

ALFRED THEOLOGICAL
 SEMINARY
 THE DIVINITY SCHOOL OF
 ALFRED UNIVERSITY



Offers courses in Theology, Biblical Languages and Literature, Homiletics, Public Speaking, Church History, Sacred Music and Evangelism, Degree of Bachelor of Divinity, and Certificates conferred on completion of courses.

A course for Christian Lay-Workers. Correspondence Work.

Especially designed for training of men for Seventh-day Baptist Ministry, but open on equal terms to men and women of all Christian Denominations.

For further information, address the Dean,

REV. ARTHUR E. MAIN, D. D.,
 ALFRED, N. Y.

The Sabbath Recorder



THE PLAINFIELD (N. J.) CHURCH

CONTENTS

EDITORIAL—Give Us the Simple Gospel; Sad Outlook for the Unemployed; Alfred Alumni Banquet; Seeds of Anarchy; Thorough Work Against Gambling; Playing Whist for Prizes; The Debt	225-231	YOUNG PEOPLE'S WORK—Our Pledge; Foreign Missions—A Survey	242-244
Seventieth Anniversary	232	Minnesota	244
WOMAN'S WORK—The Watchman of Pompeii, (Poetry); Sister Faithful; "Faint, Yet Pursuing;" Had to Ask Somebody	237-239	Explanation	245
Tract Society—Executive Board Meeting ...	239	Western Association	245
Dates of the Associations	239	A Correction	246
Observations	239	CHILDREN'S PAGE—Benny's Grandma, (Poetry); Alsie's Birthday Present	247
An Old Hymn	240	HOME NEWS	248
Paying the Preacher	241	Rev. James Lee Gamble	250
		Munson W. Gavitt	251
		MARRIAGES	252
		DEATHS	252
		SABBATH SCHOOL	253

Alfred University
ALFRED, N. Y. Founded 1836

Second Semester opens
February 3, 1908

FOR PARTICULARS ADDRESS
Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY *Second Semester begins Feb. 3, 1908*
WILLIAM MAXSON, Ph. B., Prin.

Milton College

Second Semester begins February 3, 1908

A college of liberal training for young men and women. Degrees in arts, science, and music. Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University. The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture. Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

Spring Term Opens March 10, 1908.

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. M., President

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

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

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Uitter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price, fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session is to be held at Boulder, Colo., August, 1908.

Prof. M. H. Van Horn, President, Salem, W. Va.
Rev. W. D. Wilcox, Recording Secretary, Alfred, N. Y.
Frank L. Greene, Corresponding Secretary, Alfred, N. Y.

Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.; Rev. W. L. Burdick, Ashaway, R. I.; D. E. Titworth, Plainfield, N. J.

BOARD OF SYSTEMATIC FINANCE.—

Dr. Geo. W. Post, President, 1897 Washington Blvd., Chicago, Ill.; C. B. Hull, Corresponding Secretary, Milton, Wis.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Dean A. E. Main, Rev. E. A. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 64, NO. 8.

PLAINFIELD, N. J., FEBRUARY 24, 1908.

WHOLE NO. 3,286.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

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

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

All communications, whether on business or for publication, should be addressed to *THE SABBATH RECORDER*, Plainfield, N. J.

EDITORIAL

Give Us the Simple Gospel.

Years ago I read a story of a little boy in one of the city churches, who was making faithful efforts to understand the sermon of a noted theologian. The preacher was highly educated; but with all his learning he could not express himself in language that children could understand. The discourse was one of those "able," "powerful," incomprehensible things which some theologians are fond of giving, and which it is fashionable for some audiences to pretend to enjoy. They praise the "grand sermon" when they cannot comprehend one half of what the preacher says.

There is a sort of braggadocio air of smartness about a "big gun" who can set up a half dozen imaginary "objectors" and argue them all down one after another, sending them to their doom with an air of easy triumph, that carries weight with some people. An old lady, after hearing one of these men exploit his knowledge, exclaimed: "Law me! I never knew there were so many objections against religion." She had always supposed that religion was free from criticism until the preacher opened her eyes.

Well, as our little boy listened eagerly to discover what the preacher said, he became impatient; for, being bright, he really wanted to understand the gospel. After trying hard until the speaker got around to one of his "But the objector will say," the boy could endure it no longer, and whispered to his father: "Papa, I want to know who is

the objector?" The father tried to explain in a few words, promising to tell him more when they should reach home. Finally the little fellow whispered again, saying, "Papa, you may call me the *objector* this time, for I don't like preaching I cannot understand." He had already counted the word "immutability" seventeen times, and the man was not done yet!

This incident illustrates the failure of many to preach the simple gospel in a way that all may comprehend. Jesus the Great Preacher did not stop to argue with real objectors, say nothing of imaginary ones. He did not encourage setting up men of straw in order to make a spectacular display of logic in knocking them down. He delivered the gospel message in simplest language, and spent no time formulating logical snares for skeptics and objectors. He was so direct, so simple and practical that every heart was touched, and when he said, "Follow me," he lived so that his life attracted men. Why is it that such men as Moody and Sankey could go right into the same town where great preachers had been combating Huxley and Tyndall for years without any great success in converts, and turn the place upside down by telling and singing the sweet story of Christ and his salvation?

The fact is, these men, with hearts full of the Spirit, had just the message that hungry souls needed. It was the simple bread from heaven, and men found it just suited to their wants. What people need today is the simple story of redeeming love and salvation from sin, preached by men who believe it and practice it. Such men have a burden of soul for the lost, and while the eloquent preachers are rounding out their periods and posing before the glass to see how the gestures are going to look, these other men of God are on their knees in agonizing prayer for power from on high. After being alone with God, such men as Moody was, will unfold the simple truths of faith and forgiveness, until hun-

dreds are converted and brought into the kingdom of God.

Let it be the ambition of every minister to preach the word of life as Christ preached it. He poured out his soul in the most simple way, adapting his teachings to Jew and Gentile by appeals to Scripture and by illustrations from nature. And while he was the embodiment of simplicity, still he always had some new thought upon which people could feed. Simplicity does not mean lack of thought. It is not merely telling people what they already know, with no advancement. It consists in a man's mastering thoroughly the subject himself, and then in laboring faithfully and exhausting every device to make other people understand it.

Sad Outlook for the Unemployed.

It is estimated that 125,000 men are out of employment in the city of New York alone. 50,000 of these are skilled mechanics. One year ago there were not over 5,000 men out of work. This contrast shows how disastrous to the laboring classes the panic has been. The great problem of organized charity is how to help these people through the winter. Even while we write there is a great mass meeting being held by Organized Labor, in which the demand will be made for Greater New York officials to appropriate sufficient money to immediately start up all public works. This would be a wonderful relief, for most of the idle men would be glad to work; and if the contracts that were canceled and the works that were closed when the panic began, could now be started up, most of these men could again be earning a living. It is reported that 169 contracts for public work are being held up in the borough of Brooklyn alone, forty in Manhattan, and thirty-five in the Bronx. What a blessing it would be if these 244 contracts for public works alone could go right forward now.

And when we think that New York is only one city out of hundreds in which similar conditions prevail, the great army of suffering idle men with families in distress assumes gigantic proportions. It is enough to make one's heart ache! And then to think of the millions of dollars that are being worse than wasted by many of

the rich, while women and children starve and freeze within easy reach, should arouse the indignation of every one who loves his fellow men. If there were not a brighter side to behold in the work of noble philanthropists and liberal rich men, who through systematic organizations of charity are doing so much to relieve suffering, one would almost lose faith in humanity. Thank God for this better side. Its work is Christ-like and shows the excellent fruits of Christianity.

Alfred Alumni Banquet.

The annual alumni dinner of the Alfred University Alumni Association of New York was held at Hotel St. Denis, Eleventh street and Broadway, on the evening of Tuesday, February 11, 1908.

The guests began to gather about six thirty, and by seven o'clock about one hundred had assembled in the hotel parlors and were busy renewing old acquaintances. Fully an hour was spent in this way, and several old student friends joined hands and enjoyed a happy hour together, who had not met for more than thirty years.

It certainly was a pleasant gathering, and the boys and girls, though frosted with gray, seemed young again. The hour was faithfully improved in social greetings and pleasant reminiscences until word came that all things were ready in the banqueting hall, and although this part of the program had been all too short, every one joined the march to the rooms below. Soon a hundred guests had filed around the tables in the beautiful private dining hall of the St. Denis, and all were doing their parts well in the second act. The elegant, cozy room, the decorations of flowers, the consummate skill of the caterer, and the genial spirits of the participants, made this hour one long to be remembered. It was satisfying to both mind and body.

When finally the last course was served, there came an ominous lull, and every eye was turned toward the table at the end of the hall where toastmaster, Orra S. Rogers, sat with a broad, mischievous smile on his face, as if about to change the order of the festivities. After something of an effort, he managed to arise, and with a few introductory words told the guests what he felt "like." I shall not tell the readers of

the Recorder just what that was; but the company approved with great applause, and Orra yielded the floor to President Davis. A few of my readers will remember this gentleman as "Prex Junior" of the "Prex Party Abroad," who became famous as an expert horseman both in Palestine and in Egypt. Well, he was also master of the situation at this banquet, and gave us a crisp, enjoyable "toast" on old Alfred. When at last Prex subsided and sank back into his chair, Orra had recovered himself sufficiently to arise once more and supplement his "few remarks" by announcing Dean Main for the next course, and of course he responded promptly, waxed eloquent, and sat down overwhelmed with applause! Then followed Attorney Ira Place, Dr. Daniel Lewis and several others, but with no better results; for it did seem as though the guests were bound to have the last word every time, and all these speakers sat down amid an uproar of hand-clappings! Finally the toastmaster had the temerity to call out several of the "old boys" who had not been notified, and were quite startled at first over such treatment. But each one showed his old Alfred grit and proved equal to the occasion. But alas! the results were about the same. The hearers did not improve any under this, but burst forth into applause and laughter in each case just as the tortured speakers were saying their last words.

It was no use! The hands of the clock were creeping toward the "noon of night;" all efforts had failed to quell the mirthful spirits of those old Alfred boys and girls, and the toastmaster decided to give it all up till next year. Whereupon Charles Potter Rogers was made president for the next twelve months, and about forty Jerseyites seized grips and coats and fairly flew for the subway stations, in order to catch the 12.15 train for Plainfield. In this they were all successful and the morning hours found them dreaming of old Alfred.

Seeds of Anarchy.

The assassination of the King and Crown Prince of Portugal brings the question of anarchism prominently before the people of all civilized countries, and not a few will begin as never before to seek for the causes. We can all remember several crowned heads and princes who have gone

down under the hands of assassins, as well as three United States Presidents, slain in cold blood by anarchists or cranks. The murder of King Carlos is far more significant than that of either Lincoln or Garfield, because the deed was committed by an avowed anarchist.

The opinion throughout the civilized world regarding anarchy, is that it should be stamped out of existence; and people may well center their thoughts upon so important a question. It is true indeed that such criminals ought not to be allowed to go unpunished. But while this is true, it would be much better if people could so discover the causes that produce them as to be able to prevent their being born and bred. If we wish to remove noxious growths we must root out the plants and stop sowing the seeds that produce them. It is an alarming fact in the present outlook for the nations, that they are all busy sowing seeds that must bring a crop of anarchists. The world needs to heed better than it does the things that make for its ruin, before the harvest is grown beyond all control.

If we stop to think, we must know that even in our own country 2,326,295 persons above ten years of age who cannot read or write, in a population of 26,110,788 voters, must be a great menace to the government. But when we study the conditions in Europe we find the ratio of illiteracy very much greater. Those nations are spending four to twelve times as much money to inculcate the barbarous spirit of war and carnage as they spend for the education of their citizens. Russia, with her leading men clad in bomb-proof armor and the palaces of her nobles guarded with iron-hearted soldiers, spends sixty times as much for savage war as she does for educating her ignorant millions, and then stands aghast at the presence of nihilism! But she need not be astonished at this. Ignorance and oppression go hand in hand to give her the king-killers. She must reap what she sows.

