

The Sabbath Recorder

Seventh Day Baptist History

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N. O. MOORE, Business Manager.

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EDITORIAL

Chelsea's Lesson.

There is a bright side to every misfortune. At first thought one can hardly realize this in the face of such a calamity as befell Chelsea, Massachusetts, in which one thousand buildings were destroyed by fire, twelve million dollars worth of property consumed, and ten thousand people left homeless. This was indeed a terrible calamity, the first effect of which was to spread a pall of sadness over the land as dark as the clouds of smoke that hovered over Boston while the conflagration raged. But this was only for a moment. Then there came promptly and spontaneously an exhibition of the spirit of Christianity filling the world with a light brighter than the glow of fire from the burning city.

The fire broke out before a fierce gale about eleven o'clock on Sunday morning, and the wires carried the tidings of distress throughout the land. Instantly the hearts of men responded without being asked, and contributions for the relief of sufferers began to pour in before nightfall that same day. Car-loads of blankets and bedding and tents and provisions began to rush toward the ill-fated city, sent by warm-hearted sympathizers all over the land. The government promptly offered tent-homes for the homeless; churches, factories and halls were thrown open to those needing shelter; provision houses and bakeries in Boston were run all night, and all vehicles seemed to vie with each other in carrying food and raiment to the destitute. Thus it is believed that no one went hungry or suf-

fered, excepting from the pain and grief inevitable from loss of home and property and from separation of families. The gifts of money that go pouring in to be used for the homeless and destitute, give the assurance that these will be cared for in such a way as to reduce the suffering to a minimum.

Thus, too, did people respond with ample funds for the thousands who suffered, when similar disasters overwhelmed Chicago, Baltimore, and San Francisco.

In all these cases we see evidences that the spirit of Christianity is filling the hearts of men with ideas of a common brotherhood. It is the spirit of Christ transforming the world. The fruits of Christianity are not confined to the church alone, nor yet exclusively to those who openly profess the name of Christian. The best things in the world outside the church are, nevertheless, outgrowths of the Christian faith. No skeptic or moralist or scientist can point to his best works and say: "Behold the results of morality or of infidelity." In order to show what these can do, he must show where morality or infidelity alone has taken possession of some barbarous race and lifted it to the civilization and altruistic spirit of our Christian nation. And to make such a test good, the skeptic missionaries who try the experiment must themselves have known nothing of Christianity. They should be ignorant of all Christian influences, and their ancestors too should have been non-Christians. Then I repeat that such demonstrations of the spirit of a common brotherhood are the outgrowths of the Christian religion, whether found in organized church work or in organized charities outside the church. These all show how deeply the spirit of Christ is affecting the inner life of our age.

Christianity can hardly be confined within the boundaries of the visible church. It is bound to become world-wide; and men must recognize the fruits of Christianity in works where no denominational faith or creed-boundaries are known. I notice that in some instances churches called for help

to go to those of their own faith only, who suffered at Chelsea; but the great mass of Christians responded whole-heartedly to the call, without dictating whether their gifts should help men of their own creeds, or whether they should be given to saint or sinner. Fellow men were in distress, and this was enough to know.

It was a glad day for earth when Christ came to teach men this principle of the common brotherhood of man. And such exhibitions of its reality today show that there is a great deal of good in the hearts of men in spite of the pessimistic talk about the world's growing worse and all going to the bad.

We do not recall that any such demonstration of the spirit of brotherhood was made when Rome was burned. The altruistic spirit which provides asylums and hospitals for the unfortunate, and that causes a nation to spring to its feet and promptly send aid to the sufferers from a burning city, had not been put into operation in the days of Nero.

Thank God that we live in a day when, over and above all the bustle of trade and din of vice, there is heard in the hearts of men, even beyond the boundaries of the church, the voice of that mighty One, who came not to be ministered unto but to minister, and who exemplified the golden rule among men.

There may be individuals who live unaffected by the Son of man; but when we seek for the power that is molding deeply the hearts of the multitudes, and transforming the spirit of the age, we shall find it in the Christ, who lived his sacrificial life of service among the lowly ones of earth.

Death of Dr. C. O. Swinney.

We were greatly shocked upon seeing in the New York and Philadelphia papers the account of the tragic end of Doctor Curtis O. Swinney. We refrained from making mention of the case until fully convinced that it was really our Doctor Swinney, and entertained the hope that it might be some other man.

It seems that for some years the Doctor had been in declining health, and had made a brave fight to regain his former vigor. Recently there had been symptoms of mental aberration, but no one considered him

dangerous, and he was allowed to go and come as he pleased. Finally, after a slight misunderstanding with his daughter Nellie, he without an instant's warning drew a revolver and fired two bullets into her, and then turned the weapon upon himself. He died instantly, but at last accounts Nellie was still living, with some hope of recovery.

This tragic death filled my heart with grief. I had been a schoolmate with Curtis, and afterwards his pastor for eleven years. He was a brother of Dr. Ella Swinney, and during the days when she was settling the question of going to China, I, as pastor and adviser, was brought into intimate friendship with the family. Then Dr. John G. Swinney, his brother Curtis, and sister Ella were prosperous physicians in Smyrna, Delaware. Ella's decision to go to China broke up this company of physicians. John soon moved to Shiloh, leaving Curtis still in Smyrna. He was the youngest boy, and for years "Mother Swinney," as she was called, made her home alternately with him and his brother John in Shiloh, until Ella's return from China.

Curtis was a conscientious Christian, and a kind husband and father. The memory of their pleasant home in Smyrna, when the children were small, is like a sunny spot in the days gone by. He is the last of the Swinney family. The oldest brother died in the army, his father dropped dead in his home near Shiloh, Rev. L. R. Swinney died in much the same way in DeRuyter, John, Ella and the mother went to rest after lingering sickness, and now Curtis, after a long fight with disease, has gone home. May the comforts of God abide with the distressed daughter is our prayer.

Disease and Death in Money.

During the last few months, so many have died from blood-poisoning and malignant diseases caused by handling old dirty bills, that a movement is on foot to secure a law to have all old bills redeemed with new ones without cost.

Cashiers of hotels and bankers are especially exposed. One hotel cashier died from malignant scarlatina, and three or four bankers in different sections became victims to smallpox, blood-poisoning, and other diseases directly traceable to money they had handled.

THOUGHTS FROM THE FIELD

"DEAR DR. GARDINER:

"I was very much impressed with the editorial, 'Silent Friends and Silent Foes' in RECORDER of April 6. I would like to know more definitely where you would draw the line between good and bad reading. In which class would you place such stories as are published in the *Ladies' Home Journal*, or books of fiction like the 'Virginian' or those written by Booth Tarkington?"

"Yours sincerely,"

The question comes from a RECORDER reader in one of the Western states. We are glad to receive such questions. They set people to thinking, and every conscientious reader will receive help from replies wisely given. The editor does not feel competent at this time to answer the question regarding the stories or the particular book mentioned in the letter, since he is not familiar with either. Let some friend who has read the stories referred to, and marked well their spirit and tone and their influence over the heart, come forward and answer this part of her question. We shall be glad to welcome such reply, and give it place among "Thoughts from the Field."

As to the general rule regarding fiction, each one must settle the matter for himself. If we carefully inspect the influence of our reading upon our own inner life, we will have little trouble to know what is the best to read. There are many authors of fiction, whose books are full of noble sentiments and high ideals. The world owes much to such writers as Dickens, Scott, Arthur, McDonald, E. P. Roe, Eggleston, Lew Wallace, Mrs. Stow, and scores of others, whose fictions exalt true manhood and noble womanhood, and whose sentiments lead one's heart toward the sublime in character and in life. Books like these, read at proper times, cannot fail to lead men higher. But no one can afford to spend his time in reading sickly, sentimental, trifling stories, with frivolous characters who have no pure, high ideals.

Again, I would not deem it wise for one

People are very careless in this matter. Not long ago I saw a lady holding a small roll of bank-bills between her lips, while she searched her pocketbook for change; and it is no uncommon thing to see people put silver money between their teeth to hold. If they could only trace the money through all the filthy hands and sweaty pockets where it has been before reaching their hands, people would be more careful how they handled it.

There is no means of tracing this germ-laden currency—a bill may be in the pocket of a tuberculosis sweat-shop tailor today, and in the purse of a millionaire's wife tomorrow. The number of cases of mysterious illness due to this universal means of transmitting disease can only be guessed at, but physicians agree that it is enormous. It seems from these instances that A. Cressy Morrison's campaign for "Clean Money" was started none too soon.

The Homiletic Review for May.

The discussion of theological seminaries occupies a prominent place in the May number of the *Homiletic Review*. Several graduates express criticisms and give suggestions, and Professor Fisk, of Oberlin, makes a strong plea for the practical rather than theological studies. He urges the training that best fits men for the modern pastorate.

"The Religion of Childhood," "An Intellectual Prodigal's Return," "The Land of Frankincense," "The Problem of the Rural Church," and "Religion and Health" are prominent articles by able writers. They are well worth reading by those who wish to keep abreast with the times.

The Debt.

A brother who sends \$20.00 for the debt says: "If you see any way whereby I can help you, reveal it to me, and I will do the best my limited time and means will permit, as a most willing helper.

Total received to last statement	\$2,226 50
Since that statement,	
A Friend, Cal.	6 50
J. A. Inglis, Life Membership, Marquette, Wis.	20 00
Albert W. Hill, Alcester, S. D.	5 00
Wm. L. Clarke, Ashaway, R. I.	20 00
Rev. G. P. Kenyon, Shingle House, Pa.	5 30
A Friend, Chicago, Ill.	10 00

Total received to Apr. 30	\$2,293 30
Still unpaid	1,706 70

who desires to live a Christian life to bring his mind directly under the influence of an author whose writings are cynical, or where they tend toward the skeptical. It will never help a Christian to stronger faith, for him to become all-absorbed in a well-written story where the hero is a skeptic or where the church is sneered at. Neither would a lover of humanity be helped by reading the best of literary productions written by a misanthrope, whose hatred toward his fellow men taints his writings.

The one thing to remember when we choose our reading is that what we read is sure to shape character, because we bring our minds directly under the power of the writer's mind. If his thoughts are pure and good, we can afford to bury our minds in them; but if they are trifling, frivolous, skeptical, or impure, we cannot afford to place our minds and hearts under their influence.

Every one must judge for himself or heed the counsels of those whose experience prepares them to be good advisers. Each reader should cultivate conscience regarding what is good and what is bad, and then be true to his convictions.

We hope there will be others who can give us some good thoughts upon these questions.

A lone Sabbath-keeper in the South writes: "I am a lone Sabbath-keeper and have never met a Seventh-day Baptist or one of that belief except those of our family, consisting of a mother and two sisters, and my father, who is now dead; but I love the SABBATH RECORDER and it is my prayer that I may sometime be permitted to be among Seventh-day Baptists. May God bless the work of the SABBATH RECORDER as it goes on its mission to the many homes in this land."

We are thankful for the faithful Sabbath-keepers scattered throughout the land, holding up the truth of God, though all alone. They are doing a good work in God's own way, letting their light shine just where the Master has placed them. In God's own time the results of their faithful light-bearing in a world of darkness shall be seen, and each faithful one shall find his reward whether or not he lives to see the day of triumph for the truth he loves.

"There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkest regions afar;
So fill, for the day, your mission
By shining just where you are."

Condensed News.

Law Against Anarchists.

Since the exposure of the Italian paper published in Patterson by the Anarchists, advocating the destruction of life and property, and since the drastic measures of the General Government to suppress it, the state of New Jersey has passed a law making it a high misdemeanor for any one to suggest the violent death of another or the burning of property.

This country will need to take measures to throttle this Anarchic movement within its borders, if it does not wish to be considered the world's hotbed for Anarchists.

Girl Student Wins.

The Woodford prize in oratory was won in Cornell by one of the lady students. There were six contestants, five of whom were young men, and four of these were old debaters in inter-collegiate contests. Miss Elizabeth Ellsworth Cook of Ithaca, a senior in the College of Arts and Sciences, won the hearts of the vast audience in the Armory, and received the unanimous vote of the judges who awarded the prize.

Perhaps after the Cornell boys are downed two or three more times by the young ladies of their class, they may cease to sneer at them as "co-eds," and begin to understand that girls can hold their own with boys in the same college.

All England in a Blizzard.

England has not known such a snow-storm since 1881, as that which has just drifted her under, blocked all her railroads and tram-cars, and brought business to a standstill. The gale from the north was fierce and formed drifts eight feet deep. This is wonderful for old England on the 25th of April, and lying as she does in the line of the warm currents from the Gulf Stream. Enormous damage to fruit crops, much suffering, and some deaths are reported. In the snow-storm, one of the steamships of the American Line collided with the British gunboat Gibraltar and sent

her to the bottom. The 450 men on board the gunboat were all saved excepting a very few,—less than twenty. The reports as to the exact number are conflicting. The American vessel was not badly injured, but returned to Southampton and sent her passengers home on another steamer.

