its fruit every month. And he shall serve God day and night in his temple without weariness and without end. It unites him to the society of the just made perfect, and to the innumerable company of angels in the presence of God. The stroke was sudden. Death is regardless of social blessings. The home where he dwelt will be cheerless and lonely. No created thing can bind up the broken heart. Can we solve the mysteries of life and death? Our Lord is doing great things by way of preparing us for a higher state of existence. The instrument does not comprehend the Tuner. The Tuner fetches harsh sounds from those discordant strings; but all those jarring notes are necessary to the harmonious condition which he is aiming to produce. If the discords were not discovered now, the music of the future would be marred. We love God; let us follow him and obey him.

Mrs. Davis, accompanied by Mr. and Mrs. B. I. Jeffrey, left Hammond Monday, March 1, with the remains, which are to be

interred in the cemetery at Nortonville, Kansas.

We leave it for Pastor Hills to prepare the obituary notice.

A. P. ASHURST.

March 3, 1908.

PETROLIA, N. Y.—Perhaps there may be some who are interested in our little group of Sabbath-keepers in this vicinity. We have had a year full of rich experiences to every person. In the local option fight last fall, our people stood shoulder to shoulder and were loyal workers against this wrong; and we had a glorious victory. We have had preaching services every four weeks and many thanks to those who have made this possible.

Our Superintendent has given three "talks:" one, a general outline of the Lessons for the first six months of the year, another, on "Tithing," and a third on Foreign Missions, illustrated by charts; and on March 29, he is planning to give another on "Tobacco," followed by signing of the triple pledge. One young man of our number has publicly accepted Christ as his personal Saviour by baptism, for which we are most thankful to a kind Heavenly Father; and several others are now ready for baptism as soon as the early spring opens.

Our work here owes its success chiefly, we believe, to the fact that every one has felt a personal responsibility in the work. Several have become subscribers to the RECORDER as well as the *Pulpit*. We have met every Sabbath with a good attendance; for when the gas supply was short at the church we met at a private house, and no drifts have been so bad but that they have been surmounted.

We have a roll call by repeating passages of Scripture, so we have a sort of Junior League for the children. The children are also doing some supplementary work.

All are enjoying the Lessons and getting much benefit therefrom; we are having a review each week by means of chart talks. We trust the coming year will bring added growth to us all in Christian living.

COR.

Allentown, N. Y., March 8, 1908.

"It is the trustful eye that sees farthest into the heart of God. Ways that are dark to wisdom are bright to faith."

Let a Little Sunshine In.

Mrs. Cynthia Westover Alden, President-General of the International Sunshine Society and on the Editorial Staff of the *Ladies' Home Journal*, sends a plea to our readers to contribute a mite through the SABBATH RECORDER to the Sunshine Free Bed Fund which, when it reaches \$5,000, will found a Free Bed in the Sunshine Hospital and Sanitarium at Bensonhurst-by-the-Sea, Brooklyn, N. Y. Sunshine helps anybody in need no difference where he comes from, or who or what he is; therefore the society feels that it is right to give everybody a chance to lend a hand in this beautiful work.

It was just a little while ago that the workers at Headquarters found a Southern boy stranded and sick in New York City. His pocketbook had been stolen and but for the quick action of the Sunshine Society, he would have been sent over to the Island where all the poor and destitute must go. Not only was he cared for until he was strong enough to be sent South to his home, but his people were notified of his whereabouts and when it was learned they were too poor to pay the boy's railroad fare, the Society advanced the money, got his ticket and sleeping berth and gave him funds for food until he could reach his home.

It has been a great strain on the Society to meet these demands because of no Free Bed to put the sick in for temporary care. Money that could have been used for carfare, etc., had to be gathered for the hospital expenses and so this threw double work upon the Emergency Committee.

Now if the Sunshine members in New York City are willing to act promptly and care for the stranded of all cities as far as they can, it seems but right that we should help endow a Free Bed in the Sunshine Hospital. Contributions can come direct to the SABBATH RECORDER marked for the Sunshine Free Bed and these monies will be forwarded to the International Sunshine General Headquarters, 96 Fifth ave., N. Y. City and a prompt acknowledgment will be made by letter and by publication in the Bulletin.

The International Sunshine Society is the largest philanthropic club—a news-

paper Club—in the world. There are no paid officers. In the easiest, quickest and most effective manner, the special work of the Society is to do that which nobody else seems ready to do. There is no Free Bed of this kind in the whole great city of New York—a Free Bed that will take anybody from any country and at any time just by simply proving that the patient needs hospital care and cannot afford to pay for it.