But intelligence alone cannot save a nation. We boast in America of our liberal school system and of the decrease in illiteracy. We think we are becoming an educated people and that general intelligence is increasing. This may be true. It was

also true of Greece and Rome. They were cultured and boasted of their intellectual attainments. They probably increased in intelligence to the very end. But growth in intelligence and culture can never compensate for loss of morals and decay of godliness. Make a man believe there is no God, no immortality; that human life is no more than that of the beasts that perish, and he will cease to hold life sacred. It is this wretched, soulless materialism that destroys all regard for human life, and so becomes a prolific source of the spirit of the anarchist. It is notorious that all these men have a reckless disregard for human life. They believe in no future and so care little about their own. Take all that class of nihilists and anarchists of every kind, whose hand is against every man, and they are men who have accepted the extreme rationalistic and materialistic views. The lessons of the French atheists, the extreme rationalism of the German school, and the agnosticism of America combine to make a very effective agency in producing the great army of anarchists and murderers.

The soulless animalist has no high conception of human life, and where multitudes of men stand between him and the realization of his designs, he cares no more for them than he would for so many animals. Teach men that man is a son of the living God, heir to immortal life, and that there is a judgment to come, and life becomes a sacred thing; but plant in his heart the seeds of infidelity and materialism, teach him that man is no more than the animal, and he will think no more of destroying his fellows than the butcher would of killing a sheep. It is strange that men who persist in teaching such things cannot see that, if their teachings prevail, they will "rob the human heart not only of all that makes life worth living, but of all that makes life possible."

HOTBEDS OF ANARCHY.

If there is any one place where the seeds of anarchy germinate and flourish more rapidly than in any other, that place is the saloon. Everybody admits that the drink shop is the hotbed of all crimes. If a murder or robbery or desperate anarchistic movement arouses the police in our cities, they turn instinctively to the saloons for

the criminal. The nihilistic conclaves and nests of the "Black Hand" have their rendezvous in these dens of iniquity. In these, the world over, men are made brutes and lose all sense of conscience by the deadening effect of rum. There is not a single good thing to be said for the saloon. It is the greatest enemy to society, church, school and government. Here men whet their courage for arson, robbery and murder. Here is born and nurtured every kind of outlawry, and no other institution so jeopardizes all forms of good government.

In looking for those things that threaten us with universal destruction,—for whatever promises to undermine government and place anarchy on the throne, we must not ignore the saloon.

Is it not strange, that face to face with these well-established facts, every civilized nation licenses and protects the saloon? In our own fair land, the will of prohibition states is thwarted by the general government, which enthrones this demon of woe behind a "government license" in spite of the state wishing to drive it out! It is an alarming feature of the question that in civilization, about one-fourth of the labor and one-fourth of the lands under cultivation are devoted to productions for this most demoralizing traffic. It is estimated that nearly fifty million acres of the best soil is used to sustain a pauper-making, anarchy-breeding business, while millions suffer from want, and nations stand aghast before the deadly work of the anarchist!

If the nations wish to prevent the awful work of king-killers and all kindred evils, let them take steps to prevent their being born and bred and educated to do their deadly work. Turn the money wasted in drink toward educating the millions of illiterate citizens; give the poverty-stricken a fair chance to rise above their pinching want; turn attention toward Christian endeavor to enthrone God in the hearts of men and overcome the tide of materialism and agnosticism that sweeps away all faith, and you will solve the problem. Not many years will pass before the awful deeds of anarchists will be unknown, and the spirit of brotherhood and the hope of a blessed hereafter will unite all hearts in noble work for humanity. Signs of this good time coming are not wanting today. For all these let us thank God and take courage.

Thorough Work Against Gambling.

We are glad to see the thorough way in which Governor Hughes and his helpers of New York State have taken hold of the anti-gambling movement. There is no evil that so completely infatuates men as does the gambling evil. Let it get a foothold in any town, and that town is doomed. The craze soon becomes epidemic, and the effects are similar in whatever class of society the gambling spirit may come. We see its worst and most degrading effects in a town where some "oil boom" has made a center for the confirmed professional gamblers to assemble. There we find the full fruitage, with all the accompanying vices that make the town a hotbed for everything low and degrading.

We stand back in amazement at the terrible results seen in such places. The contagion quickly seizes upon scores of young men, who go rapidly down the road to shame and misery, and the Christian people raise the cry against it. They plead with men to help save their boys. And yet, if we enter the homes of some of these same Christians, we find fathers and mothers sowing the very seeds that have brought such harvest of ruin!

Euchre parties in Christian homes, with prizes for stakes, and raffling in church parlors for prizes are exactly the same in principle and tend toward the same results. The gambling craze is nurtured and strengthened there, and the young heart started down the road toward the dens of vice, where this evil never goes alone, but always in company with other degrading sins.

He is a wise man who marks the tendency of things; and we affirm that the tendency of all home gambling and all church gambling is always toward the worst evils, lying at the other extreme of society. Many a boy has found his first impulse for gambling in some respectable Christian home or in a highly cultured social class, who would shudder if the veil could be lifted to show him the other company at the end, toward which it all tends. Yet by imperceptible steps he follows the road, always downhill, until he finds himself at home in the very gates of Sodom. How can God excuse gambling in the "bridge euchre" party, which he must condemn in lower haunts of vice? How can we consistently

call any act a sin in the regular gambling place, and class the very same act with the harmless and allowable things, if found at a church social! No wonder so many church members have lost spirituality and never help the church in spiritual work! No wonder the outsiders who see them doing the very things for which they are condemned, taunt us with the jibe: "We are as good as your church members. You do the same things in church circles which we do in other places!"

Let me repeat then, Governor Hughes and the lawmakers of New York are on the right track when they class respectable sinners in the same category under the laws with all other kinds of gamblers. And it is refreshing to see how rapidly the editors of the great papers are coming to the Governor's standard. If the bill becomes a law it provides that "Gambling in a private club, residence or hotel, or by chance in any form of church lottery shall be punishable by imprisonment in the penitentiary or county jail for not more than one year."

A Massachusetts court has already fined several fine sinners \$50 each for raffling at a church social.

Let the good work go on. It will give the boys a better show for being worth something to Christ and the Church in the next generation.

Playing Whist For Prizes.

A. H. LEWIS.

EDITOR RECORDER:

The mail of this morning brought me the following letter. The questions raised by it are of vital interest to Christians, and deserve careful consideration from all your readers. I omit the address of the correspondent, but the post-office is a very familiar one to your readers.

* * * * *

DEAR DR. LEWIS:

Will you kindly write an article for the SABBATH RECORDER taking for your subject this question: "What is the difference between playing cards (or other games) for a fixed amount of money or playing for a prize that costs that money?"

Ladies who would be shocked at the thought of gambling will play for hours to win something that some one has had to buy with money. I think more ladies than

men play for prizes. Men, if not real gamblers, usually play only for fun or to kill time. Bridge whist is certainly epidemic but people do not seem to recover from it as they do from measles or scarlatina. I have heard of gentlemen here in ——— who will sit from eight o'clock in the evening till one or two in the morning just to watch other people who play. They are so fascinated that even when not playing themselves they have to look on. I know many who regularly spend two and sometimes three evenings a week playing bridge. Is this as it should be? Can we grow in grace, as a people, spiritually or even mentally, if all we think about is winning at some sort of game? Do we not also lose much socially by this perpetual gaming fad? Why, one cannot induce one's friends to spend an evening without offering something to pay them for the pleasure of their company. Moreover the inducement must not be cheap, or one is accused of being stingy.

Will you not through our denominational paper give us some light on this subject? I am sending this request because I feel strongly about it, knowing how many of our own people are evidently completely wedded to this gaming fad.

Very cordially and sincerely yours,
ROMA GRAY.

* * * * *

Is playing for prizes gambling? Yes, it is. A story about a good little boy and his prize-giving mother emphasizes and illustrates this question. This good little boy had been led astray in that he had played marbles "for keeps." His mother, shocked at such a beginning of the gambler's nefarious business, chided her boy sharply, and sternly commanded him "never to do it again." A few days later great preparations were made in that boy's home for company. The boy, catching the spirit of the hour, begged to be present when the joyous evening came. The mother insisted that his tender years needed sleep, but compromised by allowing him to see the prizes that adorned the parlor. He was then sent to his bed,—to lie awake or dream uneasily about the destiny of wicked little boys who play marbles—"for keeps." Before breakfast next morning, this repentant boy hastened to the parlor to look again at the "pretty prizes," but the places where they

had been were empty as are the consciences of gamblers touching the wrong involved in their unholy business. Surprised and curious the little boy said, "Mama, where are the prizes?" His mama dropped another lump of sugar in her coffee and answered, "Why, the people who won the prizes carried them away." The tender conscience of the little boy smarted less over the memory of the marbles he had won, as he said timidly, but with open-eyed earnestness: "Was not that playing for keeps?"

The record does not tell whether that mother "went to her room with the headache," and prayed to be forgiven for teaching her little boy to gamble. She had heartache if she was fit to be the mother of that boy.

The same mail that brought Roma Gray's letter, brought the *New York Tribune* with the following on the first page:

"NO CHARITY FAIR WITH GAMBLING FEATURES IN ARMORY.

"Albany, Feb. 4.—Governor Hughes has convulsed local society and sadly disarranged a fair for sweet charity's sake by refusing to let a state armory be used at any entertainment with gambling and lottery features. As a result several well-known women who are managing the affair are wondering what they will do about several thousand tickets which have been sold.

"For nearly a month preparations have been under way for a "cosmovilla" under the direction of the Second Battalion, the proceeds to go to St. Peter's Hospital. Mrs. Nelson H. Henry, wife of the adjutant general, is head of the committee. Raffles, grab-bags, door prizes of \$1,000, \$500 and \$200, and the many other familiar church-fair gambling devices were to be features of this entertainment, carried out on an extensive scale.

"But in the last few days letters by the score have been coming to the Governor protesting against his denouncing gambling at race-tracks and permitting gambling of this character in a state armory. Some have come from gamblers; some from irate church people.

"It is declared with much solemnity that they struck conviction to the Governor's soul because a sofa pillow had been assigned to him at one of the preliminary events.

The evidence, however, goes to show that the sofa pillow has not been delivered yet. Nevertheless, the Governor, at an interview with representatives of the various committees today, declined to let the armory be used if any of the gambling devices were to be features of the entertainment. Adjutant General Henry is to take up the question with the committee, pointing out the law and the military regulations. The committee hopes to reach some solution which will permit carrying out the plans; otherwise there is likely to be considerable pecuniary loss."

Within the last few years several grand juries have answered the question of Roma Gray, by indicting church and charitable societies for gambling for "prizes." My words are weak in the presence of the orders of Governor Hughes and the decisions of grand juries.

Do people lose in point of social life by such forms of gaming?

The prevalence and popularity of such gambling is a definite sign of social degeneracy. It indicates that literary habits are undeveloped or neglected; that conversation concerning important subjects and instructive themes is too nearly a lost art. It is clear proof that the higher interests of society, the home and the church are given little attention. This is only repeating the facts that appear in the social history of all times and all peoples. The manner in which people spend their leisure hours is an unquestioned measure of their social characteristics and attainments. If Roma Gray is correct in supposing that women in the place from which these inquiries come, indulge in gambling for prizes more than men do, so much the worse for the children and for the women if they are mothers now, or if they become mothers hereafter. Spiritual, social and intellectual tendencies crowd the pathway of heredity, as certainly as physical characteristics do, and as my correspondent suggests, children do not recover from them as they do "from measles and scarlatina."

Does such gaming promote spiritual life and the interests of the Church of Christ?