Some of Our Needs.

A paper read before the Sabbath School Institute, held at New Market, New Jersey, March 14, 1908.

ESLE F. RANDOLPH.

The Sabbath School Board is very much in need of some one to prepare and to edit the material for the Primary Department of the Helping Hand.

At the last session of Conference request was made that more original matter be published in the *Sabbath Visitor*. Soon after Conference the editor of the *Visitor* appealed through the columns of that paper for contributions. Have you written any such article? There are many talented persons who can contribute such matter as will be most acceptable for publication in the *Visitor*. Twenty-five would be none too many.

The indebtedness of the Sabbath School Board last September was about six hundred dollars. Through the generosity of the churches and Sabbath Schools about one-half of that debt has been paid. A little extra effort on the part of each one will permit the Board to report "no debt" at the end of the year. Do it, and do it now, for our notes are bearing interest at the rate of six per cent.

The beginning of a Sabbath School Institute is a most opportune time to think most seriously of some of the real problems that confront us when we take into account those conditions which must obtain to a greater or less degree where much may reasonably be expected to be accomplished for the Master. It is a fact that very much of what is realized from our efforts, as viewed from our human standpoint, is that which every interested superintendent, and many other workers, have to feel many times each year—yes, many times each day when the need is greatest—the real lack of willing, consecrated workers who are prepared to do battle for the Master, even at the cost of personal comfort and worldly pleasure.

The Field Secretary could tell, if it would be of real worth to us, of discouragements which have arisen, not like ghosts at night giving way to more pleasant scenes at break of day, but which have been so real that he could touch them with his hand, yes, even grasp them by the hand, and hear "I am sure the work ought to be done, but as I don't attend Sabbath School very often myself I would suggest that you talk with Brother Jones or with Sister Smith. They always do whatever is to be done along that line." Now we are at the exact point we wish to emphasize. We pray long and fervently that we may grow spiritually, and yet we deliberately pass on to one already much stronger spiritually than we that small delicate portion of food which is so well suited to our spiritual need. We consider that as we are weak we will grow stronger by passing on the nourishment which we so much need to another.

However, it is not Secretary Greene alone that has to meet this condition. Superintendents Burdick and Rogers and Maxson have learned that the really difficult task in connection with Sabbath School work is to secure teachers who are willing to prepare themselves to spend part of an hour on the Sabbath day with a given class in such a manner that that hour is a part of the very life of the members of that class, such that they look forward to the next session of the class with real pleasure. At this moment there come into your mind Miss B and Mrs. C and Mr. D as just the individuals to do such work. Yes, they are most excellent people for such work as that, and how fortunate it is that we have them in the society; there it is again, just passing that one small opportunity for spiritual growth for yourself right on to one whose opportunities are so numerous and whose spirituality and beauty of character have been admired for so long a time.

Does it ever occur to us that will-power plays a most important part in our spiritual growth as it does in our prosperity in so many other ways? If one really wills to grow spiritually, there will be no question about the growing, for the opportunities will be plentiful. Do we want to grow spiritually? Is spirituality at low tide among us?

One of our pastors told us not many months ago in a most excellent sermon,

that the fault with some church members who complain that the church is cold and unfriendly, lay in themselves because they get off in some cold and remote corner by themselves. I have been deeply impressed by the story told of a very talented man who remarked that the Lord did not seem to be calling many men to preach the gospel these days. Reply was made that the Lord called many talented men to preach the gospel, but that they did not hear the call, for the voice of the Lord was so mild and soft, and the voice of the devil calling men to "get money—get it honestly if you can, but get money"—was like that of a roaring lion, and men did hear that and imagined it to be the voice of the Lord; hence so many smart men serve the devil so zealously.

It may be that the Lord speaks to us through the superintendent of the Sabbath School or through the pastor when we are asked to teach a class or to perform some other service for the Lord. Shall we now say that Miss B or Mrs. C or Mr. D shall perform the service? Do we remember that each one of these has had, perhaps, that spiritual growth which we stand so much in need of? It is usually a sad day for any organization when a set of tried and capable workers must be replaced at one time by a set of new and untrained workers. What would we expect as a result of the selection by our local school board of a corps of inexperienced teachers? The work may go on well with part inexperienced teachers who profit by the experience of other teachers and the wise counsel of the experienced principal. What will be the fate of the Sabbath School then, when faithful Miss B and Mrs. C and Mr. D are no longer present to do and to advise?

Opportunities are offered on every hand. We do not all need to go to China. The Lord does not want us all to go, for supporters are quite as necessary as the missionary and the missionary spirit must be fostered and nourished, else with the passing generation missions must cease to be. Time spent in preparing to teach to a class in Sabbath School the principles of the life eternal as so clearly appear in the life and teachings of Jesus the Christ, must result in that spiritual growth which makes for permanency in the kingdom of God.

The Sabbath School Board would urge that spirit of willingness which leads to a

thorough preparation for the telling of the simple story of the Lowly One of Nazareth, in that way which brings others to feel the irresistible love of the dear Lord and Master who is our elder brother. The Board is pledged to the extension of just this work, and it is encouraged by the loyal support that comes from all parts of the denomination. Secretary Greene is endearing himself to the hearts of the good people up at Brookfield by serving them as pastor, but he is keeping in close touch with our Sabbath Schools by correspondence, and before the end of June he will have been in close personal contact with most of the workers in the various associations. Ere long we trust that the generosity of the Brookfield Church will prompt them to give us all of the time of the Secretary again.

Letter From Brother Kelly.

So many kind friends of Brother M. B. Kelly have asked me about him, I think he will pardon me if I give them through the SABBATH RECORDER the greater part of a personal letter written to me in February as he was about to move from Berkeley, California, to Winters, of the same state.

DEAR BROTHER SAUNDERS:—It was a source of great pleasure to receive and read your letter. In fact I get pretty lonely at times away out here, and have been almost tempted at times to think myself almost forgotten by my former friends, but then I know this is not the case.

You ask about myself and family. I am much better now, and have been for two or three months; but it seems as if every time I undertake hard work, it throws me back again. I get pretty well discouraged at times; I never can be entirely happy and contented unless I can preach. I don't believe any one loves to preach the blessed old gospel more than myself, and why I can not do it is one of the most perplexing questions for me to answer. When I see the need, I become almost beside myself to be in the harness, and yet the doctors strongly advise me to refrain from preaching for four or five years, and my family and friends are very fearful for me to attempt preaching again until I am fully recovered.

I have bought a very nice little fruit farm at Winters, California, but of course I am heavily in debt. I hope to be able to

pay for it and provide a home for my family and, if I get able, do a little missionary work in the surrounding country. Our home will be in a pleasant village of twelve hundred people, with good schools, both graded and high, five churches, and no saloons. So you see it will be a good community but no Sabbath privileges. These we miss very much and yet our children are very loyal. To strengthen us all and to keep the Sabbath fresh in mind, we all repeat in concert, in our Sabbath worship every Sabbath morning, the Fourth Commandment. This is a great help to us. I would not wish to convey the idea that we have family worship only on Sabbath morning, for we do have it twice each day; we could not maintain a close walk with God without it. We are perfectly free to call upon either of the children, Paul or Blanch, to lead in our family devotions. I shall be delighted to go for a week or two and do missionary work as you suggest; shall be only too glad to give my time and labor, and help a little if I can in the great cause.

Sometimes I feel that my life has been almost a failure, but Kelly is the man to blame for it and no one else. Some way I cannot help feeling that the best and most useful part of my life is before me. Hence the pertinence of Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It has been about two years since I preached a sermon, and yet I believe I could preach as good a sermon tomorrow, if I had the opportunity, as I ever did. "So, as much as in me is, I am ready to preach the gospel."

Your same old friend and brother,
M. B. KELLY.

An Interesting Letter.

EDITOR OF SABBATH RECORDER:

DEAR FRIEND:—Having just finished reading the historical sketch of Hopkinton Academy in last week's issue of the RECORDER, and being very much interested in the subject, I venture to make a correction and also to add a little information. The old-house pictured on page 501, and designated as the Silas Greenman house, has always been known as the Maxson Home-

stead and was built by Sylvanus Maxson two hundred years ago. After a few years, he sold one-half of the house to his brother, Joseph Maxson, and he afterward sold it to Silas Greenman. The other half remained in the Maxson family and was occupied by members of that family until 1872. Four generations were born in the house. In the picture are Horace Maxson, grandson of Sylvanus Maxson, and two of his grandchildren,—George Benjamin Uter, of Westerly, and Alice Annette Larkin, of Ashaway. The home is now owned by William R. Wells.

Yours sincerely,

THOS. T. LARKIN.

Ashaway, R. I., April 27, 1908.

The President's Message.

The recent message of the President shows his determination to throw the responsibility upon Congress if his methods are ignored. He says some things which that body ought to heed. The following brief extracts are from the *Public Ledger* of Philadelphia:

LAWS RECOMMENDED.

First. To do away with the abuse of the power of injunction.

Second. To strengthen Government control of corporations doing an interstate business.

EXTRACTS.

Among the many kinds of evil, social, industrial and political, which is our duty as a nation sternly to combat, there is none more base or more dangerous than the greed which treats the plain and simple rules of honesty with cynical contempt if they interfere with making a profit.

The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over.

So far as labor is engaged in production only, its claims to be exempted from the anti-trust law are sound. But we should sanction neither a boycott nor a blacklist.

They are blind who fail to realize the extreme bitterness caused by the use that has repeatedly been made of the injunction in labor disputes.

The demagogue, the sinister or foolish visionary who strives to arouse a feeling of class consciousness in our working people is no true American.

Power should unquestionably be lodged somewhere in the executive branch of the Government to permit combinations which will further the public interest.

We are trying to steer a safe middle course, which alone can save us from a plutocratic class government on one hand and a socialistic class government on the other. We are trying to avoid alike the evils from Government ownership and the riot and chaos of unrestricted individualism.

Missions

The Proposed New Chapel at Shanghai, China.

We are glad to announce that the outlook is good for the new chapel so much needed in our mission at Shanghai, and that it will without doubt be built with no debt. Our lack of faith in God and in each other is noticeable when we are tested. The walk by faith is a trying ordeal. We have been going to the bank in place of God, to supply our needs. In a letter received from one of our leading ministers he says: "It seems very probable to me that the people will not vote in favor of having a chapel; they will certainly not do so if they follow the suggestion of keeping out of debt." God bless this dear good man. I wish that we all might know that there is a better way.

A story is told of a minister who had such faith that, during a severe drought, he called his people together to pray for rain. They responded and the rain came, but it continued to rain until the people requested the pastor to call another meeting to pray for it to stop. His reply was, "It is of no use to pray for fair weather as long as the wind holds in the east." The minister had his faith anchored more in the east wind than in the Lord. No east wind and no debt for me. I prefer to anchor in God. We have followed the method of going in debt until good men, those who are accounted leaders, have come to think that the way of progress is to hire money, get in debt, then cry debt, debt, until the people, tired of hearing it, finally rise up and pay it.

Brethren, there is a better way. "My God shall supply all your need according to his riches in glory by Christ Jesus." The time to take God and the people into our counsels is before we have gone in debt. Whoever thinks that our people will not try to do the right thing by their work and workers does not know their spirit. If the people are not sufficiently informed to know what the right thing is, then I am afraid it is more to our shame than theirs that we have not furnished them needed information.

The reply of the churches to the letters sent them by the Missionary Board was very encouraging. The churches will please accept the vote of thanks, passed by the Board, for their frank and prompt reply and the suggestions offered. They not only nearly all responded, but reported in most cases favorable to building. Eleven of them voted emphatically yes. Seven voted to support the Board loyally. Ten voted yes, if it could be done without debt. Six of them took no vote, but informally advised building if it could be done without incurring debt. Seven voted doubtful about the wisdom of building, but several of them for the reason that they had not sufficient information regarding the needs. Only three voted against building. A good number of them promised to contribute their quota of the funds if the Board thought wise to build. One church at its meeting raised by pledges one dollar for each member for the building in case it was decided to build, and could do more if necessary. Among those making suggestions there were several who urged pushing the work on the home field. One leading church suggested that the reason we could not increase the force on the home field was lack of funds. I wish to say this is not the main cause. The men who are acceptable to the people and successful on those fields are not to be had. A charge has been made, though not in the letters, that the salary of the home missionary is not sufficient. This is all too true. It has, however, been more than the salary of the average pastor in our denomination. Remember that is less than \$500. In many cases this is not as it should be. The question is far deeper than a money problem. Our greatest need today is for consecrated men, spiritual leaders, men of humble faith in God and in the people. Let us be so charitable that we shall not even think unkind things of any man.

Yes, brethren, we do want and shall be very grateful for volunteer offerings for the chapel building at Shanghai, China. The promised blessing for giving is upon the "cheerful giver." I trust no canvass or begging will be necessary for this needed building. There is a better way. No funds need be given which will in any way reduce those which should go to other work or other Boards. If you want your name and

offering in the Seventh-day Baptist church in a land which has three hundred million souls who know not Christ, then send them to Treasurer Utter. If you want the blessing, do it cheerfully.