Mrs. Alden says she feels sure that the bed will always be occupied if it is once endowed; for never has a week gone by since the Hospital and Sanitarium opened that she has not been obliged to turn some suffering person away because there was no Free Bed and not sufficient money in the Emergency Fund at Headquarters to meet the expenses of the extra care.

It is needless to say that "Sunshine" is caring for a good many cases of this kind all the time, and it is when the funds run out that the great longing for a Free Bed fills the heart of every good-cheer worker.

If you want to have good luck lend a hand and answer this call if it is only with a very small mite. Who knows, it might be to some member of our own family that the bed will be offered. Sorrow and misfortune come to the best of us at times. Let us see how much the SABBATH RECORDER "Mite" will amount to!

If our contributions amount to \$100 the RECORDER will be on the Honor Roll; for the name of each \$100 contributor is to appear on a bronze plate which will form part of the wall decoration in the library of the Hospital and Sanitarium, when the full amount (\$5,000), has been raised.

Surely we can be on that Honor Roll. Just send your mite as soon as you can.

The minister's wife was busily engaged one afternoon mending clothes when a neighbor called for a friendly chat. After a few minutes' chatting the caller remarked as she began to inspect a basket of miscellaneous buttons of all kinds, "Why, there's one like my husband had on his last winter's suit." "Indeed," said the minister's wife with a smile. "Well, all these buttons were found in the contribution box, and I thought I might as well use them. What—must you go? Well, good-bye. Come again soon."—*Exchange*.

DEATHS

HARRISON.—John Garner Harrison was born in Derbyshire, England, March 18, 1827. Died at the home of his son, Dr. E. E., at West Concord, Minn., February 28, 1908.

Brother Harrison was converted early in life, and at the time of his death, was a member of the Dodge Center Seventh-day Baptist Church. c. s. s.

FLINT.—Melvin C. Flint was born in the town of Ripley, Minn., November 15, 1867, and died at his home near Dodge Center, March 3, 1908.

He united with the Dodge Center Seventh-day Baptist Church last spring, but most of the time since he has been greatly afflicted with disease which terminated his life a few days ago. "Blessed are the dead who die in the Lord." c. s. s.

WEST.—At his home in Shiloh, N. J., March 5, 1908, Charles W. West, in the 79th year of his age.

He was the son of Charles and Esther Utter West, and was born in Brookfield, N. Y., August 20, 1829. For more than fifty years his home has been in Shiloh, N. J. He was long a teacher in the public schools of New Jersey. In 1858 he united with the Shiloh Seventh-day Baptist Church of which he was a member at the time of his death. For some years he was the chorister of the church. May 19, 1857, he married Miss Mary E. Dickenson. She and one son survive him.

He had done his evening work as usual and was sitting at the supper table with his wife when, without a moment's warning, he passed from earth to eternity. Heart disease was the cause. Funeral services were conducted from his late residence March 9, 1908, by his pastor. D. B. C.

In the year 1906 a single grain of corn was found in the Aztec ruins in northern New Mexico. Last spring that grain was planted and it appears to be a new variety. Its stalks have grown eighteen feet high, bearing ears averaging seventeen inches long. The kernels are large and sweeter than ordinary corn. This is credible, for seeds of various sorts found in ancient Oriental ruins on being planted have demonstrated their vitality. The Aztecs inhabited the highlands of Mexico and are supposed to have been conquered by Cortes early in the sixteenth century.—*Christian Advocate*.

A Country Home in the City.

The most southerly of the old mansions on Manhattan Island, still used as a residence by its original possessors, is the Van Buren house at 14th street, between Broadway and Fifth Avenue. It is still retained intact, a suburban home in the city, with ample grounds around it; for the Van Burens owned a farm that stretched from Broadway to Sixth Avenue and from 14th to 17th streets. What is more, they own it still, and it brings ground rents of \$1,000 to \$5,000 a year per lot—the tenants putting up their own buildings and paying all taxes; so the Van Burens can afford to keep their garden around their house in one of the best retail streets in New York.—*Wood-Harmon Magazine*.

Archeological.

"An article of timely value in Biblical archeology on 'The Greatest Recent Discovery Concerning the New Testament' is contributed to the March number of the *Homiletic Review*, by Camden M. Cobern, D. D. The discoveries mentioned throw new light upon the language of Christ's time, and reveal the common life of the people among whom Christ lived his life, as nothing else has ever done. The article will be a welcome piece of reading to ministers."

Notice of Copyright Renewals.

Class CXXC, Nos. 173,159 to 173,167—174,690 to 174,974—175,946 to 175,960.