As well ask if one who is the victim of incipient tuberculosis will promote good health by exposing himself to a winter's gale off "Point Judith," or a Minnesota blizzard without an overcoat, and the mer-

cury at "twenty below." When social gambling flourishes, prayer meetings and Christian Endeavor societies decline and die. Every victim of "prize" gambling who will give honest answers concerning his spiritual experience, will acknowledge this. For this cause many are spiritual invalids or worse, churches grow weak, young people go astray, pastors are thwarted and discouraged and spiritual death covers the land.

Reader, are the words of Roma Gray applicable to your community, to your church, to your home, to your practices? This means more than her request to me, far more than my words to you. God makes the inquiry.

Remember the story of the bad little boy who "played for keeps."

The Debt.

Two weeks have passed since last report on the fund for the Tract Society's debt. We have received in this time \$179.90, or an average of \$89.95 per week. This is making some progress, but we can see that it will be a good while before the debt is all paid at this rate. I trust that the friends of the good cause will realize the need of pushing the matter so as to enable the Tract Society to go to Conference entirely out of debt.

How much better every one would feel if it were all paid! It should be paid before July; for that is the month for annual reports.

Amount previously reported	\$1,200 67
Received since last report, from	
C. H. West, Farina, Ill.	2 00
Mrs. W. E. Maxson, West Mystic	5 00
Church, Albion, Wis.	7 00
Sabbath School, Utica, N. Y.	5 00
Sabbath School, Janesville, Wis.	3 25
A. S. Childers, Salem, W. Va., Life membership	20 00
A friend, Wis.	5 00
Church, Nortonville, Kas.	107 65
Sabbath School, Nortonville, Kas.	25 00

Total

Still unpaid, \$2,619.43, and whatever may have accrued in interest. It is too bad for the society to be paying interest on so much. If every one would do his part, this would all be stopped in one week and nobody would feel the burden.

Seventieth Anniversary.

Plainfield Seventh-day Baptist Church.

On Sabbath day, February 8, 1908, the Seventh-day Baptist Church of Christ in Plainfield celebrated its seventieth anniversary. The mother church at New Market had been invited to join in this service, and postponed their own services in order to do so, their pastor taking part in the celebration. It was indeed a pleasant and profitable meeting.

The church has been observing these anniversary occasions every ten years, therefore the reports which follow make little reference to the history preceding the last decade. The first house of worship, built on the corner of Third Street and Central Avenue, was dedicated February 8, 1838, with a dedicatory sermon by Elder John Greene of Rhode Island. The second house, much larger than the first, was built in 1867 on the site where stands the present beautiful structure. The second dedication sermon was preached by Rev. Thomas R. Williams, with Rev. A. R. Cornwall and Rev. L. C. Rogers to assist in the services. And in 1894, Dr. A. H. Lewis preached the dedication sermon of the present church home.

The following ministers have served this church as pastors; Lucius Crandall, Samuel Davison, James H. Cochran, James Bailey, Amos R. Cornwall, Thomas R. Williams, Darwin E. Maxson, Abram H. Lewis, Arthur E. Main, and George B. Shaw. Several ministers have served as supplies between pastorates, as follows: Giles W. Langworthy, David Clawson, Walter B. Gillette, Solomon Carpenter, George B. Utter, Isaac Moore, James W. Morton, James L. Scott, O. U. Whitford, J. L. Huffman, and M. B. Kelly.

The meeting last Sabbath was characterized by several clear concise papers, which we give below; these were followed by an address by Dr. Lewis. The choir led by David E. Titsworth, chorister, furnished beautiful and inspiring music.

LETTERS FROM FORMER PASTORS.

THE SEVENTH-DAY BAPTIST CHURCH OF CHRIST,
PLAINFIELD, N. J.

MY DEAR CHRISTIAN FRIENDS:

I was glad to be reminded by Deacon Spicer that the days of your years, as a Church, are now three-score years and ten; and by reason of strength I believe they will be four-score

years, and many more. May the pride of your years be, not labor and sorrow, but the work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election. Then it will not soon be gone; but you will abide in righteousness and peace and joy in the Holy Spirit.

With continued gratitude for your many kindnesses, and for rich personal experiences while your pastor, beloved of God, called to be saints—Grace to you and peace from God our Father and the Lord Jesus Christ, evermore.

Affectionately yours,

ARTHUR E. MAIN,

February 4, 1908.

DEA. J. D. SPICER,

DEAR FRIEND:

Please convey to the congregation gathered at the 70th anniversary of the Plainfield Church my love and best wishes. The years spent in New Jersey will be a bright spot in our life. We love you all. We pray the kind Heavenly Father to give to the entire Church, that is to each member of the congregation, the choicest of Heaven's blessings.

The Church is now three-score and ten years old. A man of that age would be "on borrowed time," but with an institution it is not so. May the future be brighter and better than the past. May the men and women of the coming years be stronger, wiser and holier than the men and women who have gone before and whom we delight to honor.

Mrs. Shaw joins with me in affectionate, Christian greeting.

GEO. B. SHAW.

DECENNIAL REPORTS.

THE CHURCH.

Asa F. Randolph, Church Clerk.

STATISTICAL SUMMARY, 70TH ANNIVERSARY.

It is indeed fitting, on this occasion, marking as it does the close of seventy years of our Church history, that we, the members and friends of this The Seventh-day Baptist Church of Christ at Plainfield, New Jersey, should make at least a brief recount of some of the events making up such history, as they are gathered from the records of those years. 70 years ago tomorrow, 57 persons, who became the constituent members, bringing their church letters from the Piscataway Seventh-day Baptist Church at New Market, for that purpose, organized this church February 9, 1838.

As a summary was made ten years ago, covering the first 60 years of our history, this brief review will deal more particularly with the events of the past ten years.

MEMBERSHIP.

On Feb. 9, 1898, the membership numbered 229 During ten years to date there have been added,

By baptism36

By letter49

Total added85

We have lost

By dismissal22

By exclusion15

By death40
Total loss77
Net gain 8

Present membership237

Following is a statement covering membership of 70 years:

Feb. 9, 1838, original membership 57

Added,

By baptism311

By letter276

Total added587

Decreased,

By letters152

By exclusion 85

By deaths170

Total loss407

Net gain180

Present membership237

Of the original 57, only one, Mrs. Mary Ann Rogers, is still a member. Four other constituent members have died during the last ten years; namely, Mrs. Grace Ann Tingley, Thomas S. Alberti, Mrs. Rachel Randolph, and Mrs. Margaret De Camp Randolph.

PASTORS AND PULPIT SUPPLY.

During the past ten years it has been our privilege to serve the Master under the leadership of two strong, consecrated men as pastors; namely, Dr. Arthur E. Main and Rev. George B. Shaw. The former was pastor for 5 years until October, 1901. He resigned as pastor of this Church and people to serve the denomination as Dean of the Theological Seminary at Alfred, N. Y., which place he still fills. Rev. George B. Shaw was our pastor for a period of 5 years, 9 months, from April 1, 1902, to December 31, 1907. He then resigned and accepted a call to the pastorate of the Seventh-day Baptist Church at North Loup, Nebraska. During much of the time between these two pastorates we were fortunate in having with us Dr. A. H. Lewis, who supplied the pulpit and conducted the prayer meetings. We have also been fortunate since Mr. Shaw left us in having our pulpit supplied by Dr. A. H. Lewis and Dr. Theo. L. Gardiner.

OFFICERS.

Among those who have held positions of trust and confidence and who have served the church in various official capacities during the past ten years, and to whom we are indebted, and which positions are not without honor, we mention the following: the late Charles Potter, trustee and president of the trustees until his death in 1898; the late James Franklin Hubbard, trustee and at the time of his death, in 1905, president of the trustees, and for many years the church treasurer; Mr. Joseph A. Hubbard and Henry M. Maxson, trustees; Mr. David E. Titsworth, trustee since April, 1900, and who for many years has served efficiently and faithfully as chorister; Mr. George E. Stillman, for many years assistant treasurer and trustee since April, 1906; Miss Jessie M. Utter, organist; Messrs. Charles H. Dunham and Arthur L. Titsworth, auditors. Special mention should be made here of Mr. J. Denison Spicer, who after an efficient and faithful service for 35 years as church clerk,

deemed it best to resign from that office in April, 1902; and of the following deacons,—Joseph Denison Spicer, Dr. Thomas H. Tomlinson, Dr. Frank S. Wells, and Nathan H. Randolph.

FINANCIAL.

The following sums of money have been expended during the past ten years for church purposes and the care and maintenance of the church and parsonage, and exclusive of other church property:

Salaries, pastor, sexton, organist\$18,387 00
Expenses and supplies, pulpit, choir, music, Church, General Conference, and E. Association 3,069 98
Fuel, heating, lights, water 3,203 74
Taxes, interest, insurance, repairs ... 4,858 37
Care of cemetery 488 64
Toward expenses Sabbath School 805 00
Missionary Society 4,941 27
American Sabbath Tract Society ... 4,366 10
Benevolence in Church 686 54
Benevolent objects outside of church:
Hospital, Y. M. C. A., Scholarship
Alfred University, Missions,
Theological Seminary 2,050 64

Total\$42,827 58

Total expended, 1888 to 1898 47,560 00

Total, 20 years\$90,387 58

During the past 10 years the permanent funds of the church have been increased by gifts as follows:

1899, Charles Potter, devise house and lot, 441 W. 6th St.
1904, Mrs. Charles Potter Bequest ..\$1,000 00
1904, Mrs. Charles H. Stillman, Bequest 500 00
1906, James Franklin Hubbard Bequest 1,500 00

SPECIAL GATHERINGS AND DATES.

The Eastern Association met with us in May, 1899, and the Yearly Meeting of the N. Y. City and N. J. Churches twice; namely, Nov., 1903, also Nov., 1907. The Convocation of Ministers convened here in August, 1905. All of these have been occasions of interest and profit.

The removal of the bodies from Cedar Brook Cemetery and the sale of that plot for a Public High School was successfully conducted under the direction of the church trustees between Feb. 25, 1900 and April, 1906.

The present plan of making the yearly church meeting an annual home gathering for the church family and an occasion of social intercourse was adopted in 1901, pursuant to the suggestions and efforts of Dr. Main.

The individual communion cups were adopted in April, 1898, for use at communion.

The booklet entitled, "Why We Are Seventh-day Baptists" was printed by the Church in 1906, through a committee appointed by the Church for that purpose. Jacob F. Bakker was set apart to African Industrial Mission work Feb., 1901, and sent out to labor on that field.

As we stop for a review of what has been done during these years, it will not be inappropriate to question, not so much How much have we done? but rather, Have we done what we could? then look to the future with this question before us.

THE SABBATH SCHOOL.

Nathan S. Wardner, Secretary.

The Sabbath School is 67 years old at this date. The government of the school is vested in the Executive Committee.

*OFFICERS.

At the annual election in the spring of 1904, David E. Titsworth, who had served as superintendent for twenty years, resigned, declining to accept the position for another term. A resolution and memorial was passed in recognition of his faithful, energetic services, and his resignation accepted with great regret. His successor, Mr. Orra S. Rogers, still holds the position to which he was elected, which is good evidence of our appreciation of his services. The assistant superintendents, H. M. Maxson and Asa F. Randolph, have served through the ten years with no intermission. H. M. Maxson has held the office from 1893, making fifteen years in all. The other officers have been changed almost yearly, with the exception of chorister, D. E. Titsworth, who has held his position continuously.

TEACHERS.

There are eight teachers, of whom Mrs. Reune Randolph has served the longest—Thirty-five years. Mrs. D. E. Titsworth has served eight years this decade, making over thirty-two years; Mrs. Nathan Randolph, twenty-one years; Mrs. J. G. Miller, 18 years; Professor H. M. Maxson, sixteen years; Mrs. Maxson, over four years; Dr. F. S. Wells, twelve years. Others have taught from four to six years. Miss Mabel Maxson has taught seven years, and Miss Ida L. Spicer since 1894.