E. B. SAUNDERS,
Cor. Sec.

Memorial Board Meeting.

The regular meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church April 12, 1908, at 10.15 A. M.

Present: H. M. Maxson, D. E. Tittsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, Orra S. Rogers, W. G. Hubbard. Ex-officio: W. H. Crandall, Asa F. Randolph. Visitor: Rev. S. R. Wheeler of Marlboro, N. J.

Minutes of last meeting were read.

The Vice-President and Secretary reported having written Dr. L. A. Platts, Milton, Wisconsin, regarding his appointment as Administrator of the estate of Henry W. Stillman, vice Emergene Stillman Executrix, deceased. Dr. Platts replied that he accepts the trust, if the court confirms the appointment.

Correspondence from Thomas Zinn, Executor estate Hannah Colgrove, was referred to O. S. Rogers to take up and report at July meeting.

Correspondence was received from the following persons: M. H. Van Horn, financial agent, bespeaking continued financial support for Salem College; Dean A. E. Main, giving a line regarding each of the seven students in the Theological Seminary; G. Velthuysen, Sr., vouching for Peter Tokama studying Theology in Holland; W. S. Tarpley, Craborchard, Illinois, asking for assistance in moving, reroofing and repainting their church, which will cost about \$275. The Secretary was requested to correspond with Rev. W. D. Burdick, Farina, Illinois, regarding conditions at Craborchard, and advisability of undertaking this work.

The Financial Committee's report showing changes in securities was read and adopted.

The quarterly report of the Treasurer was read, and having been duly audited was adopted. It showed \$4,273.23 in hand for distribution,—for items see below.

Twenty dollars was voted to each of the

eight students studying theology, to assist them in their work.

By vote the Discretionary Fund was divided as follows: \$100 to Alfred Theological Seminary, through the Treasurer of the Seventh-day Baptist Education Society; the balance \$329.78 to Salem (W. Va.,) College.

The Treasurer was instructed to send Elder T. G. Helm, Summerville, Missouri \$5 per month for three months from the Sarah P. Potter Fund for Aged Ministers.

After a discussion it was unanimously resolved, that we notify the Seventh-day Baptist Missionary Society that this Board offers them one thousand (1,000) dollars towards the building of a Seventh-day Baptist chapel in connection with the Shanghai (China) Mission, provided they decide to build and proceed with the building.

(Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Disbursements.

Alfred University:		
Alfred University fund ...\$	16	
Babcock Chair Physics ...	247	27
Chair Greek language and literature	52	42
Charles Potter Chair	198	69
35% G. H. Babcock fund ..	1,176	27
Chair Church History and Homiletics	48	19
Chair Pastoral Theology ...	1	01
Plainfield Chair Doctrinal Theology	176	43
50% Bicentennial fund ...	20	49—\$1,920 93
Milton College:		
Milton College fund	147	46
D. P. Rogers fund		08
50% Bicentennial fund ...	20	49
25% G. H. Babcock fund ..	840	20— 1,008 23
Salem College:		
Geo. S. Greenman fund ...	24	09
Discretionary fund	329	78— 353 87
Alfred Theological Seminary:		
Discretionary fund		100 00
American Sabbath Tract Society:		
American Sabbath Tract Society fund	2	33
50% D. C. Burdick fund ..	96	47
15% G. H. Babcock fund ..	504	11— 602 91
S. D. B. Missionary Society:		
Missionary Society fund ..	25	82
50% D. C. Burdick fund ..	96	47— 122 29
Young People Preparing for Ministry:		
7 men at Alfred, \$20 each .	140	00
Peter Tokama, Holland ...	20	00— 160 00
Superannuated Ministers:		
Sarah P. Potter fund—Rev. T. G. Helm		5 00
Total		\$4,273 23

Early Experiences With the Sabbath Question.

REV. RICHARD C. BOND.

(1813—)

The following incident which occurred in the early days of my work in the gospel ministry may interest the readers of the RECORDER.

I preached once a month at New Salem, Virginia (now West Virginia) for two years, the years of 1844 and 1845. In the autumn of 1845, I think it was, on a First-day forenoon, one Rev. James Griffin entered the church at the commencement of the noon meeting. I at once recognized him, as did the audience, as a First-day Baptist minister who was at that time pastor of the First-day Baptist Church some three miles east of New Salem. I at once extended to him the courtesies usually considered due a minister in those days, and invited him to preach. He accepted the invitation, and preached for us again in the evening.

We lodged at Deacon Jonathan F. Randolph's that night, as did George Davis and Amariah Bee, of New Milton. Before we retired for the night I heard Mr. Griffin disputing with Brother Bee and Brother Davis. I soon found they were discussing the Sabbath question. As I knew he was a strong, bold man, and I was young and inexperienced, I was afraid of him, and kept out of the way, and finally got off to bed without coming in contact with him, supposing I should happily escape him. There was no such good luck for me. The next morning we had got our breakfast and were putting on our wraps preparatory to starting home, when his zeal boiled over. He addressed me in a very earnest manner, walking the floor and pouring out a flood of eloquence. As there were several gentlemen present sitting in the room, I got behind one of them for safety. But there was no safety for me. He had undoubtedly laid his plans, and a man of his force of character was not to be got rid of easily.

As he walked the floor, he stopped in front of me and addressed me directly, saying, "If you wish to be useful, come and join us First-day Baptists, and we will give you an opportunity for usefulness. For the sake of that old Jewish prejudice, you are guilty of damaging the cause of

God and making a division in our Father's house, thus cutting yourself off from usefulness. Give up your old Jewish prejudice and come and join us."

I was cornered. There was no escape for me. You have probably heard it said that cowards, when compelled to fight, fight harder than any other class of men. My courage returned, and looking him in the eye, I said: "Sir, you have talked a great deal, and so incessantly that no one else can say a word. Will you stop and give another a chance to speak?"

"O, yes," he replied in a confident glow of enthusiasm.

"Sir, you are a Baptist," I said, "and hold the Baptist idea that the Bible is the sole rule of faith and practice for Christians."

He quickly responded in the affirmative, and then I said: "If, as you are going some Sunday to your people, you should see one of the prominent members of your church plowing in his field, working all day on Sunday and not attending church, what would you do with him?"

He at once replied, "We should deal with him."

I said, "I suppose you would, or rather, try to deal with him. But when you assemble your church, the offending brother being present, and you make your charge against him thus: 'Brother, we are grieved with you for desecrating the Lord's day by working at your worldly business on that day, the first day of the week,' suppose the accused brother should reply: 'Brethren, I don't deny that I labored all day on the first day of the week, but I am a Baptist and hold the Baptist doctrine that the Bible, the inspired Word of God, is the sole rule of faith and practice for Christians; and if you will show me that the Bible is authority for the statement that it is a sin to do ordinary, secular work on the first day of the week, I will make all the concession you ask,'—what would you do?"

The minister's countenance so lately flushed with the eloquence of his tirade, turned ashy pale. He looked at me speechless for a minute, and then sat down in his chair, with no attempt whatever at a reply.

In closing, I may say that the following is the Sabbath question in a nutshell:

The appointment of the Sabbath. Genesis 2: 2, 3.

The Sabbath clothed with the authority of the Decalogue. Exodus 20: 8-11.

The Law and the Sabbath are all incorporated in the Gospel Kingdom. Matthew 5: 17-19.

These passages are complete and admit of no controversy, for there is no escape from this authority.

Milton Junction, Wisconsin.

A Diary Kept by Elder John Greene.

Elder John Greene was born in North Stonington, Connecticut, October 28, 1792.

His father, John Greene, was twice married. By his first wife he had three sons, Richard, William and Asa. His second marriage was to Prudence Saunders, of Westerly, Rhode Island, by whom he had nine children, seven sons and two daughters, of whom the subject of this memoir was the youngest. When he was sixteen years of age, war was declared between England and France and he enlisted in the service of King George, and, during that struggle known as the French War, he was promoted to the rank of Ensign. After the cessation of hostilities, he returned to the quiet of domestic pursuits; but when the oppression of the English Government, soon after, drove the Colonists to resistance, Mr. Greene again took up arms and fought for the freedom of his country. The struggle was protracted and severe, bringing untold suffering to the Colonists; but he withstood the hardships of revolution and retired not from service until peace smiled upon the habitations of the free.

Although Mr. Greene was a native of Rhode Island and had his residence in that state the greater part of his life, soon after the close of the Revolutionary War, he removed to a farm near Ashaway river in the eastern part of North Stonington, where he lived until his son John was two years of age. He then purchased a place near Hopkinton village where he resided until his youngest son was fourteen years of age. He then exchanged this homestead for a farm one mile northeast of Hopkinton village, through which, in after years, the Providence and New London turnpike was built.

In the early times of which we now write, there had been no legislative enactments for the promotion of education among the people, so that those in the middle and lower walks of life found the edu-

cation of their children a heavy burden. In this great work, Mrs. Greene took a deep interest, and amid the cares of a large family with limited means, their children were taught the rudiments of a common-school education. While the family were residing near the village, John being about ten years of age, a circumstance occurred that may not be uninteresting to the general reader, as it tends to throw some light upon the history of education in the community at that time, as well as the limited advantages of the subject of this memoir.

Several enterprising gentlemen in the vicinity, General George Thurston, his son Jeremiah, Thomas Wells, Elder Abram Coon, Captain Joseph Spicer, Israel Lewis, Ichabod Burdick, Dr. William Wilbur and others, moved by a desire to advance the education of their own and their neighbors' children, formed themselves into a sort of education society, built a schoolhouse and employed an educated gentleman by the name of Fuller, at the enormous price of thirteen dollars a month, the ordinary wages for such service being from four to six dollars.

Although much alarm was at first felt by those wishing to patronize the school, it was not long before most of the larger and many of the smaller children in the vicinity were enrolled as pupils and thus brought under the elevating influence of their excellent teacher.

Among others, the sons of Mr. Greene enjoyed these advantages. The wisdom of the movement became apparent and the same teacher was secured the next winter. The impulse thus given to the cause of education in that community became a permanent influence, the benefits of which may be traced even down to the present time. The following is taken from his diary:

"It was while under the tuition of Mr. Fuller that I got my first lessons in arithmetic, penmanship and grammar, and these two terms, added to one under the tuition of Christopher Lewis, when I was seventeen years of age, completed my course of scientific instruction. In the moral and religious instruction of the family my mother took a lively interest and many were the admonitions and lessons of instruction by which she endeavored to direct the young minds of her children in reverence to the Divine Being as the source of all good. My father also seemed impressed with the importance

of rearing his children in the nurture and admonition of the Lord.

"The first religious impressions of which I have a distinct recollection came upon my mind during a revival of religion in Hopkinton when I was at the age of six or seven years. The influence of these impressions was to make me wish earnestly for, and resolve to make a reform in my outward life, and to cause me to give heed to the voice of conscience and the calls of duty as I understood these claims, but without effecting a radical change of heart.

"Under the influence of association and childhood's amusements these impressions gradually subsided and were not renewed until I was about ten years of age, when a circumstance occurred which arrested my attention and turned my thoughts once more to the great subject of my soul's salvation. A schoolmate, Sophia Lewis, who was a trifle older than myself and a competitor for the honors of excellence in our class, having lost her mother by death a short time previous, fell sick and died.

"Elder Abram Coon preached on the occasion of her funeral from these words: 'For God speaketh once, yea twice, yet man perceiveth it not.'—Job 33:14. The incidents of that day, with the text, chapter and verse, and the manner of the speaker, have never passed from my remembrance, though fifty-six years have been added to the period of my earthly sojourn; and their awakening influence remained with me for some time.

"The spring after I entered my fourteenth year I was employed on the farm of Randall Wells to assist in the labors of the season, and while there, became gay and thoughtless among the youth of my own class, who often collected in knots, when out of employ at evening, to pass the time in social amusements. It was while thus unconcerned that a boy of my acquaintance called where I was laboring alone in the field and asked me if I had heard what had been done below, on the previous Sabbath, and stated that there had been six persons baptized, among the number several of my acquaintances.

"The news of this occurrence, the salvation of those around and near me, went like an arrow to my heart, and all my former convictions returned, strengthened by the thought that I had violated my

promise to lead a steady, Christian life; and in a moment I felt myself to be a great sinner and sorrowfully contrasted my own sad condition with their happier state. Days passed and my burden of guilt increased until I became convinced that hope in my case had fled and I was lost and ruined sinner.

"Nearly two weeks passed in this sorrowful manner when one Sixth-day, as I was alone in the field, I came to the conclusion that I had a duty to perform, which was to go to my parents and, telling them what a great sinner I was, beg their pardon and ask their prayers; for the idea struck me that the Lord might hear their prayers, though He would not regard my own. I immediately resolved to go the same evening.