Be it remembered that on the 31st day of January, 24th day of February, and 6th day of March, 1908, Mary Runyon Lowry of Plainfield, New Jersey, hath deposited in this office the titles of 39 Musical Compositions by Robert Lowry, viz.: "Oh to be Something;" "What is all the world to me;" "Cross of Calvary;" "How long, O Lord?" "Come, Come and See;" "Everything for Jesus;" "Follow Me;" "Holy Trinity;" "O Come to the Saviour;" "It is I;" "No Room for Jesus?" "Harvest Home;" "The door was Shut;" "They have Triumphed at Last;" "Long Ago;" "O let me tell it once Again;" "Rise, Sun of Righteousness;" "Breathe the wave, Christian;" "Home in Glory;" "Dear Saviour, take us Home;" "Awake Thou, O Sleeper;" "Follow On;" "Hide Thou Me;" "One True Way;" "The Swelling of Jordan;" "The Race Set before us;" "Nearer, dear Jesus;" "All will be well;" "Beautiful Heaven, my Home;" "Hear the Master call for Reapers;" "When Jesus Comes;" "See the Conquerer;" "Sinner, why in Darkness;" "The day is past and over;" "Who is there like Thee?" "Yes, we part;" "Thy will be Done;" "Freely it flows;" "Rise, Glorious Conquerer, Rise." These in Renewal for 14 years from February 25th and 27th, March 3rd, 6th, 11th, 15th, 17th, 19th, 26th, 1908. The right whereof she claims, as Proprietor, in conformity with the laws of the United States, respecting Copyrights, Office of the Register of Copyrights, Washington, D. C., Herbert Putnam, Librarian of Congress, by Thorwald Solberg, Register of Copyrights.

Plainfield, New Jersey,
March 12, 1908.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 4.	Jesus the Good Shepherd	John 10: 1-18.
Apr. 11.	The Raising of Lazarus	John 11: 1-57.
Apr. 18.	Jesus Anointed at Bethany	John 12: 1-11.
Apr. 25.	Jesus Teaches Humility	John 13: 1-20.
May 2.	Our Heavenly Home	John 14: 1-31.
May 9.	The Mission of the Holy Spirit,	John 15: 26—16: 24.
May 16.	Jesus Betrayed and Denied	John 18: 1-27.
May 23.	Jesus' Death and Burial	John 19: 17-42.
May 30.	Jesus Risen from the Dead	John 20: 1-18.
June 6.	Jesus Appears to the Apostles	John 20: 19-31.
June 13.	The Risen Christ by the Sea of Galilee.	John 21: 1-25.
June 20.	Review.	
June 27.	Temperance Lesson	Eph. 5: 6-20.

LESSON XIII.—MARCH 28, 1908.

TEMPERANCE LESSON.

Prov. 23: 29-35.

Golden Text.—"At the last it biteth like a serpent and stingeth like an adder." Prov. 23: 32.

DAILY READINGS.

First-day, Prov. 1: 1-19.

Second-day, Prov. 1: 20-33.

Third-day, Prov. 2: 1-22.

Fourth-day, Prov. 3: 1-18.

Fifth-day, Prov. 3: 19-35.

Sabbath-day, Prov. 4: 1-27.

Sabbath-day, Prov. 23: 29-35.

INTRODUCTION.

The writers of the Old Testament from their point of view of life may be conveniently grouped in three classes: prophets, priests and wisemen. Compare the reference to these three classes in Jer. 18: 18. The central element in the *law* or *instruction* of the priests was holy places, sacred times, sacrifices and other matters of worship. The *word* of the prophets was their message from Jehovah concerning the relations of men to God, and particularly in regard to the duty of the chosen people toward the God that had delivered them. The *counsel* of the wisemen was in regard to matters of every day conduct and the problems of life.

While fragments of wisdom literature are found scattered throughout the Old Testament there are four books that are exclusively devoted to the *counsel* of the wise: Job, Proverbs, Ecclesiastes, Song of Songs. Some passages in the Book of Proverbs resemble the maxims of the worldly wise, but nowhere do the writers

forget that the beginning of wisdom is the fear of Jehovah.

The surprising thing about the Book of Proverbs is that this collection of maxims prepared two thousand years ago for an oriental people living under conditions differing materially from ours should be so entirely appropriate and useful for us. Although this Book concerns homely and everyday matters it certainly deserves its place in the canon of inspired Scripture. There is an intimate connection between matters of religion and matters of everyday common sense. In fact there is nothing that we do that has no relation to God, our Maker.