The Primary Department was organized in 1894 with Mrs. J. P. Mosher as superintendent and Miss Spicer assistant superintendent and teacher. At the time of Mrs. Mosher's death in August, 1905, Miss Spicer succeeded her as superintendent. The Cradle Roll was started in 1900 with a membership of six. The present membership is twenty-five. The Little Beginners' Class was organized in January, 1901, with Miss Bessie Randolph as teacher. The present teachers in the Primary Department are Miss Ethel Titsworth, who began teaching in 1906, and Mrs. N. E. Lewis, who began teaching in 1902. The present membership of the department is 17.

The close of the year 1907 was saddened by the loss of six active members from our roll—the Shaw family. Rev. Geo. B. Shaw, our late pastor, was not only a faithful and inspiring teacher of a class of adults, but his love and energy reached out and influenced all the classes, even down to the youngest of the Primaries, and our prayers and good wishes for him and his family follow them to their new home in North Loup, Nebraska.

THE HOME DEPARTMENT.

The Home Department was organized in October, 1898. The superintendent, Miss Nancy Randolph, and the visitors were elected by the Executive Committee of the Sabbath School. All members of the church and congregation not attending the school were invited to join the Home Department. Miss Randolph reports: "Our average membership during these years

has been fifty. Our members are loyal, and our visitors most faithful."

METHODS OF STUDY.

We have used the "International Series" of lessons and the *Helping Hand*, which is published by our Sabbath School Board. The *Sunday School Times* is taken for our teachers, and the *Sabbath Visitor* for the Primary Department. Miss Ernestine Smith, who was called to edit the *Sabbath Visitor* in 1902, had served the previous four years of the decade as teacher, and was also appointed Sabbath School Treasurer at the annual meeting in March, 1902, which office she now holds.

ENTERTAINMENTS.

The entertainments by the school have been mainly at Christmas time, this being a time of double gladness for the children, as presents are not only received but given by them, the objects aided being the Organized Aid Society, Muhlenberg Hospital, Day Nursery, and Children's Home. Children's Day is observed in June, at which time the Sabbath morning services are conducted by the school and Christian Endeavor, Senior and Junior Societies. The superintendent's report for 1904 shows that Rally Day has come to be a feature of the school and is generally observed at the time of the quarterly review on the last Sabbath in September. During the past two summers the school has joined with the schools of other churches here in excursions to Asbury Park.

LIBRARY AND MUSIC BOOKS.

The last librarian's report shows 444 books in the library, not counting those out on cards. Our present singing book, "In Excelsis," was first used in June, 1900.

FINANCES.

The average yearly receipts for the decade are \$316.20; the average yearly expenditures, \$265.00. The greatest yearly receipts and expenditures were during 1906. The objects to which the school has contributed are denominational interests, Sabbath School helps, local benevolent institutions, entertainments for the school, and donations in response to calls for help from foreign lands.

GROWTH.

At the beginning of the decade the membership of the school was 160, with an average attendance of 118. We now have a membership of 136, with an average attendance of 87.5. In April, 1906, it was voted to change the time from 3 P. M. to the hour immediately following the morning service. This plan still prevails.

In closing the report it seems fitting to pay a tribute to the memory of two veterans, who have dropped out of our ranks. In June, 1904, occurred the death of one of the oldest members, Thos. S. Alberti of New Brunswick, N. J. He was the originator of the school, and its superintendent when there were only eighteen members. Elder Halsey H. Baker, whose venerable form was so familiar to us all, passed to his final rest a short time before his one-hundredth birthday. To us is left the carrying on of the work in which they so long and faithfully aided us.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Eva M. Rogers, Secretary.

To promote an earnest Christian life among its members, to increase their acquaintance, and to make them more useful in the service of God,—this is the object of our Young People's Society of Christian Endeavor. And, therefore, as we are working for Christ and the Church, it seems fitting that at this church anniversary we should tell you something of the history of our society.

Our society was organized December 9, 1891, with a membership of 16. During the past ten years, 117 names have been enrolled as active members. Of this number, 31 have moved away, 30 have been transferred to the honorary list, and seven have been called home by our Heavenly Father. We regret to say that it has been necessary to drop from our roll several names, either on account of absence or inability to attend our meetings. During the past year two of our active workers married ministers and went to a greater field of work.

At present our society has 47 active, 60 honorary, and 4 associate members. We have nine standing committees which are earnest and active in their work in the society. Our presidents for the past ten years have been as follows: F. J. Hubbard, Mrs. Asa F. Randolph, Clarence Rogers, Ida L. Spicer, Dr. Martha Stillman, Orra S. Rogers, George L. Babcock, Mildred Greene and Charles Neagle, for two successive years. Mildred Greene is our president at this time.

Our Society has been interested in assisting in educating two young ladies, one in Alfred and one in Salem College. The Literature committees have sent papers and magazines to families who value them and we have given financial help besides clothing, dolls, etc., to the Westfield and Netherwood Fresh Air Camps. Such aid was also given a few years ago to Mr. and Mrs. Taylor in their city mission work.

Our yearly reports show that in the past ten years \$2,250.19 has been received into the society, and \$2,244.61 paid out. Of this amount the Tract and Missionary Societies have received \$640. Our socials held at frequent intervals we consider important factors in our work; and with the exception of two years a musicale has been given annually.

During the past year the Intermediate Society joined with the Senior Society, and added several names to our active list.

Each year the society has held an anniversary service on the Sabbath morning nearest the date of organization.

Pastor Shaw's going away was a great loss to our society as he was very helpful to us and always showed the deepest interest in our work.

As a society and as individuals we are pledged to work for Christ and the Church, to be something and to do something. We have tried to do the work God has given us to do and our lives have been broadened by it. If we have failed many times in the years behind us, may those same failures help us to success in the years to come. And, looking into the future may we not neglect our work, today.

A very close bond of sympathy exists between our church and our society and we thank the

members of the church for the encouragement and hearty support they have given us in all our work.

JUNIOR SOCIETY.

Ida L. Spicer.

The future of our beloved church and denomination will depend largely upon the boys and girls of today, and it is the aim of our Junior Christian Endeavor Society to prepare them for this work.

The society was organized December 3, 1893, by Mrs. H. M. Maxson, who was the first superintendent. Much of the success of the society was due to her efficient leadership. She not only won the warm love of the children but made a lasting impression for good in all their lives. November 1, 1898, after five years of faithful service, she passed on the superintendency to another earnest worker, Mr. Orra S. Rogers, who continued as superintendent until January, 1900.

Miss Mabel A. Mitchell then became the leader, but failing health made it necessary for her to resign in less than a year. On Christmas day, 1902, she was called to the heavenly home, but the influence of her beautiful life is still felt in the lives of all who were privileged to know her.

November 1, 1900, Mrs. Ira N. West was appointed superintendent and greatly endeared herself to the boys and girls. July 1, 1905, the present superintendent, who had been assistant since 1898, took charge of the work.

The society was organized with seventeen members. This number soon increased, and the report presented ten years ago shows a membership of forty-one.

November 11, 1900, the Junior Society was divided, and the older members were organized into an Intermediate Christian Endeavor Society, leaving eleven names on the Junior roll. The annual report for 1907 shows an enrolment of 13, with an average attendance of eleven. Through all the years the records show excellent attendance, and the faithful and enthusiastic work of the boys and girls.

In our devotional meetings we have tried to study the Bible that its lessons may help us in our daily lives. Many verses and psalms have been committed to memory. The careful study of the Junior Catechism has given us a more definite knowledge of the Bible, the Sabbath, and our denominational interests. Occasionally it has been a pleasure and help to have address us one of our missionaries, a visiting minister, a former superintendent, or some member of our Senior Society; many times our pastors have spoken to us, for they have always shown a deep interest in our work.

One interesting event was a Junior Reunion held in April, 1904. Of the sixty-three whose names had been on our roll thirty-six were present, and the former superintendents except one, and all took some part in the meeting. The socials which have been held two or three times every year have been very much enjoyed.

One clause in our pledge reads: "I will strive to do whatever Christ would like to have me do," and as He "went about doing good," so it is our purpose to bring happiness to others.

Every year at Christmas time dolls, have been dressed and sent to poor children; scrap books, story envelopes and picture puzzles, have been made and sent to hospitals; Christmas carols have been sung at the homes of "shut-ins;" we have visited the Fresh Air Camps, the Children's Home, and the Day Nursery, taking donations of toys, books and clothing; and in many other ways have tried to "scatter sunshine."

During the ten years about \$160.00 (since organization, \$250.00) has been raised and contributed to our Tract and Missionary Societies and various other lines of missionary work.

But the central thought in our Christian Endeavor work is that our boys and girls should grow to love and serve Christ; and nothing brings more joy than to know that since the organization of the Junior Society fourteen years ago, 49 of the Juniors have been baptized and enrolled as members of our Church.

It is our earnest prayer that all these boys and girls may be strong, earnest Christians, loyal to the Sabbath, and active in loving service for "Christ and the Church."

INTERMEDIATE CHRISTIAN ENDEAVOR.

Mildred Greene.

In 1900, the Junior Society was unusually large, with a great difference in the ages of the members. There seemed to be two distinct classes, one of the small children and one of boys and girls several years older. It was found very difficult to fit the lessons to the two classes, so it was decided to form a separate society of the older members and call it an Intermediate Christian Endeavor Society.

Fourteen boys and girls became members of this society, with Mrs. F. J. Hubbard as superintendent. Their meetings were held on Friday afternoons for a time, but were later changed to Sunday afternoon.

In 1904, Mrs. Hubbard felt obliged to give up the work, and Rev. Geo. B. Shaw, the pastor, took the work for a year, after which Miss Mildred Greene was in charge until, in 1907, the society disbanded on account of the small number of members.

The work of this society was much the same as that in the Junior, except that it was more advanced. The committees were: Prayer meeting, Missionary, and Social. Money was contributed to our denominational boards, the Fresh Air work, the State Christian Endeavor Union, and to various other causes which were brought to their attention from time to time.

The aim of the society was simply to carry on the work of the Junior Society and fit the members for work in the Senior Society.

WOMAN'S SOCIETY FOR CHRISTIAN WORK.

Mrs. Orra S. Rogers.

In 1898 the Woman's Society for Christian Work had been an organization for nine years.

The society has ever tried to work for the Master and if its facilities for so doing were great as its heart, truly a great work would be done.

The Society meets once in two weeks, from

October to June inclusive, for sewing. The business meetings are held after alternate sewing meetings. Committees are appointed annually to keep the society in close relation with denominational interests, to conduct the work of the society, and representatives are appointed to local charitable organizations. The scope of the society is enlarging, and it now sends representatives to the King's Daughters, Needlework Guild, Young Men's Christian Association, and Young Women's Christian Association, in addition to those in which it was represented at the time of organization.

The reports which are brought each month show the needs of these organizations and cause us to feel an interest in them such as we could gain in no other way.

Since 1898 this society has paid out \$2,969.25. Of this, \$1,792.14 has been for missions—for Home Missions, \$968.87, and for Foreign Work, \$823.27. \$773.75 has been given the Tract Society, for Church and Parsonage, \$249.86, for Educational Work, \$96.00, and to the Woman's Board, \$57.50. This money has been raised by the united effort of the society in occasional entertainments and suppers, and the proceeds from sewing. Many valuable boxes and barrels have been sent to the foreign fields and to our workers in the West and South.

During the past ten years the society has had three presidents, Mrs. G. H. Babcock, who was elected in 1897 and served seven years; Mrs. David E. Titsworth, who held the office for three years, and the present incumbent, Mrs. J. E. Kimball. It is of interest to know that the treasurer, Mrs. F. A. Dunham, has held the office since the society was organized in 1889; and also a cause for regret that the secretary of so many years, Mrs. W. B. Maxson, felt called to resign in the fall of 1906.

The membership in 1898 was 68, while now there are 67 members. During this time sixteen of our number have passed to the better land. Of these several were very active workers in the society. While their places can never be filled, we trust that our number will be made good by others who are now earnestly working with us.