"The moment this resolution was formed an entire change came over my feelings; the burden upon my heart was gone, the darkness which shrouded my soul and made all nature look sad and forbidding vanished and my whole being was filled with light, joy and peace.

"I did not realize that I had found the Saviour, that my sins were forgiven, but with a full heart I hurried home to inform my parents of all I had experienced. And here let me relate, for the encouragement of those parents who desire to see the conversion of their children, that my mother informed me that during the past two weeks she had gone nightly, before retiring, and poured out her full heart in prayer to God for my salvation.

"My peace was like a river and continued to flow in upon my happy soul for several days, when at length I informed my parents that I felt it to be my duty to be baptized. In due time arrangements were made to attend to the ordinance, and twenty-two candidates presented themselves, among whom was my brother Rowland. The occasion was an interesting one. Elder Coon, having become rather infirm, invited a young preacher, afterward Elder William Palmer, to preach, who did so in a very pleasant manner from these words: 'Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.'—Ps. 23:5.

"The following fall was marked by the removal of our family to the farm; but the spirit of revival continued and, during the

following winter, we enjoyed many pleasant seasons in our prayer and conference meetings, and before spring my two brothers, George and Alpheus, were hopefully converted.

"Nothing of interest to the general reader occurred after this for four years, during which I labored most of the time during the summers, away from home, and strove in a world of temptation to live a Christian life. Being naturally of a jovial disposition, the influence of lively associates often led me to indulge in those animated expressions of feeling, which, in my calmer moments, I could but regret and resolve to correct in future. The restraining influence of my parents and other Christian associates, among whom were Elder Abram Coon and Elder Matthew Stillman, I would mention as some of the means, under grace, by which I was held from wandering far into the ways of transgression and sin. The winter after I reached my eighteenth year, Christopher Lewis was employed to teach the village school of Hopkinton, and I attended during the term.

"The following summer I labored on a farm as formerly, my wages going into the fund for the support of the family. The winter following, I taught a school in North Stonington four months and, so far as I know, met with a reasonable degree of success. When spring returned, I again resumed my former pursuit and divided my time between laboring at home for my father, and abroad to procure means for paying the family expenses.

"In the fall of 1812, I set out from home in pursuit of business and found a school in the town of Portsmouth, Rhode Island, where I taught six months. I then returned to Hopkinton and, pursuant to previous arrangement, was married April 3, 1813, to Elizabeth Wells, daughter of Tacy, widow of Edward Sheffield Wells, deceased.

"This matter settled, I hastened back to my school and entered upon another term, but was unable to continue on account of a severe illness which kept me from business until midsummer. The remainder of the season I devoted to farming, mostly assisting my father.

"Upon my return home from my school, my brother Oliver D. went and engaged in my place, where he taught for seventeen years. The following winter I taught the same school in Stonington where I had

made my first efforts as a pedagogue, two years previous. In the spring, I took the place owned by mother Wells, and we commenced housekeeping, she living with us. Belonging to this estate was a valuable water-power and, an enterprise for building a factory being arranged between two of my brothers-in-law, James and Edward Wells, and a Mr. Ira Reynolds, I was induced to join the company and go about building the store and house now owned by Jacob Babcock, with the thought of selling goods. But, while the buildings were being completed, I sold my interest to my partner and turned my whole attention to the improvement of the farm.

It was during this summer that our eldest child, Sheffield W., was born and the following autumn a circumstance transpired which eventually led to our removal to a newly settled portion of New York State. My wife's mother, finding her children grown up so as to no longer need her care, was induced to accept a proposal for marriage by Perry Burdick, of Madison County, New York, and the following year she removed to her new home. At this time there was much said about the advantage of removing west, and at length, during the summer of 1815, we started for the same destination, with the hope of obtaining among the uncultivated lands of that region a place where we could found a home and call it our own. We first stopped in Truxton but finally settled in DeRuyter.

"Our stay in Truxton of about one year and five months was a time of great suffering to me. My conscience had become exceedingly sensitive while dwelling upon unperformed religious duties, among which the maintaining of family worship was the most obvious. As days, weeks and months passed, I continued to apply my energies vigorously to the heavy labor of clearing my land of timber, building a log house and cultivating the soil to raise a crop for the future support of my family, while the increasing sorrow of a disturbed mind preyed upon me and destroyed my peace.

"This trouble about duty I kept strictly to myself until it affected my health, and I was forced to apply to a physician for medical aid; but drugs only increased my physical weakness and suffering, while my mental anxiety was unabated. Sleep departed from my eyes and I passed my

nights in searching the Scriptures for a balm to soothe my agitated spirit. While thus afflicted and unable to attend to my ordinary vocations, my life was a burden, and feeling that I could not long endure the agonies of my mind, I framed an errand as an excuse for calling on a neighbor whose residence lay some two miles distant, the way thither leading through the woods. I set out on this walk feeling that I had no desire to return unless I could find peace to my troubled soul. As I passed along, these words filled my thoughts—'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'

"When fully out of sight and hearing of home, I began to give vent to my full heart in a discourse from the above text, directing my speech to a group of trees that chanced to be near me when I began. While engaged in this exercise, a perfect and most happy change came over my feelings. My sufferings were all healed and my disconsolate soul looked up. Peace smiled from everything I saw while perfect bliss thrilled every nerve and suffused my whole being. A fountain of thanksgiving welled up from my full heart and wafted my soul on a tide of joy. My errand was forgotten; and I turned off to go and tell my brother Rowland of my past struggle and my present enjoyment. He sympathized with me and said that he had been impressed with the idea that I ought to improve my gift by public exhortations.

"That evening I, for the first time, broached the subject of my mental struggle to my wife. While we were thus occupied, we were startled by a knocking at the door, and the wife of our neighbor, Elias Irish, entered and said that she had come to tell me that twice in her dreams she had heard me preach and she was sure I ought to do so. She urged me to go willingly about the discharge of my sacred duty. This was quite a shock to me as I had never told any living mortal that I had been impressed that duty led me in that direction."

Those Preying Brewers.

The brewers have banded together to check the growing hostility of the voters to their business. A paper called *Tribunal of Reason* is issued and widely distributed

among ministers. In Vol. 1, No. 2, of that paper there are, as might be expected from that source, some very specious arguments, and some false statements which may need examination.

One is this: "*Why should the distiller and the brewer be expected to control saloons, or be held responsible for their misconduct?*" At the first glance one might think they ought not to be. But when it is recalled that a large majority of saloons are possible only because the brewers and distillers furnish the money for the licenses, own the fixtures, and control the trade, it is very plain that the saloon keepers are only the agents for the owners, and hence the principals are responsible.

"*There are abuses in the liquor business, but there are in other business also.*" This is true, and abuses in other business are to be remedied, but the saloon business is one of the roots of abuses and that root wants cutting up first.

In Maine, prohibition has been in "operation" for 60 years and statistics show more drunkenness than in any other State in the Union. That looks like a great testimony against prohibition. But one statement lets the wind all out of that bubble. In Maine the drunkard gets arrested and recorded. It all shows in the record. In Pennsylvania not one in 500 who get drunk is arrested and recorded. Any man who goes about knows that.

"*Vermont tried it for 50 years and wearied of the trial.*" Yes, and adopted a local option law, and under that only 23 towns went wet this spring, and that was less than at the preceding election. Vermont is going back to "dry" territory fast.

And then this!! "*Let God be praised everywhere but let Him be praised in the happiness of His children.*" Think of that from a rum paper! It makes one want to be cartooned. Then he would make a great image of Moloch and have it red hot and with a face wreathed in Satanic smile be motioning to children to come to its enfolding arms, and while their flesh sizzled tell them to praise God for their happiness.

The Devil sick, the Devil a monk would be,
The Devil well, devil a monk was he.

Oh the irony and the hypocrisy of it! A rum paper singing hymns! It makes one think of Ben Butler's witticism when he said *Let us "prey."*—A. S. Hobart, in *Christian Work*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Lord loveth a cheerful giver.

Life.

Oh fair and wide the harbor spreads
Wherein our barques at anchor lie;
A cloudless sky is o'er our heads,
Beneath us bends a softer sky.

And soft the gentle breezes blow
Through starry nights and sunny days,
And soft the tide ebbs to and fro
Along the tranquil water-ways.

Ah day of change, too soon thy dawn,
The ocean's voices call afar!
The strong winds blow and waft us on
Beyond, beyond the harbor bar.

To east, to west, the white sails flee,
O comrades true, O comrades dear!
We watch through tears the widening sea
O'er which we send our words of cheer.

Dear mariners, hail and farewell:
Keep hearts of changeless love and truth,
And still shall rise at memory's spell
The happy harbor of our youth.
—M. H. Field.

Vacant Lots Made to Blossom by Flower Mission.

A Suggestion for Next Year to All Workers in the Flower Mission Department.

There is one woman in St. Louis who believes in making the waste places of the city to rejoice and blossom as the rose, and who puts her belief into practice for the benefit of her less fortunate fellow-creatures. In order to provide the sick and the poor of St. Louis with fresh flowers, Mrs. F. W. Buckrucker has planted her own property as full as it can be planted with flowers, and has utilized the adjoining vacant lot as well. By precept as well as example, she has induced several of her friends to do the same, and, as a result, there are many more flowers to be distributed on "Flower day." Mrs. Buckrucker's scheme serves the double purpose of supplying the flowers, and at the same time transforming many unsightly bits of ground into attractive spots that are ornaments to

the neighborhood in which they are located, and so raise the general tone of the surroundings.

VACANT LOTS FOR FLOWER BEDS.

"Most property owners would just as soon have flowers as weeds growing on their vacant lots," she said, "and as it costs them nothing they usually allow us to make our little flower gardens without interference. The few who want rent for their ground are very willing to donate the use of it when they find out what we want it for, and except in a very few cases we have found that property owners become quite interested in the flower mission work. If they could only go with us when we distribute our flowers and see the glad and thankful smile with which those poor old sick people at the homes and hospitals receive their bunches of flowers, and the eagerness with which the children at the Victor Street Mission gather up even the loose petals that have fallen to the floor when the flowers are given away and fondle them and put them carefully into little broken bottles, saucers, anything that will hold a few drops of water, I am sure they would consider their lots well used for such a purpose. Those poor little children never see even a dandelion or a blade of grass growing and they are just hungry for a sight of something that grows. A bouquet, even if it is only a few blossoms and a sprig of green, is like a breath of the country to many a sick and infirm man or woman whose friends are too few, or too busy, or too poor, to do anything to brighten their sad lives. It isn't always necessary to give money or clothes in order to be doing charitable work, you know. Often the best kind of charity is that which cheers the heart and revives the drooping spirit, and flowers or pleasant words or books will do this when money or food will not.

DISTRIBUTING THE FLOWERS.

"We try to visit each of the charity hospitals and old people's homes and the poorhouse every week, taking a small bunch of flowers to every inmate. There are a great many people in all these institutions and it requires a good many flowers to go all the way round, as you may imagine. We don't always have enough for all of them and then we have to omit visiting one or more institutions. If you could

see the way the sad faces of those dear old people light up when they see the flowers you would understand what a disappointment it is to them when a week goes by without a 'Flower day.'

"Those of us who are making use of the vacant lots near our homes plant the thriftiest flowers in them, flowers which require little care and give plenty of blossoms, and we are getting good results. I have dahlias and red and yellow cannas in the lot adjoining my place, and they are all growing nicely. The lot is right on the street and open on three sides, but nobody ever steals the flowers, and I find I have fully twice as many flowers since I planted the lot as I had before. That means twice as many hearts made glad by the floral visitors. How much better that is than allowing the lot to be idle, overrun with disease-breeding weeds, or a dumping place for all sorts of unsightly trash! We flower mission women really are helping the Civic League in its effort for a beautiful city, in making use of these vacant lots for flower gardens, and I wish they would see it in that light and encourage people to follow our example."

Mrs. Buckrucker is the superintendent of the St. Louis W. C. T. U. Flower Mission work. She collects flowers, not only from growers here in town, but from the nearby towns in Missouri and Illinois, and once each week, as long as the flowers are in bloom, she and her corps of assistants go to the Union Station to receive the hundreds of baskets of blossoms that are sent here for the charity hospitals. She also holds an annual flower festival at the Victor Street Mission, Third and Victor streets, in October, when every visitor receives a bunch of flowers. Nine thousand bouquets were given away at the festival last year. Personally, as well as in her official capacity, Mrs. Buckrucker is very liberal with her flowers, and often sends great baskets of lovely blossoms for weddings, or wreaths for funerals, to those whose resources are too limited to permit buying floral decorations themselves. She also often gives flower seeds to people who are fond of growing flowers for themselves, and in dozens of other ways she is constantly sending her pretty floral messengers of cheer to those who need them most.—*St. Louis Globe-Democrat, October 6, 1907.*

NEW AUBURN, WISCONSIN—Perhaps some of our distant friends will be interested in the Woman's Missionary Society, of the Cartwright Church. We are few, very few in number; in fact, we have only fifteen active members. Some of them live six miles away, and four of those living in town are First-day ladies. But in spite of what, by many, might be regarded as obstacles, we try to do what we can, and that principle, conscientiously lived out, fulfills our obligation as a society and makes it possible for us to accomplish something for the Master.