Of practical matters there is none more practical than that of temperance. It is a duty that we owe to ourselves and to God to be temperate in eating and in drinking, in exercising and in sleeping, in talking and writing—to be temperate in all things. Intemperance in drinking is such a prominent evil in our land that it is very fitting that we should have our Sabbath School Lesson often devoted to this topic.

The passage selected for our study of this week presents a very vivid picture of the folly of intemperance in the use of intoxicating liquors. No wise man will let himself be overcome by strong drink. This same passage has been assigned for our temperance lesson three times before within nine years.

TIME—The Book of Proverbs evidently passed through a number of editings. Probably it reached its present form before the year 250 B. C.

PERSONS—The portion of the Book from which our Lesson is taken is written in the form of an address of a father to his son.

OUTLINE:

1. A Six-fold Question and its Answer. v. 29, 30.
2. An Exhortation to Abstinence. v. 31, 32.
3. A Picture of the Intoxicated Man. v. 33-35.

NOTES.

29. *Who hath woe?* Our Author begins his essay in a striking manner by use of a riddle with a six-fold question. If anyone knows about the drunkard the riddle is easily answered, but the literary form serves to give prominence to the manifest folly of the drunkard's course of life. The six possessions of the drinking man are very tersely set forth. The first two, which in our version are translated "woe" and "sorrow," are in the original only interjections. Who hath oh! who hath alas! Valuable possessions indeed! *Contentions*. The drunkard lives in an atmosphere of strife—frequent quarrels with

those about him, and constant anxiety within his own mind when he is sober enough to think. *Complaining.* This word expresses the exact opposite of comfort. *Wounds without cause.* As the result of his quarreling the drunken man has wounds for which there was no real occasion. He cannot tell for what he was fighting, nor how he happened to be wounded. *Redness of eyes.* Literally, dullness of eyes. The reference is to the effect of alcohol upon the eyes, marring their beauty, dimming their vision, and indicating the unfitness of the man for work.

30. *They that tarry long at the wine.* The wiseman does not affirm that the mere tasting of wine will bring all these miseries; but reason would suggest as a matter of common precaution that we should avoid the beginning of a course of action the end of which has such terrible consequences. *They that go to seek out mixed wine.* The second line of this verse is parallel with the first. The verb suggests that the individuals in question are devotees of the wine cup. They give time and attention to drinking, and are evidently judges of good wine. The *mixed wine* is probably wine with which there has been mingled aromatic spices or other ingredients to improve the flavor or to increase the effect.

31. *Look not upon the wine when it is red.* Perhaps indicating the time when it has come to full fermentation. This is a warning to beware of the attractiveness of wine. Many men know full well the evil effects that come from wine, and have determined to avoid it, but are unable to resist the seductive influence that it exerts. *When it sparkleth in the cup.* There is no doubt that wine is fascinating and that it takes strength to resist its enticement. This is an additional reason for avoiding the beginning of the habit of its use. *When it goeth down smoothly.* Very likely an allusion to the pleasant sensation when the wine is going down the throat.

32. *At the last.* The end of the use of wine is contrasted with its pleasant beginning. *It biteth like a serpent.* Wine may seem a friend, but it is really a treacherous enemy. Its use may seem harmless, but it is like the deadly poison of the serpent's fangs.

33. *Thine eye shall behold strange things.* This rendering is much to be preferred to that of King James' Version, for this line is evidently parallel to the next which refers to *perverse things.* This verse alludes to the disordered imagination of the drunkard: he cannot estimate times or events at their true value. He loses his ability to make accurate distinctions be-



tween right and wrong, and between truth and falsehood. His faculties are no longer normal. It is possible that our author is alluding to delirium tremens.

34. *As he that lieth down in the midst of the sea.* The reference is probably not to a man in the water, but in a ship far away from the land. Perhaps the reference is to the unsteadiness of the brain of the drunkard, but more likely to his indifference to danger. Strong drink has taken from him the faculty of self preservation. *As he that lieth on the top of a mast.* No man in his senses would lie down in such an exposed position—dangerous even for the man who is alert and clinging with his hands. Prof. Toy has suggested an amended reading to bring this line into closer parallelism with the first line of this verse: Like one asleep in a violent storm.

35. *They have stricken me.* Our author now makes the condition of the drunkard even more vivid by representing him as talking for himself. While under the influence of wine he has received injuries without taking notice of them. *When shall I awake?* Strange as it may seem in view of all his injuries, he is resolved as soon as he partially recovers from the influence of one revel to turn again to the source of all his misfortunes—to seek solace for his miseries in the wine cup.

SUGGESTIONS.

One of the worst results of intemperance is that it deadens a man's moral nature. He is less able to discern between right and wrong.