Our greatest hope is that the next decade will show more work done in His name than the one just past.

Adaptation.

The power of adaptation to high and low, learned and ignorant, sad and frivolous, is no mean gift. If, like Nelson, we can lay our vessel alongside without delay, we shall do considerable execution. Commend me to the man who can avail himself of any conversation and any topic, to drive home saving truth upon the conscience and heart. "All things to all men," rightly interpreted, is a motto worthy of the great apostle of the Gentiles, and of all who, like him, would win souls for Jesus.—*Spurgeon.*

Woman's Work

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

Where there's a will, there's a way.

The Watchman of Pompeii.

"And having done all, to stand."

MARY B. CLARKE.

Erect and tall, with helmet on,
As though but yesterday,
He entered on his arduous task
As watchman of Pompeii,
The soldier stood as he had stood
On that dark night of woe,
Which wrapped him in its ashen shroud,
Long centuries ago.

He had not flattered, had not fled,
When that fierce terror came
And drowned the city, in its flood
Of molten lava flame.
Unflinchingly he met his fate,
He knew the hour of doom,
As inch by inch about him rose
The black walls of his tomb.

Then followed the long silence, while
Slow centuries passed by,
And left the watchman at his post
Unseen by human eye.
Till science should, through deep research,
The hidden secret tell,
And men and angels testify,
He did his duty well.

Are we not all as watchmen set?
Nath not to each been given
A city, whose well-guarded towers
Should reach at last to heaven?
But selfishness and greed would dim
Its palaces of light,
And sin with dark destructive power
Enwrap in pall of night.

Are we not each as watchmen set
God's sacred truth to guard,
By criticism oft assailed,
By man's presumption marred?
Ah! well for us, if, when unveiled
By Death's revealing hand,
For holiness and truth and God,
We still are found to stand.
Westerly, R. I.

Sister Faithful.

We, white ribboners of Blankton, are bereft. There is a vacant place not easily filled by another, now that dear Sister Faithful has gone.

We are just realizing how much we depended upon her loyalty and quiet cheerfulness and ever-ready assistance in any enterprise undertaken by our little union. She was poor in purse, not highly educated, rather diffident in manner, not specially gifted in any way, and somehow we did not really understand her worth until she moved away.

She was not elected to offices or sent as delegate to conventions. Sometimes she was asked to take charge of a department, but she would smilingly refuse, saying she would be the assistant. That promise meant much for the success of the department, for the superintendent always had the consciousness that her assistant was by her side, and the knowledge of such ready co-operation naturally inspired her to do her best.

It was Sister Faithful who noticed and reported promptly, openings for holding Bible readings, and mothers' meetings. Strangers in our little town were never long neglected, for she had a way of keeping the pastor and ladies of the church and the union informed of their arrival, and they were soon shown friendly courtesies and made welcome to our gatherings. She could not add to the interest of our meetings by reading a fine paper or making a speech, but she cheered and comforted all by her happy choice of Scripture texts, with which she answered her name at roll call; and the earnest, heartfelt words of comment she often gave. And whoever was absent from the meetings, it was not Sister Faithful. Whoever became discouraged or indifferent, it was not Sister Faithful. Excelling in judgment in matters of business, undaunted in courage, with a hopeful cheerfulness, she always stood loyal to her principles. As one of our number said, "She was so dependable." The memory of her deeds of kindness in sickness and affliction, her example as a Christian neighbor and friend, as a wife and mother, will long be cherished by all who knew her.

She still lives, and wherever her home is, her light is shining. Dear sisters, if she is in your community, be sure to welcome her to your circle, for she will do you good.—*Selected.*

"What would'st thou be?
A blessing to each one surrounding me,
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart;
To the storm-tossed vessel a beacon light,
A nightingale song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each friendless soul;
Such would I be.
Oh, that such happiness were for me!"

"Faint, Yet Pursuing."

Twelve years ago Charlotte Stanton was graduated from college with a great many theories of the manner in which society could be elevated, and with an enthusiasm capable of any possible sacrifice. The alumnae of her college were establishing a settlement in a slum district, and she took up residence there for a year, and then was chosen as the head of a new institution, which had shaped itself largely on the lines of her own ideas.

It would be difficult to exaggerate the zeal with which she flung herself into her new occupation, nor did she readily yield to discouragements. But after ten years the reaction came. Charlotte had nervous prostration. She spent some months in the country, and then faced the problems of life again with greatly diminished zeal. Her place had been filled. She resented it a little, yet would not have returned if she could.

"I am adrift," she said to her friend. "It isn't so much that my occupation is gone; my ideals have gone, too. Here I am, forty years old, a hopeless old maid. I can't teach school; I haven't the patience left. If I were young I could study kindergarten, but that's out of the question now. I had some talent as a writer, but it's too late for that. The worst is the loss of the ideals."

"Lottie," said her friend, "I'm sure there's help for you. You started to bring in the millennium before sundown, and you must learn to leave something for another day and for somebody else. I have a notion that you have forgotten the importance of what the boys call 'second wind.' Somewhere in the Gospels there is something about getting one's second wind. I don't know where to find the chapter and verse, and I don't believe that's the exact term. But it's there somewhere. Look it up."

They did not find it in those words, but they found the story of Gideon's pursuit

of the Midianites, and how he came to the Jordan with his diminished host, "Faint, yet pursuing."

There was a ring of triumph in the words. Gideon had had his disappointments in the men who went back, and in the replies of the men of Succoth and Peniel. He had come to a crisis when he stood beside the Jordan, and the question pressed itself whether he should be content with such victories as he had won, and the disappointments that had come, and give way to the faintness. But he pressed on, faint though he and his men were, and won a series of victories that brought forty years of peace.

The word "faint" in the concordance gave them other leads, and finally their quest stopped at Isaiah 11:31, "But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"That is the text I want," said Charlotte. "I've had my flight on the wings of enthusiasm and my run in quest of an ideal. I am ready for the thing still better, the grace for the long, sober walk after the good that must be."—*The Youth's Companion*.

Had to Ask Somebody.

"People with an evil eye," sneered the baffled young man, "are always seeing deviltry in other folks. I wish they'd mind their own business."

The travelers' aid did not reply. She wished heartily that the young man had minded his own business, for she had had no little difficulty in persuading the young girl traveler that she, and not the smooth-tongued stranger was right about the trains. "Come," she said to the girl, "your train is on the track; it leaves in twenty minutes."

"He said I had to wait an hour and a half," the girl said, half doubtfully. "He said he was going on the same train, and he was going to take me out to see the city."

"Don't you know it isn't safe to go about the city with strange young men?" the deaconess warned. "He was trying to make you miss your train, and there is no knowing where he would have taken you."

Tears gathered slowly in the girl's widening eyes. "I never traveled before" she faltered, "I was frightened at having to change cars, and I had to ask somebody."

Would that all young, innocent travelers who trust the wrong person might find so good a friend as the deaconess to set them right.—*Deaconess Advocate*.

Tract Society.—Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Feb. 9, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, A. H. Lewis, J. D. Spicer, H. M. Maxson, W. C. Hubbard, Asa F. Randolph, J. B. Cottrell, T. L. Gardiner, M. L. Clawson, H. N. Jordan, A. L. Titsworth and Business Manager N. O. Moore.

Visitor, Stephen Babcock Ambler.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The question of paying the expenses of Editor T. L. Gardiner to General Conference by the Society, he having been appointed Chairman of the Conference Tract Society Committee, was laid on the table till the next meeting.

The Treasurer reported total receipts to date on the debt of the Society to be about \$1,200.00.

Correspondence was received from F. E. Belden concerning our purchasing plates for a hymn book he has published, and on motion it was voted that the Corresponding Secretary write him that we are not at present in position to avail ourselves of his offer.

Correspondence from Rev. F. O. Burdick of Boulder, Col., relating to the distribution of literature at Conference was referred to the Corresponding Secretary and Business Manager with power.

Correspondence from Rev. Eli F. Loofboro contained report of his labors on the Pacific Coast field in the interests of the Society for the past six months, and further correspondence from him related to the selling of our publications in California by Miss Sweet, and on motion the Business Manager was authorized to send sam-

ples of our publications, and to offer 50 per cent. of the list price as commission.

Voted that the Business Manager be requested to communicate with the other Societies in regard to securing all reports in time for printing for use at Conference.

Voted that the Corresponding Secretary be requested to prepare a memorial from this body to be presented to the houses of Congress, relating to current legislation on Sunday laws.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Secy.

Dates of the Associations.

A. H. LEWIS.

The attention of the writer having been called to the time and place of the coming Associations, he has been led to compile the following facts:

The Southeastern meets at Salem, W. Va., May 21, 1908.

The Eastern at Plainfield, N. J., May 28, 1908.

The Central at De Ruyter, N. Y., June 4, 1908.

The Western at Alfred, N. Y., June 11, 1908.

The Northwestern at Dodge Centre, Minn., June 18, 1908.

It should also be noted that the Northwestern in its circular letter sent the following request to the Southeastern Association:

"We request the Southeastern Association to hold their session one week earlier than the entire series may be earlier, in order that the Northwestern Association will not conflict with Milton College Commencement."

The writer sends these items to the RECORDER because it is well fixed in his memory that inquiries are likely to appear about this time for such information.

Feb. 15, 1908.

Observations.

JAY W. CROFOOT.

Our Christmas exercises will perhaps be written about by some one else, I am not sure about it, but this letter is to be about something else. I do wish, however, to record my appreciation of the work of Mrs.

H. E. Davis in drilling the school boys in singing.

This morning I returned from a little trip into the country. In the absence of Dr. Davis, who is still at Lieu-oo but is expected back tomorrow, I went out to conduct the funeral of a daughter of Dzau Tshung-Lau, the man who was in America with Dr. Carpenter.

In order to lose the least possible amount of time from school we went night before last on a Chinese house-boat, returning last night. I went with Dzau Sing Chung, head teacher in the school, whose sister's funeral we were to hold. His son, a boy of twelve, went with us, partly because he could be a great help in singing. This is not the most favorable time of year for traveling by house-boat but fortunately the weather was not unpleasant nor extremely cold. I do believe the boards on the boat were as hard and uneven as any I ever slept on.

The "younger sister" whose funeral we were to attend was married years ago to a heathen; for, though her father and she herself were Christians, her stepmother was not at that time. She, of course, suffered from being deprived of such privileges as she had had in her own home. For nine or ten years now she had been more or less violently insane. Near the beginning of her malady she threw herself into the canal but was seen and dragged out. Two or three weeks ago she made another, and a successful attempt to drown herself, this time going farther from the house to a place where she was not seen.

We left here about nine o'clock the evening after the Sabbath, after the school Young Men's Christian Association meeting; and reached the Dzau family home in the country next morning. Here we had breakfast, after which we went, still on the boat, to the late home of the deceased, where we arrived about noon. I think I never before saw quite so many people whose sole object, for the time being, was to watch me eat. There must have been nearly a hundred of them in the room, at least half of whom were children. They stood close together near by, and those farther away stood on stools and even on the tables to see better. I wondered whether I were not more an object of interest than

the death was, but the "Grim Messenger" is no stranger and I was. Immediately after dinner came the service. The coffin stood in an outer room beside that of the poor woman's father-in-law, who died five or six weeks ago. On his coffin there was the paper imitation of money and the like, so common at funerals of heathen, but there was none on hers. Both are to be left there some time before burial.

Since the time of the funeral seemed to have so little to do with either the time of the death or the time of the burial, one might naturally ask what did determine its time, or why was it not put off till Dr. Davis's return from Lieu-oo. The day of the Chinese month determined it, or rather the day of new moon when the tide served best for making the journey, together with the fact that if it were delayed the canals were apt to be frozen, making it very difficult to get there.

The funeral itself does not need an description. Directly after it we went on boat again and started homeward.