In the first place our President is one of those energetic little bodies who thoroughly believe in the power of that little word "push", and never plans to be defeated. Others, believing that this same principle when strengthened by unity will accomplish much, help her to achieve wonderful success. For instance, at a business meeting held the 27th of January, some one suggested that we have a sale of useful articles, in the near future, and serve a supper at the same time. Owing to the fact that there was so much going on in the village at that time, it seemed advisable to wait till February before carrying out the plan; consequently there were no committees appointed nor articles made till the first of that month. But on the night of the 26th we had our "sale" (principally aprons and neckwear), serving supper at 15 cents each, the whole thing netting us a little more than \$60.00. This is not reported boastfully, but to illustrate what a little energy combined with earnestness of purpose can accomplish. Our members are just as quick to respond to the needs of the sick or troubled ones; in fact, much of the sewing we have done has been to relieve those who are unable to do for themselves.

Pray for us, that we grow not weary in well-doing and that the true spirit of Christian love and fellowship may control every effort that we shall put forth.

MRS. ROSA WILLIAMS,
Secretary.

Changed Address.

Rev. George Seeley, of Petitcodiac, N. B. Canada, requests his correspondents to address him at Moncton, N. B. Canada, after May 1, 1908.

The Secret of Mr. Moody's Unbounded Influence.

The following is part of the address delivered by Rev. John McDowell, of Newark, N. J., at Northfield, Mass., at the celebration of founder's day on Feb. 5, 1908:

Great men influence the world in three ways: By what they say, by what they do, and by what they are. Mr. Moody influenced the world in all three of these ways. He has left the world a practical lesson of self-improvement, self-control, and self-abandonment to the service of humanity. If we should ask him for the secret of his distinguished and deathless achievements, he would unhesitatingly answer in just one word and that word would be "Christ," who was the source of his life, the power of his life, the plan of his life, and the glory of his life. Christ was his creed, his deepest conviction, the pattern of his conduct, essence of his character, the inspiration of his labors, the source of his love. As a direct result of enthroning Christ in his life, Mr. Moody was a man whose life was marked by many Christ-like qualities, some of which I mention.

HE WAS A MAN OF UNFALTERING FAITH.

The nature of Mr. Moody's faith is splendidly set forth in a conversation, the last I had with him. It was in the home of Mr. James MacCormack, of Harrisburg. Some one asked him why he did not run his schools on faith. Quickly he responded, "I do. I always have and always will, and as an evidence of it, if you will tell me any Christian man or woman who has money to whom I have not written, or on whom I have not called, I will do so at once. I show my faith when I go to men and ask them to give to God's work." Within an hour from the time of this conversation the mail arrived—among his letters was one from a business man to whom he had written asking for \$10,000 toward the running expenses of his schools. The letter was a long one, I remember, offering many excuses for not complying with his request and closed by reminding Mr. Moody of the promise, "My God shall supply all your needs in Christ Jesus." "Of course he will," said Mr. Moody in a most natural way. The very next letter he opened was from Scotland and in it was a draft for £2,000 from an old friend who desired to express his appreciation for the service Mr.

Moody rendered to his native land more than twenty years before. Mr. Moody's faith evidenced itself in two ways. First, his capacity to believe God's word, and, second, in his power to do things. His faith is accurately described by the Apostle Paul as "Faith which worketh by love."

HE WAS A MAN OF SINGLENESS OF PURPOSE.

As a salesman in a shoe-store, a teacher in the Sunday-school, preacher of the gospel, a leader of men and of movements, he was dominated by one great purpose. He was engaged in many forms of work, but all his work was for one end, the glory of Christ in the salvation of man. He could say with Jonathan Edwards, "I will live with all my might while I live."

He was a man of sterling sincerity. "It is refreshing at all times, and especially in this superficial and artificial age," said the editor of the *Catholic World* writing of Mr. Moody at his death, "to come in touch with such a genuine soul and nature, so sincere, so simple, that it seems a mirror of nature itself." There is no gulf between Mr. Moody's pulpit utterances and his private life. There was no divorce between his Monday warfare and his Sunday worship. Mr. Moody had a love for sincerity, for the clean "heart," for "truth in the inward parts." To say what a man thinks and to be what a man is requires heroism of no mean type. This heroism Mr. Moody possessed in a most remarkable degree. He was not only truthful; he was truth. He was a hero in his own family and among his friends.

A MAN OF GENUINE HUMILITY.

He willingly sat at the feet of other men to learn. He turned aside from applause. This man would not be praised. The criticisms which sour and the adulation which spoils left untouched the man who forgot himself in immortality.

Mr. Moody was a man of large wisdom. By wisdom I mean a power of discerning what is true and right. If wisdom is knowledge made our own applied to life, then Mr. Moody must be credited with unusual wisdom. Dr. Pierson says: "If the mark of an educated man is found in the union of capacity and sagacity and innate mental vigor and practical ability to use it for a purpose, Mr. Moody was a well educated man." If, as Emerson says, "The foundation of culture as of character is at

the last moral sentiment," then no man of his day surpassed Mr. Moody in genuine culture.

A MAN OF PRAYER.

Here we touch the inner source of this man's matchless power. God was not a great law of nature, a mere power, nor an abstraction to him. God was a person who thinks and feels, a Father who rules and loves. With such a conception of God we are not surprised to find Mr. Moody leading a life of ceaseless communion with God out of which grew a life of prevailing prayer. There was a correspondence between Mr. Moody's life and prayer; both were massive and on a grand scale. Prayer was the real working power in Mr. Moody's life.

The last prayer I ever heard from his lips, indeed the last words I ever heard, was offered as I walked home with him from a service which he conducted in Harrisburg. We reached the house where he was staying and were about to separate when he put his hand on my shoulder, the pressure of which I can feel even now, and bowed his head in prayer. It was a short prayer, but one never to be forgotten, "Oh, God, bless Mac in his life work and use him mightily for thy glory." Here was the servant of God praying for the individual just as earnestly as he prayed for the mighty multitude.

A MAN OF DEEP AND STRONG LOVE.

This love manifested itself in innumerable ways. It was seen in the tenderness and gentleness of the man, possibly best of all in the love he had for his students in these schools. No incident embodies his love better than that which occurred in New York City when Mr. William E. Dodge suggested the price of the tuition should be raised from \$100 to \$200 a year for each student, thus saving Mr. Moody the necessity of raising in the neighborhood of \$60,000 to \$70,000 a year to make up the deficit for the running expenses of the schools. Mr. Moody replied, "The boys and girls who go to my schools can not afford to pay \$200 a year; it is all they can do to raise \$100," whereupon Mr. Dodge suggested that each student should secure some friend who would stand for the extra \$100. Mr. Moody replied, "It has been the prayer of my life, Mr. Dodge, that I might be that friend to every young

man and young woman who enters my schools," and he was that friend as long as he lived, and he is that friend today through the noble and efficient service of his son, W. R. Moody.

Bear in mind that neither God nor man will let such a life die; it lives today in the appeal which it makes and will continue to make in all the years which are to come, the appeal for a self-forgetful and self-absorbed service for Jesus Christ and his kingdom.—*The Standard.*

Gambling Among Women.

Senator Martin, of Virginia, who is a member of the sub-committee of the District of Columbia, is quoted in the daily papers as saying that while not an advocate of race-track gambling, it is his belief that bridge whist causes more unhappiness in Washington and is generally productive of greater evil than gambling on the horses at the race track.

The publication of this statement created a great deal of comment. A great many women in Washington have been calling him up by telephone to discuss the matter. In every case also they declare that the Virginia senator did not overstate the case, in fact, they all agree that he might have made it stronger. One of these women in discussing the subject with the senator by telephone, while refusing to give her name, said:

"Gambling at bridge whist is much more serious than you have any idea of. It has become so bad that besides losing more money than they can afford, a great many women are neglecting their homes, their husbands and their children in order to devote themselves to the game. I realize that it has become so that it is often embarrassing for a woman to discharge her social duties at all without playing cards for money."

There is no room for doubt that the game leads people into serious infatuation. There is no doubt that infatuation with money making, or with pleasure, or with any form of worldliness, destroys a man's effectiveness for good. By infatuation Lot was carried back the second time to that wicked city, Sodom, and by it he lost not only his property but his influence for good in the world.

In card playing for money or for prizes there is both the sinfulness of gambling and the ruin that follows infatuation.—*Southern Presbyterian.*

Young People's Work

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

Milton College Notes.

The Milton College Quartet gave a concert at Rock Prairie, April the seventeenth. About thirty-five from Milton attended.—Since the reelection of officers, interest in the Young Women's Christian Association seems to have increased. The Poster Committee produces some very clever posters and announcements.—At the Young Women's Christian Association meeting April 21, Dr. Grace Crandall, of Milton Junction, spoke about "Health," giving the girls some very good advice.—Elder Witter, who occupies the Seventh-day Baptist pulpit in Chicago, was a chapel visitor on the morning of April 21.—The beautiful sunshiny days and starry nights have come; this year the inevitable spring fever has rivals in the scarlet fever and the mumps. With the coming spring, as usual, are the commencement chorus rehearsals twice a week, and base-ball practice every night at four.

Mrs. Maude Wood Park gave a lecture on Woman Suffrage in the Chapel, April 7. Owing to the stormy weather, not a very great number was in attendance.—Mr. Elvan Clarke, '07, who is attending the University of Wisconsin, was a chapel visitor, April 20.—Rev. Edwin Shaw, professor of Latin and Chemistry, occupied the Seventh-day Baptist pulpit at Milton, April 18. He was assisted by Mr. Leman Stringer and Mr. William Simpson.

FARINA, ILLINOIS.—Elder Seager's boy, Bernard, has been very sick with bronchial fever, but is better. His father has returned home.—The Farina Orchestra engaged a colored quartet, which gave a fine concert on April 16, clearing \$25.—Roy Green of Farina and Miss Kate Young of Laclede were married at her home the night after the Sabbath, April 11, Pastor Burdick officiating. This is the first wedding Elder Burdick has had here, and he has been here two and one-half years; but

he is hoping that things will brighten up along that line.

A. C. D., JR.

Tribute to George H. Lyon.

The New Testament struggles to express in human language the great themes of the immortal life. When, on April 12, at Mount Jewett, Pa., I stood beside the coffin of George H. Lyon, I had something like the same conscious struggle to express things which could not be put into adequate words. This man had not been of impressive bearing or commanding manner. A volunteer soldier of the Cross living our common life, yet there was something in him which was great, grand, eloquent, divine, to which I paid glad reverence.

Scarcely an acre of the country round about that he had not surveyed. The cemetery in which his body was to lie had been laid out and fitted by him. So far as could be remembered, no lawsuit had ever been fought over boundaries which he had fixed, but he had often been called to testify as expert witness and his word was authority. He knew his business and he would not shade the truth an hair's breadth one way or the other.

I said to that large congregation that I should not be true to him without speaking of the two great truths to which in an especial manner he had devoted his life. He espoused the Prohibition cause in 1882, when it was unpopular. He had been a forerunner, and he had lived to see a mighty movement sweeping over the country. Six million more people are living in no-license territory today than there were two years ago today. His eyes had seen the breaking of the day and had brightened with joy.

Over thirty years ago he heard an eminent minister give his reasons for observing the First day of the week as the Sabbath. He went home saying to himself: "If that is the best that can be said, I must study the question. He sent to Alfred for literature on the subject. He sat up one night till two o'clock to read the Bible, and when he saw the truth the question was settled. It was characteristic of him that he began immediately to keep the Sabbath he had found. After giving in brief the evidence which had convinced him, I added: He found the Sabbath called a sign

between God and his people. For over thirty years you have seen this sign in his life, and, whatever your own practice has been, you have given it reverence. He kept the Sabbath, not in order to be saved, but because he was saved; not grudgingly, but joyfully; not as drudgery, but as a blessing. He believed it was given to be a crowning blessing to the whole race, that it was "made for man," that it was a nail driven through the whole Book, binding it into one. In this too he has been a forerunner.

Back of Brother Lyon's unswerving devotion to principle was a love as devoted as ever burned in a human breast. He was not bitter when others disagreed with him. He held his convictions with great intensity, but he was not sour when things did not come his way. He walked out of a Prohibition convention once, because he was so unalterably opposed to the plans decided upon; but he loved the brethren who disagreed with him. It was one of these brethren who said to the son: "Paul, I doubt whether I should condole with you. It isn't an occasion for condolence when a fine old saint like that goes home."

The Mt. Jewett *Herald* says: "George H. Lyon was a man of exceptionally clean life; one who shaped his every course on principles as deeply rooted as life itself. It was easy to disagree with him, owing to this fixity of principle, but even in disagreeing one was compelled to yield a full measure of respect to the man. In opposition to all the world if occasion presented, he arrayed himself to fight to the last ditch, and if compelled to yield by force of circumstances, it was but to sadly weigh the world as in the wrong, then forgive with pity and a smile—no enmity, nothing of anger, just pity; and the battle was all over again.