And this deficiency does not seem to him a matter of great consequence.

The six woes of v. 29 do not begin to exhaust the catalogue of the misfortunes that belong to the drunkard's lot. There is every thing to be lost by intemperance and nothing to be gained.

If it seems possible for us to drink in moderation with no considerable damage to ourselves, we should beware of the damage that our example will do for others. If it seem possible for us to drink in moderation with no considerable damage to ourselves, we do well to be warned by the example of the many who have thought the same and found it to be a mistake to their own everlasting damage.

We hear of many drunkards reforming and becoming honorable men and useful citizens; but the majority of them keep right on in their downward course. The last verse of our Lesson presents no fancy picture when it shows the forlorn and injured man saying, I will seek it yet again.

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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.

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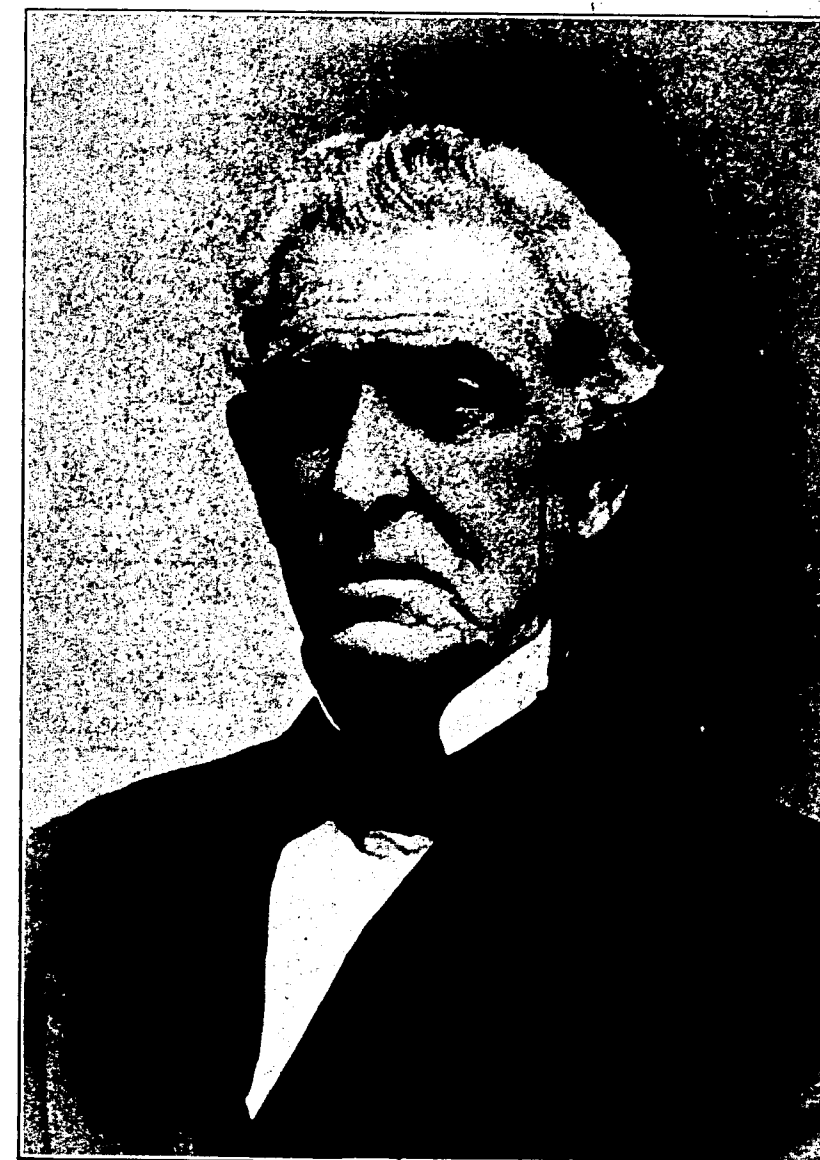
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CONTENTS

SABBATH REFORM—A Memorial to Congress; Sunday Legislation at Albany; Evolution of Sunday Legislation	353-363	The Wrong Port	375
The Teachers Meeting	363	The Value of a Foreman	376
DeRuyter Institute (A Historical Sketch) 365-370		The Glad Homeland (Poetry)	376
Alexander Campbell	371	HOME NEWS	377
Tribute to the Memory of Mary E. West ..	374	MARRIAGES	378
EDITORIAL—The Great Fleet at Magdalena ..	375	DEATHS	378
		Letters to the Smiths	379
		SABBATH SCHOOL	380

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