Near Tshe So, a city Dr. Swinney used to visit for seeing the sick, I was much interested in a mill for making bean oil and cotton seed oil. Two large stone rollers or crushers for crushing beans were operated by a water buffalo each, and another buffalo was working a mill grinding cotton seed. The beasts were going without any attention, being securely fastened and blindfolded. An interesting sign of the times was that a steam engine is being installed to take the place of the blindfolded buffaloes.

*West Gate, Shanghai,
Jan. 6, 1908.*

An Old Hymn.

EDITOR OF SABBATH RECORDER:

Following is a hymn asked for in the SABBATH RECORDER. The words are as I remember them, having learned the hymn of my father when a child.

MRS. MARY E. WILLIAMS,
Age 78 years.

*West Edmeston, N. Y.,
Feb. 7, 1908.*

Come, my brethren, let us try,
For a little season,
Every burden to lay by;
Come and let us reason.

What is this that casts you down?
What is this that grieves you?
Speak and let the truth be known,
Speaking may relieve you.

Christ at times by faith I view
And it doth relieve me;
But my thoughts return anew,
They are those that grieve me.

Think of what your Saviour bore
In the gloomy garden,
Sweating blood from every pore
To procure your pardon.

See Him nailed to the tree,
Groaning, dying, bleeding.
Since He suffered this for you
Therefore be believing

Joseph took the body down,
Shrouded it in linen,
Laid it in the silent tomb
And returned mourning.

Soon it raised from the tomb,
Angels fly from glory;
See what glory blazes round.
Hallelujah! glory!

Brethren, don't you feel the flame?
Sisters, don't you love Him?
Let us join to praise His name;
Never let us grieve Him.

Then we'll meet to part no more,
Then we'll meet in heaven;
There to join with saints above,
And forever praise Him.

Paying the Preacher.

The *Interior* of Chicago has an interesting editorial upon this question, some points in which will be interesting to many of our readers. We select some of the strongest sayings in it, since we have not room to give it entire:

Which is more contemptible, the preacher who works for money, or the layman who is content to let him work without it?

There is no answer to this conundrum. One matches the other.

Preachers that never worry about small salaries and laymen that do worry—and pay—are equally necessary to the right solution of the problem of ministerial support in the churches.

No excuse, apology, misnaming of motives or juggling of pretenses can deliver a minister of the gospel from the inner-substance fact that this vocation is one with which money-craving is not compatible.

Every time a minister of the gospel betrays gain-lust in his life, he weakens his power by so much. If a man must make money—if he positively can't be satisfied without forging ahead

financially—he'd better try law or medicine or business.

* * * * *
If for ten years the ministers of the United States would enter into conspiracy to refute—not by denials but by visual disproof—that mean slander, "The Lord's call is always where the bigger salary is," they would multiply the moral power of their profession beyond all estimate.

But just because it's a ministerial duty to be sacrificing, please don't conclude, dear layman, that it's a lay duty to furnish him the occasion of the grace. "The laborer is worthy of his hire." Your business is to pay up and trust the Lord to find some other way of developing sacrifice in the preacher.

There is real virtue in preaching for small salary to people who have little money to pay, but no virtue at all in preaching cheap for a church that could pay a worthy recompense.

The beauties of sacrifice appear to best advantage when properly distributed—to the clergy and laity "share and share alike."

No honest minister wants to live better than his people. The true servant-spirited man will be very ready to live in a shack—in the midst of a settlement of shacks. But living in a shack and preaching for a people who live in mansions is a different proposition, and it is no wonder that ministers revolt at it. There is no other hardship equal to the hardship of constant unfavorable comparison with your neighbors, and since it is an utterly needless hardship, and a useless one, the church which imposes it on its preacher convicts itself of stone-heartedness.

* * * * *
Did you ever try to figure out what it ought to cost your pastor to live?

Set down what it costs you to keep your family a year—if you are a farmer, be sure you add the grocery price of what you eat of your own raising. Count in what you give away—and double it, for the preacher has more requests and it's likely he's more generous than you.

Put down a little extra for clothing, because you know you couldn't bear to see him wear in the pulpit a coat as scuffed as that which serves for you in a pinch. Allow him \$50 for new books; the reason he was so dull last Sabbath was probably because he hasn't been able to afford a fresh book to read for six months. Add as much more for expenses to a convention or two; you wonder why he doesn't keep up with the times, but he hardly ever gets away anywhere where he can catch step with the times. Finally, grant an allowance for insurance and the rainy day.

Hadn't you better raise the salary?

Toward the Light.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered, "Looking toward the light."
Ah, secret dear, said heart of mine,
God meant my life to be like thine—
Radiant with heavenly beauty bright,
By simply looking toward the light.

—Sel.

Young People's Work

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

I hope our young people will not forget the requests that have been made both in a personal way and through the columns of this page. We are trying hard to make this page of general interest to our young people and with this in view have invited them to take part in its work. Some are remembering the request and responding nobly, while others are not. The notes from Farina this week show that they have not only a live Young People's Society but a live correspondent. They are "doing things" down there and they are not ashamed of it either. Other societies might do well to take notes. Of course, it is barely possible that Farina is not the only society that is wide awake; there may be others; if so, let us hear from you. What you are doing in the line of evangelistic work, Bible study, mission study, raising money, or increasing your membership may be an inspiration to others or suggest some line of work possible and practicable for others. Let us be mutually helpful in the exchange of ideas and plans that have proved helpful to us. The editor invites you to send in your questions, news notes, or thoughts.

FARINA, ILLINOIS.—On the first Sabbath evening in February the Christian Endeavor Society presented its regular monthly literary program. It is two years now since our society adopted this plan, and we have found it very successful. We hold our Christian Endeavor prayer meeting the same as usual, sometimes in the afternoon, sometimes at an early hour in the evening, and if at the latter time, the literary program immediately follows, to which every one is invited. The audience is always composed of others than our Christian Endeavorers, and besides helping to keep up the interest of the young people, it trains them in the preparation of papers and the like, and in speaking in public.

Just recently our society has organized a mission study class and has entered on the

study of "The Challenge of the City," a book on missions in the large cities by the Reverend Josiah Strong. Nearly every member of the society was present at the first meeting and an unusually good interest was manifested. It seems good that so many of our societies have taken up the study of missions, and not only in our own denomination is this true, but in all denominations there seems to be an awakening of the missionary spirit among the young people. Surely this is a hopeful sign.

F. Z.

Our Pledge.

ONE OF THE YOUNG PEOPLE.

Do we Endeavorers realize all that our pledge means to us? Can we say at the close of each day, or week, "I have kept my pledge faithfully today, or this week?"

We wish to be a member of the Christian Endeavor and we know we have to sign the pledge. We take the one given us, glance over it, or perhaps read but a few sentences, then write our name below it, thinking we have done all that is required of us to become one of the society.

Let us read what the pledge says: "Trusting in the Lord Jesus Christ for strength." Do I trust Christ? Do I know He will give me strength? Do I not sometimes say of some duty, "I can do that all right," and do not stop to ask the Heavenly Father for strength to do it as He would like to have it done? If it is some work for which I do not feel fitted, then I am willing to ask for strength; but the small things, those that hardly count, they are so small, do I trust Him for those?

"I promise Him that I will strive to do whatever He would like to have me do." I promise; I must think of this before I join; perhaps God will require of me many things I would rather not do; my word is passed to Him; I have promised to try to do whatever He asks.

"That I will make it the rule of my life to pray and read the Bible every day." I rise some morning to find it is late; there is much to be done; I do not take time to ask God's guidance for the day; I have too much on my mind to stop to read His Word. "I will have time some time today," I say, and go about my work. The day is a busy one and slips away before I am aware of it. Night comes; I am wearied

from the work of the day; my brain is in a whirl. I prepare for the night, and take up my Bible; but my head throbs so I cannot understand what I read. I will just lie still for a few moments till I am calmed, and then I will read God's blessed Word and spend a long time in communion with Him. My eyes close involuntarily and I am soon lost in sleep. I rouse to find my light still burning. I extinguish it and say as I go back to bed, "I haven't read my Bible or prayed today; but I am so tired; God will not hold me accountable; He knows I pray to Him from my heart continually." The day has gone never to return, and not once did I take up His Book to gain strength; not once did I raise my voice in prayer to Him. That day was almost lost. I had indeed "no time to pray." Had I only stopped to ask His strength and help, my work would have been lighter, the day more full of loving service for Him and my soul would have rejoiced that "God is my refuge and strength."

"And to support my own church in every way." Do I give all I can toward the support of my church? Do I not say, "There are some things I must have, so there will be no church money this time, but I gave more than I could well spare before." I do not realize that "it is more blessed to give than to receive," or that money lent to the Lord is bread cast upon the waters, that will return "after many days."

"Especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior." "I can't go to church all the time," I say; "if I go to all the Sabbath services, that is enough. I must work during the week." Can I face my Savior and with a good conscience give this as a reason for neglecting His service?

"And that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life." I will try to live just as Christ wishes so far as I know how. To live a Christian life I must grow like Christ. I must take Him for a pattern and live as nearly as I can as He lived. I am not promising to do this for a short time only; it is to last throughout my whole life.

"As an active member, I promise to be true to my duties, to be present at, and

take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master." How often do we break this part of the pledge! Do we always, every week, take part in the meeting? Have we good reasons for not doing so? Can we look our Savior trustfully in the face and tell Him why we neglected to take part? Why did we not offer prayer to God as opportunity was given? Perhaps we felt there were so many others that could make better prayers than we. If we pray from the heart we will not have to know what to say. If we are truly thankful for what Christ has done for us, our prayers will show it. Then when the leader asked for testimonies, were we quick to respond? Perhaps we felt that we did not know what to say, or that others could speak better than we, or that we just didn't want to say anything. Are these reasons that we can conscientiously give to our Master?

"If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at roll-call." Let us select a verse that will show what is in our hearts; one that will tell to others and to God what are our aims, our desires or our prayers.

Let us look at our pledges and read and reread them until we know what it means to keep or break them. If one small part is overlooked or neglected we will have to say, "I have not kept my pledge." We should remember that the pledge broken is a broken promise to God. If we would keep faith with Christ we must live up to the standard set by our pledge. We cannot do this alone. God is our helper. We must remember that we are "trusting in the Lord Jesus Christ for strength."

Fouke, Ark., Jan, 31, 1908.

Foreign Missions: A Survey.

Romans 10: 8-15.

Christian Endeavor Topic, Feb. 22, 1908.

China.

The chief foreign mission work of our denomination is centered in China, at Shanghai and Lieu-oo. It is supervised by what is called the Shanghai Seventh-day Baptist Missionary Association, which

is controlled by the General Conference. Rev. D. H. Davis is President of this Association, and his co-workers are Mrs. D. H. Davis, Miss Susie Burdick, Mr. and Mrs. J. W. Crofoot, Dr. Rosa W. Palmberg, and two new workers, Rev. and Mrs. H. Eugene Davis. Besides these, there are nine native teachers, two Bible women and one native preacher.

Mr Crofoot is in charge of the Boys' School, and Miss Burdick in charge of the Girls' School. About two years ago, Dr. Palmberg started a mission in Lieu-oo. She will be assisted by Mr. and Mrs. Eugene Davis.

Africa.

In Africa, the little church which was started by Peter Velthuysen, at Ayan Maim, is still struggling faithfully, and is now in charge of two native brothers, Ebenezer and Amos Ammoko. They are most urgent in their appeals for help, either by missionaries, or by the chance for Amos to be educated as a missionary. This church has a membership of 68.

Another chieftain, with one hundred followers, living about two days' journey from Ayan Maim, is reported to be keeping the Sabbath and holding weekly services.

Holland.

In Holland, our missionaries are Rev. G. Velthuysen, whom some of us saw at Conference in 1906, and Rev. F. J. Bakker. Mr. Velthuysen is pastor of the church at Haarlem and is also editor of the *Boodschapper*. Mr. Bakker is pastor of the church at Rotterdam, and is also city missionary.