"Thus with his eyes fixed and his intellect trained on the better things—always the better things, no question here, only as to methods employed—he lived his allotted time and died content with having aimed as his conscience dictated, and leaving the verdict with Him who doeth all things as George H. Lyon would have been pleased to have them done here by each of us.

"Were it our privilege to shape his monument, it would consist of a simple shaft as plumb and square as plumb and square may be."

To many of us one of the most beautiful things in Brother Lyon's life as we have known it for years has been the relationship between him and his son. That complete sympathy, tender love on one side and loyal filial regard on the other, has touched us deeply. It might seem that a little fellow of six or eight would not have much of a chance to come up well without a mother. Deprived of the chance to play with other boys on the Saturday holiday, and having the companionship of only the rougher boys if he played on Sunday, living always away from other people who observed the Sabbath, friends may have said to George Lyon: "For the sake of your boy you should keep Sunday with the rest." But the result has fully vindicated his faith. He gave the Sabbath to his little son. He was his constant companion, and the boy absorbed almost without realizing it the principles for which his father stood.

And so, as I stood there that day, I felt that life was grand and worth living; it was grand to stand for the right, though one stand with a minority for the time; it was grand to be a pioneer in the great fields of reform and spiritual life. It was not a day of gloom, but a day of triumph. More than ever before I felt like echoing the words of the prophet of old: "Here am I; send me."

L. C. R.

The Higher Heroism.

There is yet a harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept un-murmuringly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard to our Savior's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—Dean Farrar.

Children's Page

The Ogre.

We do not like the gentleman
Who came to tea tonight;
He smiles in such a funny way,
His teeth are long and white.

And father wondered why it was
That baby stayed upstairs—
We hid her in the closet,
After she had said her prayers.

For, oh, we fear the gentleman,
Although he's kind and neat,
Because he smiled, and said, "The child
Looks good enough to eat!"

—Helen H. Whitney.

Katie; Sheep Dog.

Nine thousand feet up on a Colorado mesa was where I met Katie, the sheep dog. While I was chatting with her master, and she peacefully dozed, a party of sheep decided that they would start out exploring.

The herder saw and stood up. "Hi" he shouted. "Where you going? You'd better turn back there!"

The band stopped short and gazed at him. They plainly hesitated. Then the old ewe which was leading gave a defiant shake of her head, whereupon, followed by the others, she impudently moved on.

"Katie," said the herder softly, "do you see those sheep, and what they're doing? Go after them, Katie. Turn them back. Show them what's what."

Away sped Katie, with all her might, straight for the errant band; and in the time that it takes for the telling she had launched herself in front of the band. The very sound of her crashing through the brush had made them stop—they suspected what was about to happen. Then, at first, glimpse of her, in a panic they wheeled like a cavalry squad and rushed for the main herd. Across their heels darted Katie, back and forth. One little lamb must have lost its wits, for it insisted upon running in the wrong direction. Katie made after it. She tried to turn it right; but it was as obstinate as any pig; until finally, exasperated, Katie seized it by the nape of the neck and gave a good nip. Then Katie looked back at us. The herder raised high his right arm, as signal for her

to cease. Then he brought his arm down, and briskly slapped his thigh. Katie understood.

When the sheep were grazing too far up the valley, or were getting too scattered, away out of sight, he would send Katie to turn them and round them up. "Here, Katie!" he would say, waking her up instantly. He would wave his arm, indicating the direction. "Go way round them, Katie—way round!"

Off would dash Katie in a headlong run, disappearing amid the timber or round a hill. But all along her course we would see the sheep scuttling in from outlying points—twos and threes and eights and tens of them, old and young—until the herd was compact once more. Presently, perhaps opposite to us, there would be Katie, standing and gazing for further instructions. The herder would slap his thigh and signal her in.

One might talk to Katie just as to a human being. "Now, Katie," would instruct the herder, "I want you to herd the sheep from that rim rock yonder to the timber. Don't let them stray outside."

Yes, Katie understood. She sat and watched the sheep. The herder went to sleep. Katie made an occasional circuit, and if any sheep were found beyond that rim rock, or in the timber, they were sent scurrying back.

Or the herder would say, "Katie, there's a lamb there I want to catch; but we'll let the ewe alone."

Once Katie knew which lamb it was, she would pay attention to no other, nor would she pay attention to its mother, the ewe. That one lamb, in a bunch of a thousand other-lambs, she would stick to unerringly, until with her assistance the herder had caught it.

But how he loved her! They were alone together, in the sage brush by day and in the tent by night, out there on the great Western range. He fed her the best that his menu produced. He talked to her, and she to him. And he put his arms about her silky neck and kissed her, and she kissed him back.

"Why don't you have another dog to help her?" I asked once, when she was particularly footsore at the close of a hard day.

"No," he replied. "We sheep herders have a saying, 'One dog is a good dog; two dogs are a half dog; three dogs are no dog at all.' Katie and I can do the work; can't we, Katie?"

And Katie laid her head in his lap.—*Edwin L., in Chicago Record-Herald.*

John M. Mosher.

John M. Mosher was born in New Market, New Jersey, October 6, 1837, and died in Andover, New York, April 12, 1908, aged seventy years, six months, and six days.

At about the age of twenty, Brother Mosher was baptized by the Rev. Wm. Maxson and joined the Seventh-day Baptist Church of New York City. Since that time he has been a strong and helpful member of the denomination with which he affiliated himself.

Mr. Mosher was twice married. In 1863 he was united in marriage with Miss Carrie Burdick, of Westerly, Rhode Island. From this union three children were born: Mrs. C. W. Lewis, of Alfred Station, W. B. Mosher, of Plainfield, New Jersey, and Mary Louise, who died in infancy. July 2, 1874, he was married to Miss Flora Whitford, and to them were born four children: Nathan Wardner Mosher, of Newark, New Jersey, Mrs. Luther Coleman, of Andover, New York, Charles Mosher, of New York City, and Edward Mosher, of Elizabeth, New Jersey.

In 1851, when a young man, Mr. Mosher entered the employment of the SABBATH RECORDER in New York City, working his way up from the bottom until, in 1858, he was at the head of the mechanical department of that office. Following the RECORDER to Rhode Island, he occupied this position until 1862, when he enlisted in the 26th Connecticut Volunteers, and served in the Civil War under General N. P. Banks at New Orleans and up the Mississippi, being most of the time in the siege of Port Hudson until the surrender of that stronghold in 1863. After returning home from the war, he resumed his position in the SABBATH RECORDER, coming with it, in 1872, to Alfred, where he assisted in establishing the Publishing House of the American Sabbath Tract Society. He was foreman in this office for more than twelve years. He then, for two years, took charge

of the office of the *Genesee Valley Post* at Belmont, after which time he returned to Alfred and assumed control of the *Alfred Sun*. This position he held for a number of years, going from Alfred to Andover, where he bought an interest in the *Andover News*. Poor health compelled him to drop out of active journalism some four years ago. In all, he was in the service of our denominational paper more than twenty years.

The funeral services were held in the Andover Seventh-day Baptist Church of which Brother Mosher was a member, Tuesday afternoon, April 14, and were conducted by his pastor, assisted by his former pastor, Rev. E. D. Van Horn, of Alfred Station. The house was filled with relatives and friends, the G. A. R. Post and the Masonic Order of which he was a member being present. As the theme of the discourse, the pastor took "The Strength and the Beauty of Christian Character," naming as elements in a strong character, as found in the life of this brother, convictions and loyalty to them; willingness to serve; fidelity and sympathy; as elements in his life of beauty he spoke especially of his cheerfulness and his manner of meeting trials. The Andover Church had ordained Mr. Mosher to the diaconate just three weeks before his death and he had entered upon his new work with gladness and zest. His place in the church, Sabbath School, Christian Endeavor and prayer meeting is left vacant and he will be greatly missed from the church and community. Although unable to do what he formerly had done, or to accomplish what he desired to accomplish, he was ever eager to do what he could in religious service. The loss will be especially sore for his pastor who often turned to this brother for council and encouragement.

While confessing our inability to fathom all the questions which arise, or to solve all the problems which meet us, we can but believe that the good brother has gone from present suffering and present affliction to a new immortal life beyond the grave, where he is now at the right hand of God.

A. E. W.

"The force of a truth should not be weakened by the injurious habits of him who utters it."

Sermons That Men Like.

The power of the pulpit is in the Word of God preached to the souls of men. Ministers sometimes become discouraged. They would see their churches filled to overflowing, and seek for themes that will draw the multitude. They are disappointed. For a time they seem to gain their desire, but they do not make an abiding impression on the community. Men live as they did before and become more indifferent to the gospel and the Church. The pulpit has to them lost its power. It does not speak to them. It has no message for them. After all that is said concerning what the pulpit must do to win the world, we come back to the old fact, that men need and long for the simple gospel of Christ. John H. Converse recently asked over 100 men of intelligence to say what kind of sermons they liked best. The answer of the great body of them was, "Sermons for guidance in the Christian life, evangelistic, with the exposition of the Scriptures." Only a few expressed a preference for current topics. The *London Sunday School Chronicle* recently gave a symposium of the views of laymen as to the best sermons. The *Congregationalist and Christian World* thus summarizes the responses from the pew: These laymen say the sermon "must be the truth spoken with conviction. The sermon that is valued is one that shows men their temptations and how to overcome them, that inspires men to trust God in the midst of business anxieties, that sustains them in the dark hours of adversity and loss and bereavement, that teaches and leads them to apply practical remedies for the sorrows of the afflicted and the sufferings of the poor, that kindles their love for children, increases their confidence in the triumph of righteousness over evil in this world and opens before them a vision of future blessedness with God in eternal joy and harmony with him. In a word, the sermon that men like is the one that finds them as they are and shows them how they can become what in their best moments they desire to be. Such a sermon is a revelation of experience spoken in language understood through experience of the hearers. It is the outcome of intimate association with Jesus Christ, looking on men as He looks on them, the best in the preacher speaking to the best in his hearers. It is the Word, that is, the self-

manifesting God, become flesh, speaking not only through the mouth but through the whole personality of His messenger.—*United Presbyterian.*

Best Place for Boys.

It is truly refreshing to read from men of long experience such words as the following, taken from the pen of Jacob Biggle, in the *Philadelphia Farm Journal*:

After a long experience in both town and country life, I am convinced that the best place to bring up boys is in the country, where the surroundings are healthful, the temptations few, and the contact with Nature and all her works elevating and inspiring. Almost all the men in America who have reached great distinction in the various fields of human endeavor, have been country-bred. The great captains of industry and the merchant princes, have been, for the most part, products of the farm. This explains why they are able to stand the tremendous strain and stress laid upon them; and it is profitable to contrast them with the gilded youths of our cities, the butterflies whose rearing cost \$25,000, and was not worth the money. Compare for a moment, Lincoln, the rail splitter, with some of the pampered sons of wealth; or a Webster, reared on a rocky New England farm, with the scented fops of the towns who looked down upon him in his early college days!

I mention these things in the hope that farmers, in figuring up the assets and profits of the farm, will not forget the most important crop—the sturdy boys and girls who rise up to call them blessed, and who are the salt of the earth in every country. Moreover, there is practically no limit to the opportunities of men who have inherited health and moral stamina, and have been brought up in the country; for from these are to be recruited the great men of the future—the men who will do things and uplift the world by their efforts.—*Home, Farm and School.*

Who can speak a single word of good for the saloon? All its tendencies are bad. It is always the foe of the home, the church and the school. It prospers at the expense of every good business; and it cannot prosper without ruining men, soul and body.

HOME NEWS

DERUYTER.—The past winter we were subject to many changes. The south wind and warm rains several times spoilt the sleighing. In a few days the streets and roads would be in good shape again. Spring has come; the birds are on the wing. In some places the plow is making long furrows for sowing and planting.—Very many have been moving this spring.—General good health prevails.—A few nights since, the liberty pole in front of the Institute building went down in the silence and darkness. It was ninety feet high. It fell to the east, thirteen paces from the new school building. We have been proud of our national flag as it has floated upon the breeze. The man who led in the raising of it has long since gone to his reward.

The four churches of this town held union meetings during last week. They began with the Congregationalists. The meeting with the Seventh-day Baptists on Sabbath evening was quite well attended.—The membership and friends feel well pleased with the changes made in our church, and with the refitting of the audience room. It presents a very neat and inviting appearance. The ladies are to be commended for the interest they have taken in this work.—A church meeting was called to arrange for the Association and for the election of more deacons. After the business in reference to the Association was completed, the leader read a chapter referring to the office of deacon; then the members proceeded to ballot. The result was almost an entire union upon the candidates. Almost the entire membership voted for them; but the brethren selected hesitated and wished to be excused, the responsibility was so great. It was suggested they should have time to think of it, and to pray over it. After prayer and some tears they shook hands with the candidates and were dismissed in the spirit of brotherly love.

L. M. C.

April 21, 1908.

ANDOVER, N. Y.—No Home News from the Andover Church having appeared for some time in the RECORDER, this opportu-

nity is taken to record a few items which may be of interest.

One of the privileges recently enjoyed was the Semi-annual Convention which occurred the middle of March at Andover. Although the sessions were somewhat broken up by ordination services and by the conduct of a funeral, the Convention, taken as a whole, was stimulating and helpful in its results. The general theme of the meeting was "Christian Growth" and the various papers and addresses centered around this general subject. The addresses by Dr. Hulett and Mr. Bond, regarding Child Life, Child Psychology and Religious Pedagogy were of especial interest and were timely in their presentation, coming as they did, at the present time when stress is laid on these important and fundamental subjects. The papers at the Young People's Hour dealt with present-day problems and were well handled. These papers have been appearing in the columns of the RECORDER. The ordination services on Sunday, at which time at the request of the Andover Church two candidates were ordained to the diaconate, were impressive in their nature. A report of the service has been printed in this publication. It is difficult to determine just how much of permanent value is accomplished by these conventions, but those who are pastors frequently find evidences for months afterwards, which show that the good of the semi-annual meeting is not merely temporal or emotional in its character, but that it continues long after the sessions have closed. The Convention at Andover, like many other semi-annual conventions, was characterized by a lack of attendance on the part of the pastors, teachers, etc., who are older,—those who occupy the more important charges. At the March meeting but two of the older pastors or others who hold high positions, were in attendance throughout the meeting. If the writer is not mistaken, but one attended all the sessions of the Convention last fall at Hartsville. The younger pastors keenly feel the need of, and the laymen desire the presence and the help of, those who have been longer in the service, those whom the denomination looks up to as leaders. If the sessions of the Semi-annual Convention appear to be worth so little to the older and more experienced pastors, professors, etc., they

should hardly be expected to arouse intense interest and special effort on the part of pastors who are younger, but who, perhaps, are equally busy. This observation is not made in any spirit of criticism, be it higher or lower, but it is the expression of a feeling which is entertained by many of the younger pastors.

Yesterday Rev. Walter L. Greene conducted a Bible School Institute at the Andover Church, delegates being present from each church in the district, except the Alfred Church, the members from that school having failed to connect with one of the Erie's numerous fast trains. Two sessions of the Institute were held, an afternoon and an evening session. In the first meeting four papers were presented,—one by Mrs. A. G. Crofoot, of Independence, on "The Teachers' Training Class;" one by Mrs. Ormsby, of Alfred Station, on "The Training Class from the Student Point of View;" one by Miss Youngs, of Scio, on the "Finances of the Sabbath School;" and one by Eugene Hyde, of Wellsville, on "The Sabbath School as an Evangelizing Force." The presentation of the papers was followed by a discussion of the salient points in each paper.

In the evening, after a song service, Mr. Greene delivered his strong address on "The Vitalizing of the Bible." In his introduction, the Secretary spoke of the present interest in and appreciation of the Bible; of the difficulties in the way of dealing with the Bible such as its familiarity, its ancient form of language, the rigid conception may possess of the Bible, etc. As helps to its vitalization he mentioned the conception of it as a progressive revelation, as a record of advancement in morals, in ideals of conducts, the conception of it as an expression of life, as a book containing stories applicable to every age of life and with help for each experience in life. Mr. Greene is thoroughly modern in his views regarding the Bible and his address was a scholarly effort on a theme of vital interest to all students of the Book. This address was followed by a question box in which several different subjects relating to the Bible School were threshed out. The Institute, though brief in space of time and though not marked by a large attendance, was of practical benefit to all.

Since the last report from this society,

the Christian Endeavorers held a successful social at the country home of one of the members, at which time some twenty dollars were realized by the society. Sleigh-rides to and from the social were not the least enjoyable part of the evening. Over a hundred were present.

The opportunities for pleasure and service have not been an unmixed joy, for the experiences of the past few weeks have been saddened by the death of two of the older members of the Andover society,—Sister Esther Lanphere, who died March 19, in her 93d year, and Deacon John M. Mosher, who passed away Sunday, April 12, in his 71st year. Both of these were faithful workers and will be missed from their accustomed places.

A. E. W.

April 22, 1908.

Phillips Brooks.

A *Boston Gazette* writer tells that a lady was traveling from Providence to Boston with her weak-minded father. Before they arrived there, he became possessed of a fancy that he must get off the train while it was still in motion, that some absolute duty called him. His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceeding intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her. "I beg your pardon," he said. "You are in trouble. May I help you?" As soon as he spoke she felt perfect trust in him. She explained the situation to him. "What is your father's name?" he asked.

She told him, and with an encouraging smile he bent over the gentleman who was sitting in front of her, and said a few words in his ear. With a smile, the gentleman arose, crossed the aisle and took the vacant seat, and the next moment the large man had turned over the seat, and, leaning toward the troubled man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied, that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage; received her assurance that she felt per-

fectly safe, had cordially shaken her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door she said: "Pardon me, but you have rendered me such a service may I not know whom I am thanking?" The big man smiled as he answered, "Phillips Brooks," and turned away.—*Our Dumb Animals.*

Did He Get Them?

The records of the War Department in Washington, says *Harper's Weekly*, are, as a rule, very dry, but occasionally an entry is found that is humorous. An officer of engineers, in charge of the construction of a road that was to be built through a swamp, being energetic himself and used to surmounting mere obstacles, was surprised when one of his young lieutenants whom he ordered to take twenty men and enter the swamp said that he "could not do it—the mud was too deep." The colonel ordered him to try. He did so, and returned with his men covered with mud, and said:

"Colonel, the mud is over my men's heads. I can't do it."

The colonel insisted, and told him to make a requisition for anything that was necessary for the safe passage. The lieutenant made his requisition in writing and on the spot. It was as follows:

"I want twenty men eighteen feet long to cross a swamp fifteen feet deep."

The Sins of the Fathers.

A girl of seventeen years came before the court in Chicago for gambling and stealing, and told her story. Her father had been a gambler, and her father's father had been a gambler. As a child she had watched her father pile the chips; she had sorted them for him, blue in one pile, white in another, red in a third. She had drawn the cards when he was losing to "change his luck." After his death she had gone to school and had apparently overcome the evil influences of heredity.

But the taint was in her blood. A longing for excitement came over her. When she was sixteen, a gambler invited her to a dance, and she went, giving her mother a

false account of her destination. Other dances followed, then wine, then gambling. She played and won. Then she played and lost. The money was not her own. She had to get it back some way. The "way" she took brought her to the reform school.

The account needs no comment. It is a simple illustration of a law written not only on the Mosaic tablets of stone, but in the very constitution of the world. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." If those men who think their crimes, their excesses, yes, even the faults of character that we speak of as the "lesser sins," are harmless because they themselves are well and happy and undetected—if those men would see the heritage they are leaving their children, they might not be so ready to boast of their "wild oats" which "left no one any the worse."—*The Advance.*

A Good Magazine for Pastors.

The May number of the "20th Century Pastor" is the first of its enlarged series. It contains material of the highest character for ministers and all persons engaged in Christian work. Its leading Homily by Dr. Wm. Downey is on a vital topic—"Let us Arise and Build." Its 95th outline on the Book of Revelation is a treatment of the 9th chapter and 3d verse of that book. It has outlines under the headings of Germs of Thought and Preacher's Fingerpost which discuss some of the most important themes dwelt upon by the Evangelical Ministry of the day. It has departments entitled "Through the Fields of Thought," "Among Ourselves," "Topics for Discourses," "The Pastor in the Bible School," "The Young People's Meetings," "Mid Week Services," "Breviaries," "Illustrations," etc. Under the heading "The Pastor in the Bible School," there is a homiletic treatment of the lessons for the month. Under the heading of "Young People's Meetings," there is given a homiletic treatment of all the topics for the month, both of the Christian Endeavor and Epworth League Societies. 84 pages monthly. \$1.00 per year. Downey & Company, publishers, Mint Arcade Building, Philadelphia, Pa.

Royal Etiquette in Burmese School.

Dr. Marks, who for many years was at the head of the Native College at Rangoon, in giving an account of his forty-three years' experiences in Burma, says regarding the school that he opened under the sanction of the king:

"Shortly after the school was opened the king said: 'Will you teach some of my sons?' I said: 'Certainly.' He said: 'What ages do you like them at?' I said: 'From twelve to fourteen.' He said to one of his assistants: 'Bring all my sons between twelve and fourteen to me.' Nine princes came in. Four came to school the next day, each riding on an elephant and with two gold umbrellas; each, also, was escorted by forty soldiers. Afterward, the whole nine came. So there were nine princes, nine elephants, eighteen golden umbrellas and 360 soldiers. Unlike Mary's lamb, the elephants stayed outside, but when the princes came into the schoolroom, all the other boys threw themselves flat down with their faces to the ground—it was forbidden for any one to stand or sit in the presence of princes. I found this state of things very inconvenient, and I put the matter to the princes. They talked the situation over, and at length they said to the boys, 'You fellows can get up. You need not be frightened.' After that, we had very little difficulty on the score of etiquette. The king took the greatest interest in the education of his sons, and they were among the most diligent and affectionate pupils I ever had."—*Church Family Paper.*

What is Victory?

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult, or the oversight, because thereby counted worthy to suffer with Christ—*that is victory.*

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—*that is victory.*

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—*that is victory.*

When you can lovingly and patiently bear with any disorder, any irregularity,

any unpunctuality, or any annoyance—*that is victory.*

When you can stand face to face with waste, folly, extravagance and spiritual insensibility, and endure it all as Jesus endured it—*that is victory.*—*Frederic B. Greul.*

Getting Even—With What?

When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is now no better than the other fellow. What an ingenious temper Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—*Sunday-school Times.*

Food for Common People.

One Scripture is to be interpreted by another; a clear head and common sense are, I believe, the best means of right study of the Bible, and hence the reason why so many illiterates—even babes—speak and see wondrous things, while we who are more cultivated bring our reasoning powers to bear and are sadly perplexed. I think, too, that the state of the heart has as much to do with getting at the more intricate Bible truths as that of the head.—*Samuel Chapman Armstrong.*

The man who votes for the saloon need not complain when the saloon ruins his own son. This is its real business, and it only does what he by his legal sanction authorizes it to do. In effect, such a man becomes a silent partner with the liquor seller, in order to save a few cents on his taxes and secure a few dollars for his town revenue. After such a transaction, who is responsible for the ruin of his fellows? The rum-seller is not alone in the work of ruin his saloon brings to a town, but every man who has helped to legalize the wicked business.

DEATHS

BABCOCK—Lydia B. Babcock was born in Alleghany County, N. Y., October 12, 1823, and died at her home in the town of Scott, Cortland County, N. Y., April 4, 1908.

Sister Babcock was the fifth of a family of nine children, and was a daughter of Gardiner and Sally Barber. When twenty-three years of age she was married to Andrew J. Babcock. For a short time they made their home in Scott village; but for a permanent residence they went to Moravia, New York. After residing in that locality for at least forty years, they moved back to the town of Scott, and located near the village of their former home. Since that time she has never changed her residence. The husband preceded her by death, March 26, 1902. She was baptized and received to membership in the Seventh-day Baptist Church of Scott, September 4, 1841, by the Rev. J. L. Scott, who was then pastor. For many years Sister Babcock was an active and earnest church worker. Whenever it was possible she was a regular attendant at the meetings, often coming with her husband from their home at Moravia, a distance of ten miles, in order to be at the service. In her declining years, when on account of failing strength she could not attend the meetings, she never lost her interest, but continued to trust in her Saviour till the end came.

Because convenient, the farewell service was held at the Methodist Episcopal Church, conducted by her pastor, Rev. F. M. Purdy, pastor of the church where the service was held, assisted. Text, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm 17:15.

R. G. D.

REDFORD—Mrs. Mary A. Redford was born in Manchester, England, in 1832, and died in Pawcatuck, R. I., April 5, 1908.

Sister Redford was the widow of Elisha Redford, and had lived in Westerly many years. Lately, failing in health, she had gone to her son's home in Pawcatuck to see if the change would be beneficial. One sister, one son and several grandchildren are left to mourn her departure. She was one of those people of lovely Christian character whom it is a blessing to know. Though brought up in the Episcopalian faith, she had long kept the Sabbath. She had met with the Seventh-day Baptist Church for worship, and thought of them as her people. Some two years ago, having desired baptism she went forward with a number of others and united with our people. Her death was as peaceful and happy as her life had been, and her memory is an incentive to every one who knew her, to live better, and closer to God.

The funeral services were held at the home of her nephew, James E. Kenedy, Westerly, April 8.

C. A. B.

WILCOX—Mrs. Emma Jane (Greenman) Wilcox was born in Mystic, Conn., and died in Westerly, R. I., April 8, 1908, in the seventy-seventh year of her age.