Denmark and England.

In Denmark, a small church at Asaa is greatly in need of a pastor. The Mill Yard Church, in London, is also without a pastor, but has continued its weekly Sabbath services.

Here is plenty of missionary work for our young people. Who will volunteer?
MILDRED GREENE.

Minnesota.

H. D. CLARKE.

Wherever Sabbath keepers seem to be prospering, in that state readers of the RECORDER seem to be interested. Brother Hills' "write up" of Kansas some time ago was of great interest. Minnesota cannot

boast of whole counties as free from the rum shops as Kansas, but there is a rising tide of temperance sentiment that bids fair to capture the legislature in the near future.

When the writer came to Minnesota fifteen years ago, his friends in the East told him of the terrible blizzards and of the rattlesnakes and the zero weather to be encountered. He had heard of the freezing of cattle, the imprisonment of scholars in schoolhouses overnight during blizzards, and the terrible hardships of the pioneers. But he came and cast in his fortunes with the Minnesotans. There have been great changes in climate and otherwise. We have not seen a winter that equals the average New York winter. An Allegany blizzard, the writer remembers, eclipses anything he ever saw here. Cold weather is so much easier to stand here than in the East; and as to rattlesnakes, a sight of one would cause little apprehension even if alcohol could not be found as an antidote.

Some very interesting statistics appeared in the February number of the *World Today*. Minnesota has been a state about fifty years. She stands at the head in wheat production and the sale of flour. Dodge Center mill ships flour even to Scotland in great quantities. Minnesota leads the world in iron deposits and now supplies sixty-five per cent of the iron of the United States. She is fourth in agriculture as compared with the forty-six states. Climate is healthful, soil fertile, waters pure, and stock raising is good. Minnesota butter is superior. In competitive tests of all butter makers of America, Minnesota took four out of the six prizes. She manufactures \$307,858,073 worth of products annually and her manufactures are increasing. The mining and lumbering markets are unequalled by any other state. Her railroads are simply immense. Her school system is acknowledged to be of the finest in America. The state reserves for school funds, 2,500,000 acres, and soon will sell to settlers vast tracts for homes. The permanent school-fund from these lands is now estimated at \$100,000,000, and only the interest can be used. 2,154,255 acres of Federal lands are ready for homesteads. Fifteen per cent cash payment and forty years' time at four per cent will secure a farm and home.

It is, however, sad to say that only two

churches of Sabbath keepers are now in the state with any degree of prosperity. There were four or five when the writer came here. But removals from Trenton and elsewhere to secure better privileges for their children, have disbanded two churches. Dodge Center is a flourishing society though many have moved away for college privileges and some for health, into other states. Land has advanced rapidly in ten years. About all a Sabbath-keeping young man can hope to do here with promise of success is farming. Town business interests have gradually slipped away from us. It need not have been so. There have been times since the writer came here when men with some means could have secured the mercantile business and every physician and dentist could have been a Sabbath keeper, but no one came. The Seventh-day Adventists have quite a monopoly in gardening and fruit; but there is one large truck farm owned by a "First-day" man. A new electric railway between St. Paul and Dubuque has been surveyed through Dodge Center. The two lines, Chicago and Great-Western, and the Chicago and North-Western give us fourteen passenger trains a day, through lines to Chicago, St. Paul and Minneapolis, Kansas City, Omaha, and into South Dakota.

As a rule, Seventh-day Baptists must be farmers, essays and discussions at Conference and Associations to the contrary notwithstanding. And why should they not? Mind, we say "as a rule." Other pursuits can be followed if there are men of capital among us to make them a success. Teachers are subject to as many or more temptations to leave the Sabbath as other Sabbath keepers.

When the friends come to the Association next June, they are invited to look at our possibilities and, if of the migratory kind, they may see a possible opening here.

Explanation.

It seems that there is a difference of opinion with reference to the action taken by the last Conference regarding the payment of cottages, tents and furnishings to be used by those who attend the Conference of 1908.

We based our statement upon the action taken at the last Conference, little thinking that there was any difference of opinion on

the part of those who attended, who heard the discussions, were acquainted with the development of the plans in the committee meeting and the final action of Conference itself.

The fact that soon after it was decided to go to Boulder a motion was made to raise a fund not to exceed \$400.00 to help defray Conference expenses and that it was "voted that the local committee at Boulder be authorized to rent the auditorium, dining hall and tent, and make all necessary arrangements for the entertainment of Conference," together with the other things mentioned, led us to understand that Conference expected to assume the expense of tents. If the fund voted was not for the purpose of defraying the expense of cottages and tents, what was it for? And if the motion was not recorded, why not? And what was the intention of Conference in authorizing the local committee to rent such property?

There being a difference of opinion regarding the matter, it is well that it has been discovered this early.

That there may be no further misunderstanding, and basing their action upon the decision of the officers of the late General Conference published in the SABBATH RECORDER of January 28, the local committee have held a meeting and decided to proceed strictly according to the petition presented to Conference and granted by it, which will be found in the Seventh-day Baptist Year Book, page 28.

We are very sorry that we have been laboring under a wrong impression and that we have given out such an impression to others. It makes no difference to us personally or as a church which way the matter is decided and we assure you we are extremely anxious for the success of the General Conference in coming to Boulder not only in a financial way but spiritually.

F. O. BURDICK,

Chairman Local Committee.

Western Association.

PROGRAM OF THE SEMI-ANNUAL CONVENTION OF THE WESTERN ASSOCIATION, HELD AT ANDOVER, N. Y., MARCH 20-22.

General Theme—"Christian Growth."
FRIDAY AFTERNOON.

2.30 Praise Service.
President's Address. J. E. Hutchins
Paper, "Prayer Meeting a Means for Christian Growth," O. D. Sherman

EVENING.

- 7.30 Praise Service, Leader, E. D. Van Horn.
Sermon, "How Can the Prayer Meeting
Be Made a Magnetic Force?"
L. C. Randolph.
Consecration Service, conducted by
L. C. Randolph

SABBATH MORNING.

- 10.30 Regular Church Services.
Sermon, S. H. Babcock
Sabbath School, conducted by Superintendent
of Andover Sabbath School.

AFTERNOON.

- 3.00 Christian Endeavor Hour, conducted by
Associational Secretary,
Mrs. A. E. Webster

EVENING.

- 7.30 Praise Service, leader, Herbert Cottrell
Address, Prof. C. B. Clark

SUNDAY MORNING.

- 10.00 Business Session.
Addresses on Bible School Work; Importance
of the Sabbath School for Christian
Growth,
To the Pastorless Church, Dr. Hulett
Among the Young People, A. J. C. Bond
In the Home Department, A. E. Main
Discussion, conducted by A. G. Crofoot

AFTERNOON.

- 2.30 Ordination Service of two candidates for
deaconship of the Andover Church.

EVENING.

- 7.30 Praise Service, leader, A. J. C. Bond
Address, "The Growth of Missions as an
Evidence of Christian Growth,"
W. D. Wilcox
Conference Meeting, conducted by
J. L. Skaggs
MRS. A. E. WEBSTER,
Secretary.

Some Ill Effects of the Mail Order Business.

The centralization of trade in the great cities of the country, resulting from the growth of the mail order business, is a national menace of far-reaching proportions.

Population follows trade. If the business is done in the country town and village, of supplying the needs of the countryside for merchandise and manufactured articles of all kinds, the people who carry on the trade, the merchant and his helpers, will live in the town or village.

If, on the other hand, the trade is done by mail, cutting out the country merchant, the latter is finally driven out of business, his store ceases to exist, his village home is abandoned, and if he should continue in the trade, he and his assistants must move to the city and become employees for some great centralized mail trade institution, where men are mere machines, fitting like cogs into one great wheel with which they must day after day revolve.

The country merchant, with his self-reliance, his sturdy individuality, his broad acquaintance, his knowledge of local affairs and needs, his support for local institutions, his civic usefulness, his neighborly offices, his public services, and his cooperation in movements for local improvement, has been uprooted and driven away. There is no one to take his place. The trade that gave him his vocation has gone. And with it has gone the prosperity of the town or village which was his home.

The mail trade has destroyed them.—*Maxwell's Talisman.*

A Teacher's Creed.

I believe in boys and girls, the men and women of a great tomorrow; that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of a printed book; in lessons taught not so much by precept as by example; in ability to work with the hands as well as to think with the head; in everything that makes life large and lovely. I believe in beauty in the schoolroom, in the home, in daily life and out-of-doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour and every day we receive a just reward for all we are and do. I believe in the present and in its opportunities, in the future and its promises, and in the divine joy of living.—*Edwin Osgood Grover.*

A Correction.

Through a mistake for which Professor Titsworth is not responsible, his father's name at the head of the biography of the latter, and in connection with his portraits, all in the RECORDER of February 17, 1908, appears as Isaac Dunham Titsworth, instead of Isaac D. Titsworth. Touching this question, Professor Titsworth says: "He was named Isaac—simply Isaac—and afterwards, when in business, he added the initial D (not Dunham), to his name because, as I have heard him say repeatedly, there were two other Isaac Titsworths whose mail got mixed with his."

C. F. R.

Children's Page**Benny's Grandma.**

My grandma says she's sixty-nine,
And that old Time has left his trace
On every corner of her face,
Till there's no room to add a line.

But grandma's eyes are just as blue,
And grandma's cheeks are just as pink,
And she's so good—Oh, you can't think,
Though she knows everything I do.

The day I let the big vase fall,
And threw the little bits away,
And then went off about my play,
My grandma, she just knew it all.

She called me in and said, "Don't cry,
I have the pieces all right here,
And now we'll go together, dear,
And tell mamma, just you and I."

And holding fast by grandma's hand
I felt real brave, perhaps you may
Sometime have felt yourself that way,—
I thought mamma would understand.

But first it seemed 's if she would scold,
And then I saw the cross all go,
"Mother," she said, "how much you know!"
"My dear," said grandma, "I am old."

And then I cried—most eight and tall,
And mamma drew me on her knee,
And then we kissed, all of us three,
But we kissed grandma most of all.

Boys need a grandma sixty-nine,
With such pink cheeks and such blue eyes,
Boys need a grandma old and wise,
They need a grandma just like mine.
—Annie M. L. Howes, in the Morning Star.

Alsie's Birthday Present.

"Dear little Alsie," grandma wrote, "you must write and tell me what you wish for a birthday present," and Alsie thought and thought, for it was a very important matter, and she did not want to make a mistake. For a while she ran her pencil over the page without a mark, but finally she wrote: "Dear Grandma: I believe I want a little gold necklace more than anything else; it costs ten dollars. I believe I want it as much as mamma wants a new set of teaspoons."

Grandma smiled when she read the letter, but she sent Alsie ten dollars, telling her she could buy the necklace, or anything

else. "Because I know," wrote grandma, "that sometimes little people change their minds."

"I don't change my mind when I've got ten dollars to buy a gold necklace," said Alsie, and she ran off to the jeweler's. But while she was standing at the counter waiting for the clerk, she saw laid out in the case before her the prettiest set of teaspoons, and she thought, "I wish mamma had them!"

"The price is ten dollars," said the clerk, "but they're worth it," and he took out the spoons.

"I want to look at the little gold necklace," said Alsie, bashfully. She held the necklace in her hand, but again her blue eyes sought the silver spoons. "I believe," she said softly, "I'll take the spoons."

It was a happy little girl who ran home carrying the teaspoons, a happy little girl who handed them to her surprised mamma, and a happy little girl who wrote: "Dear Grandma: I know you won't care when I tell you that I spent the ten dollars buying lovely little teaspoons for mamma and all of us, instead of getting the necklace just for myself. I send you a thousand thanks from everybody and a special birthday kiss from your little granddaughter, Alsie."