Mrs. Wilcox was the daughter of Silas and Thankful (Wells) Greenman, their third child and eldest daughter. She came to Westerly when but a child and had lived here most of the time since. In October, 1857, she married Welcome S. Wilcox, who died in 1895. She was a follower of the Lord, a member of the Pawcatuck Seventh-day Baptist Church, and when her health was good, active in its service. She leaves one son, William W. Wilcox, of Westerly, with whom she had lived, one sister, Mrs. William M. Williams, of Norwich, Connecticut, and other more distant relatives.

C. A. B.

TIEWIE—At Berlin, Iowa, April 8, 1908, Mrs. Burnice Furrow Tewie, wife of James Tewie, aged 28 years, 4 months and 21 days.

Sister Tewie was baptized and joined the Carlton Seventh-day Baptist Church in 1892, and leaves a record of loyal and faithful work. Since her graduation from the Garwin High School, with the exception of a short time spent with her people in Gentry, Arkansas, she has been teaching in and about Garwin, where she has made many friends. On July 15, 1907, she was married to Mr. James Tewie who, with her father, mother, three brothers and three sisters, is left to mourn her early departure. The large concourse of people who gathered to pay their last respects attests the esteem in which she was held, and the sympathy felt for the mourning friends.

J. T. D.

LYON—George Hendrick Lyon, son of William and Julia Hendrick Lyon, was born at Bainbridge, N. Y., October 27, 1844. He died at his home in Mt. Jewett, Pa., April 10, 1908, after an illness of twelve days, terminating in pneumonia.

In 1851 the family moved to Potter County, Pennsylvania. In 1864, at the age of twenty, he enlisted in the army and served during the rest of the war. In 1872 he was graduated from Union College as a civil engineer, which profession he followed the remainder of his life.

February 18, 1873, he married Miss Sarah Paden, who passed away nearly five years later, leaving him a son. With the exception of four years in West Virginia, his active life has all been spent in Pennsylvania, over thirty years of which were passed in McKean County.

April 17, 1907, he married Miss Celina Bliss, of Winfield, Kansas. He is survived by her, his son Paul, and two brothers, Farnham and Edward.

Funeral services were held in the Methodist Episcopal Church at Mt. Jewett, conducted by Pastor Randolph of Alfred. A large and representative congregation paid tribute to his memory. Twenty members of the G. A. R., of which he was a member, came from Bradford to participate in the services. His body was laid to rest in the cemetery which he himself had prepared for the use of the town.

L. C. R.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—*Whately*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VII.—MAY 16, 1908.

JESUS BETRAYED AND DENIED.

John 18: 1-27.

Golden Text.—"Jesus said unto them, The Son of man shall be betrayed into the hands of men." Matt. 17: 22.

DAILY READINGS.

First-day, Matt. 26: 30-46.

Second-day, Matt. 26: 47-75.

Third-day, Mark 14: 32-52.

Fourth-day, Luke 22: 40-62.

Fifth-day, John 16: 25-33.

Sixth-day, John 17: 1-26.

Sabbath-day, John 18: 1-27.

INTRODUCTION.

While Jesus was speaking the words of comfort to his loyal disciples so soon to be deprived of their Master, Judas was perfecting his arrangements to hand over Jesus into the power of his enemies. At first thought we wonder that the chief priests and scribes needed any one to betray Jesus into their hands. They had however a wholesome fear of public opinion, and could not arrest Jesus as easily as one might think when he appeared in the temple or elsewhere in public. They needed to find Jesus some time when he was not surrounded by the throngs of people who delighted to listen to him. Judas knew well his places of retirement, and was therefore a valuable tool for the Jewish authorities.

The enemies of Jesus were determined not to be foiled this time in their attempt to take Jesus. In addition to the officers of the temple guard they persuaded Pilate to detail a force of Roman soldiers sufficient to overcome all possible opposition. Some of the members of the Sanhedrin went along to see their orders executed, and there was a rabble of curious spectators. They went forth armed as if to meet

the desperate resistance of a rebel; they went with torches and lamps as if to find a thief skulking in the darkness.

The differences in the various accounts especially in regard to time and place of Peter's denials are worthy of notice; but these differences so far from discrediting the narrative make us more sure of the essential features.

TIME—Soon after last week's Lesson. Perhaps eleven o'clock or later for the arrest. The third denial of Peter was evidently about 3 A. M.

PLACE—The Garden of Gethsemane, on the western slope of the Mount of Olives.

PERSONS—Jesus and his disciples; Judas and the soldiers and others who came with him; Annas and Caiaphas; Peter and his questioners.

OUTLINE:

1. Jesus Submits to Arrest. v. 1-11.
2. Jesus is examined before the High Priest. v. 12-24.
3. Peter Denies his Lord. v. 25-27.

NOTES.

1. *When Jesus had spoken these words, he went forth with his disciples.* Those who think that the last verse of chapter 14 implies that Jesus and his disciples went forth from the house understand that this verse refers more specifically to his going forth from the city. But it is better to take that verse as implying a getting ready to depart. Here we have the record of the going out from the house and from the city. *Brook*. The word thus translated means literally "winter-torrent," and may be used to refer to the stream of water or to the ravine through which it flows. At this time in the year it would be practically dry. The Kidron flows southerly, and separates the temple mount from the Mount of Olives. *Where there was a garden.* Or as we would say, an orchard.

2. *Now Judas * * * knew the place.* This explains how it was that those who came to arrest Jesus had no difficulty in finding him. Judas not only knew the place, but was reasonably sure that Jesus would be there that night.

3. *The band of soldiers.* The word translated "band" is literally *cohort*, the tenth part of a Roman legion, containing about six hundred men. We need not suppose that this full number was there, but certainly a large body of soldiers with the commanding officer of the cohort. *Officers*. Probably Levites from the temple guard, who were under the immediate direction of the Sanhedrin. *With lanterns and torches and weapons.* They had made elaborate preparations in order that Jesus might not elude them in the shadows of the garden, and to overcome any possible resistance.

4. *Jesus therefore, knowing all things that*

were coming upon him. Our Evangelist wishes us to notice that Jesus was not taken by surprise, and knew that his arrest would result in his death. Jesus could easily have escaped by going to some other retreat instead of to this particular garden. *Went forth.* That is, from his place of retirement among the trees where his disciples had been sleeping to the open space where the crowd was. *Whom seek ye?* By this question Jesus directs attention to himself, and shows that he is not trying to escape.

5. *Jesus of Nazareth.* Literally, Jesus the Nazarene. The adjective is used not as a term of reproach, but to describe the person whom they sought. *And Judas also, which betrayed him, was standing with them.* This statement is an added stroke by the Evangelist to make vivid the picture of the betrayal of Judas. We are to infer that Judas had already kissed Jesus (See Matt. 26:49)—very likely even before Jesus said, "Whom seek ye?"

6. *They went backward, and fell to the ground.* They were overcome with awe in his presence. Whether we regard this as a miraculous or a natural circumstance, it serves to show that Jesus might easily have escaped if he had desired to do so, and that he voluntarily surrendered himself to arrest. Compare previous attempts to arrest him. Ch. 7:30, 44-46.

7. *Again therefore he asked them, etc.* Jesus strives to restore their confidence.

8. *If therefore ye seek me, let these go their way.* Jesus thus protects his disciples from arrest along with him. Such a large company of soldiers and officers might think it appropriate to arrest all in the company of the one whom they came to seek unless it were impressed definitely upon their minds that they were to arrest one only.

9. *That the word might be fulfilled.* In this act of Jesus John sees a fulfillment of the words recorded in ch. 17:12. This reference of the Evangelist is not to deny a deeper and broader meaning to that saying of Jesus.

10. *Struck the high priest's servant, and cut off his right ear.* It is evident that Peter was not aiming to cut off an ear, but rather to kill the man who would lay hands on his Master. With his ideas of what the Messiah's kingdom should be Peter was blind to the indications that our Lord was not avoiding arrest.

13. *And led him to Annas first.* It is recorded of Annas that he not only served as high priest himself, but saw five of his sons and his son-in-law occupy that office. It was not in accord with the Levitical law for the

high priest to resign his office, but later political conditions seemed to require the frequent change. Annas was doubtless still the leading spirit in the Sanhedrin and the chief enemy of Jesus.

13-24. There is some difficulty in reconciling this account of the examination of Jesus with the accounts of the earlier Evangelists. There Peter's first denial seems to have been while Jesus was being examined before Caiaphas but here before Annas. But it is not impossible that they occupied different apartments in the same official residence, and so had a courtyard in common. Some have imagined that v. 24 is out of its order and should be immediately after v. 13, and that we have no account at all of Jesus' examination before Annas, and that v. 15-23 refer to the examination before Caiaphas. But it is just as well to assume that the verses are in their natural order. The principal difficulty then is that the Evangelist seems to name Annas as high priest in v. 19 and Caiaphas in v. 24. This is not however very strange in view of the fact that Annas had been high priest.

17. *Art thou also one of this man's disciples?* The form of the question in the original shows that the answer No, is expected. The portress speaks in a respectful manner, and is doubtless asking out of curiosity. But Peter scents danger to himself, and strives to avert attention.

20. *Jesus answered him, I have spoken openly to the world.* Annas implies that Jesus is a leader of a conspiracy and has been giving se-

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cret instructions to his followers. Jesus easily shows that this is not the case.

23. *Jesus answered, If I have spoken evil, etc.* Jesus thus gives us a very good illustration of how to interpret his words about turning the other cheek in the Sermon on the Mount. Matt. 5:39.

24. *Annas therefore sent him bound unto Caiaphas.* Having accomplished nothing whatever by his examination of Jesus.

25. *Now Simon Peter was standing and warming himself.* He was striving to appear unconcerned, and yet to stay near enough to find out what was happening to Jesus. *They said, etc.* That is, the high priest's servants. Compare the parallel accounts. Mark says, the maid. *He denied, and said, I am not.* Matthew says that he denied with an oath.

26. *Being a kinsman of him whose ear Peter cut off.* The others had charged Peter with being a disciple of Jesus upon presumptive or circumstantial evidence. This man had seen him with Jesus, and had special reason for taking note of him.

27. *Peter therefore denied again: and straightway the cock crew.* It is very evident that John is writing with a knowledge of the other accounts already published. He does not stop to say a word of Peter's repentance, which is certainly implied by the narrative of ch. 21. The crowing of the cock is mentioned because Jesus had predicted that Peter would deny him thrice before the cock crew. See ch. 13:38.

SUGGESTIONS.

Jesus' love for his disciples is especially manifest in the time of his own calamity. By his thoughtful care he saved them, from arrest.

We need not only to have a zeal for our Master, but also to have zeal directed by discretion. Peter when he cut off the ear of Malchus, had zeal but not according to knowledge.

The ingratitude and treachery of Judas have become proverbial. Can those who apologize for him find the record of a baser deed than his betrayal of Jesus by a kiss?

Peter followed Jesus afar off. If he had stood by his side he would not have been tempted to deny him as he did.

We must remember that Peter's sin was not so much in lying or in swearing—either of which was bad enough—but in denying that he was a disciple of Jesus, and thus turning away from the Master who had done so much for him. We may not very often be tempted to betray our Lord like Judas, but we certainly will meet with frequent temptations to deny him. We need to be continually on guard.

SPECIAL NOTICES

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

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

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

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

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Dr. Campbell Morgan tells of some answers given by a little girl in an examination at his own church after a course of Bible studies which he had conducted. She defined the difference between a "pastor" and an "evangelist" by saying: "A pastor is like a fixed star, he is always there. An evangelist is like a comet, he comes and goes. Our pastor," she added naively, "is more like an evangelist."—*Southern Presbyterian.*

"There are no crown wearers in heaven who were not cross bearers here below."
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Our Nearest Neighbor.

This summer there will be held in Quebec City the three-hundredth anniversary of the founding of the first fort built in what is now

British North America. This celebration marks the beginning of things with Canada as a nation, and Canada as a nation has suddenly become a topic of live interest to the American people. The Dominion is the United States' nearest neighbor—nearest as to place, race, speech, and financial interests. The United States yearly sends to Canada almost 100,000 settlers, and this number does not include the Pullman-passenger class of people, the American capitalists who exploited the nickel fields of Sudbury and the silver mines of Cobalt, the band of wealthy promoters who are today—at this moment of writing—sending in a secret expedition provisioned for three years to prospect the minerals of the Hinterland round Hudson Bay. Official immigration figures do not enumerate the American land promoters who have overrun Manitoba, Saskatchewan, and Alberta by the thousands, buying up large tracts of land by the millions of acres. Nor does that total take account of the big lumbering syndicates, which have bought up limits from Bush River near the Columbia to Smokey River and the Peace. Official records have no cognizance of New York capitalists backing ventures to run railroads to the big asphalt beds of Athabasca and Mackenzie River, which were regarded ten years ago as the backyards of the North Pole.—*From "The New Nation to the North," by Agnes C. Laut, in the American Review of Reviews for May.*

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