And grandma did not mind at all.—*Southern Presbyterian.*

A minister, a long way from his manse and family on vacation, showed me, with face half smiling, half worried, his latest advices from home. It was a very brief letter—brief and much to the point. It was written by his seven-year-old and had chiefly to do with his five-year-old. It ran thus:

"Dear Papa: Everythin is all rite cept Paul bot a ice crem cone on Sunday with his Sunday scool muneey and et it and he didon go to Sunday school. Your loving son."

It was evident that the parson realized that he was going to have a new parish problem on his hands when he got home again.—*Sel.*

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways? Let us rest in peace. God invites us to cast our anxieties on him.—*Madame Guyon.*

HOME NEWS

WATERFORD, CONNECTICUT.—We have been passing through the deep waters of affliction in Waterford. The Lord has seen best to remove from our little flock in one week two of our deacons and a beautiful young mother. The first was our principal active deacon, Munson W. Gavitt, who was stricken with pneumonia and died in a few days. He had served as deacon five years and was a godly man. The next was Ephraim Brooks, the twin brother of Ezekiel Brooks, who survives him, and also the brother of Mrs. Hannah Lester, who is very sprightly in her ninety-first year. Deacon Brooks had fought the good fight and finished his course. He had passed his eighty-second milestone, had been a member of the Waterford Church sixty-five years and had served as deacon thirty-six years. The last was Mrs. Grace F. Grant, the wife of Mr. Charles Grant and daughter of Clark and Mary E. Rogers. She was the first one I baptized, and her life has been the reflection of the Christ within. She leaves behind four little children bereft of a mother's care.

We are terribly crushed, but we will say with Job, Though he slay me yet will I trust in him. Pray for us.

A. J. POTTER.

ASHAWAY, R. I.—The annual meeting of the First Seventh-day Baptist Church of Hopkinton was held on First-day, Jan. 5, 1908. The business meeting was called to order at 10:00 A. M. with President George B. Carpenter in the chair. The reports of the officers and committees of the church, the Superintendent of the Sabbath School, the reports of the Young People's Society of Christian Endeavor and the Junior Christian Endeavor Society were given. At the close of the business session, over 130 sat down to the annual dinner. Among these were a number of the older members of the church, who do not often get out to such gatherings. At 2:00 P. M., the following program was rendered:

Praise and Prayer Service, Rev. Earl P. Saunders.

Anthem, Choir.

Reading, "The Missionary Hen," Elwood Burdick.

Piano Solo, Miss Annie Lamb.
Reminiscences, Harvey C. Burdick.
Music, Choir.

"Foregleams," an Address, Pastor Burdick.

Music, Sabbath School Orchestra.
Benediction.

At the annual election of officers of the Young People's Society of Christian Endeavor, Thomas Turnbull was chosen as president for the ensuing term of six months. Several new members have recently been received into the Society. On New Year's eve a social was held in the church parlors, with an attendance of forty. The time was pleasantly passed in playing games and social intercourse. The new year was ushered in with a sacred song service and by the ringing of the church bell.

The Christian Endeavor meeting on Sabbath afternoon, Jan. 25, was led by Miss Anna Crandall and a very helpful and inspiring talk on "Home Missions" was given by Rev. E. B. Saunders.

Some time ago, the Local Union of Christian Endeavor Societies of Westerly and vicinity tried the inter-visitation plan among all of the societies in the union. Each society was supposed to send at least two delegates to one or two other societies for five weeks. A schedule was made out and followed as closely as possible. We enjoyed having the delegates with us and tried to do our part in sending them to other societies.

We have recently had the great privilege of having Rev. D. Burdett Coon of Shiloh, N. J., with us for three weeks. He came to assist Pastor Burdick during the week of prayer and it was thought best to continue the meetings for a longer time. While the attendance was not as large as was desired, the interest was good and it is hoped that great good will result from these meetings. The sermons were strong and heart-searching and were listened to with close attention. There has been a great deal of sickness here this winter, there being many cases of measles and grip and, of course, this hindered the attendance at the meetings. One good result of the work was seen in the increased attendance at the Sabbath evening prayer meetings, also at the Christian Endeavor meetings.

At the regular morning service, last Sab-

bath, Pastor Burdick preached a very stirring sermon to the young people, taking for his text the words found in Acts 26:32, "And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar." Theme, "It might have been."

ALICE ANNETTE LARKIN.

Feb. 9, 1908.

ADAMS CENTER.—We have been having some old-fashioned winter weather during the past two weeks. The thermometer has registered from twenty to thirty degrees below zero two or three times lately and snow-drifts have blocked both railway and wagon roads. On the evening of February 5 a severe snow-storm swept over this country, continuing with unabated violence during the entire night and is said to have been the worst storm that this country has witnessed in many years.

Rev. G. B. Bradley, who for three years has been the pastor of the Baptist church in our village, also of the Baptist church in Smithville, has recently resigned and begun his labor at Gouverneur, and Pastor E. H. Socwell has been engaged to preach at each of these places until a regular pastor is secured.

There is much sickness in our community, mostly grippe, and there have been several deaths.—Our physician, F. C. Bailey, M. D., who has practiced medicine here for many years, has his home, office and practice offered for sale and has determined to close his work and move from here about the first of March. He has had a large practice and his removal makes a very favorable opening for some good physician.

Our Sabbath School has recently been reorganized and is doing efficient work under N. L. Maltby as superintendent.

ANON.

LOST CREEK, W. VA.—I feel like writing a little for the RECORDER from our corner of West Virginia. The hills are white with snow, this afternoon, the black mud in the roads is out of sight, and everything looks clean and nice. Indeed, our town looks better than it did—I mean, of course, the people. The reason is not hard to find. We have been passing through a season of real revival. Without going into detail or giving any reasons I wish to say there is a vast difference between a "protracted meet-

ing" and a revival. While the meeting, closed last Thursday, lasted three weeks and two days, it was a revival from beginning to end.

The Methodist Protestants began their regular meeting at the appointed time and a few of our people attended. The pastor was asked to lend a hand and invited to do half the preaching. So without announcement or anything of the sort a union meeting was held.

In the first place the churches were revived and immediately set to work. The burden of souls rested heavily upon the hearts of fathers and mothers, brothers and sisters, friends and neighbors. The Holy Spirit was manifest with power. Wicked backsliders were reclaimed; members of the church received such blessings as to cause them to feel they had never been converted before; sinners were saved and souls born into the kingdom of God.

Results cannot be measured by figures. A young man of large intelligence, a good neighbor and well thought-of in the community, but away from God and a terrible blasphemer, was reclaimed and has been a power among his friends and former associates in winning them to a better life. A new light shines in the eyes of men and women, boys and girls. A new purpose seems to dominate the lives of all. The records show twelve reclamations and eleven converts. Many times were we inspired to sing "Praise God from whom all blessings flow." A union prayer meeting has been started, holding its first session last Friday night with a large attendance in spite of the mud and rain. This morning I saw men with Bibles under their arm go to Sunday school who had not attended such a place for years.

Five have asked for baptism and membership with us. One of these has recently come to the Sabbath. We hope and believe others will offer themselves for membership with us soon.

The temperance people of West Virginia are greatly disappointed that the prohibition amendment to the Constitution before the Senate last week was lost. Lost, I understand, by but one vote. It passed the House with a majority of 67 to 12. When such an amendment is submitted to the people of this state whiskey-doom will be sealed.

H. C. V. H.

Rev. James Lee Gamble.

The Rev. James Lee Gamble, Ph. D., D. D., was born near Winchester, Va., August 8, 1843. He descended from Scotch ancestry who came to this country during the latter part of the eighteenth century. When but a small boy he moved with his parents into the state of Ohio, where his youth and young manhood were spent in the mercantile business with his father.

In September 1861 he enlisted in the army and, with his regiment, participated among other battles in the battles of Murfreesboro, Perryville and Chickamauga. His regiment marched with Sherman to the sea and during four months of 1862 he was detailed as an orderly for General Schoeff. On account of severe illness following this strenuous life, he was discharged in October 1862.

Having sufficiently recovered to reenlist, he did so in August 1863, and was in active service until captured by the Confederates, April 1864. Of this time and of his 321 days in rebel prison, Dr. Gamble himself writes:

"We were removed to Andersonville, which famous (infamous) confederate military prison pen we entered May 2, 1864, many of us never to go out again until carried out to the trenches where the dead were laid in their last sleep. * * * * I need not here attempt to detail the experiences, starvation and suffering we endured in those prison pens—without shelter, sick, with very little food, and that of the coarsest, without physicians or medicines or nurses, nothing but the sky and clouds over us. * * * * The most of the captured comrades are still sleeping down there in the trenches."

After returning from the war, Dr. Gamble studied medicine for a short time, then became a student in the National Normal University of Ohio, from which he graduated with the degree of Bachelor of Arts, in 1868. Immediately after graduating, Dr. Gamble was married to Miss Sarah M. Mulford of Lebanon, Ohio, with whom he had become acquainted during his college life. During the years 1871 and 72 Dr. Gamble attended the Theological Institute of Hartford, Connecticut, and Union Theological Seminary of New York City. In November 1872, he entered upon the pas-

torate of the Deposit Methodist Episcopal Church. "Thus," he writes, "ended my school life but not my student life; for my four years' course of Conference studies meant hard work, and I have been a close student all my life and a lover of good books."

In connection with his student life Dr. Gamble writes also: "I can never express the debt of gratitude I owe to my father for his self-denying efforts to enable me to go through my school course both in college and in seminary. I thank God for such parents as He gave me."

Dr. Gamble remained a valued and loved pastor of the Methodist denomination until 1886 when on account of changes in his doctrinal views he surrendered his ordination parchments and withdrew from the ministry and membership of the Methodist Episcopal Church. During the succeeding nine years he was engaged in independent itinerant ministry, preaching in many churches and schoolhouses, seeing many converted and baptized through his labors.

During this time he became convinced of the Scriptural grounds for the observance of the Seventh-day as the Sabbath and for the ordinance of baptism by immersion.

October 26-27, 1888, Dr. Gamble began observing the Seventh-day as the Sabbath. Then, learning through our Sabbath literature, of Seventh-day Baptists, he made a brief visit to Alfred in May 1893, a visit which resulted in his uniting, with his wife and son William, in membership with the First Alfred Seventh-day Baptist Church, August 12, 1893, as non-resident members. January 12, 1894, after examination by a church council called at Alfred, Dr. Gamble was recognized as a regularly ordained preacher in the Seventh-day Baptist denomination.

The following spring he moved with his family to Alfred. September 1895 he became pulpit supply in the First Alfred Church, filling the position until the following April when he accepted the pastorate of the church. In 1900 he resigned the position, becoming, in 1901, professor of Church History and Homiletics in the Alfred Theological Seminary. In this position he did most efficient work and in regard to it he wrote, "To have any influence over young men preparing for the minis-

try, I deem a great honor and a great responsibility."

Failing health induced him to offer his resignation from this professorship, which was regretfully accepted to take effect in June 1907. At this time, he was made Professor Emeritus and compiler of, and lecturer on, denominational history; and as long as his strength permitted, he continued to devote himself to historical research.

After an illness of about six weeks, he entered into rest on Sabbath morning, February 8, 1908, at the age of sixty-four years and five months. He is survived by his faithful companion, four children (Louise K., William Lee, Charles Harold, and Edward A.) and three grandchildren.

Much of the data for the biographical sketch here given has been taken from an extended autobiography which Dr. Gamble prepared in the autumn of 1905, in which, with his usual painstaking precision, he has left much historical data, giving in detail the story of his remarkable career.

Dr. Gamble is best known to the people of Alfred through the two prominent positions which he has filled with marked distinction—prominent not only in Alfred but in the work of the Seventh-day Baptist denomination; viz., pastor for five years, of the First Alfred Church, and for six years, professor of Church History and Homiletics.

But well as he is known and dearly as he is beloved for these services, he will be longest remembered in the denomination on account of his valuable contributions to denominational history. No man of this generation has prepared and left for future generations to use, so much historical material relative to the denomination as has Dr. Gamble. His scholarship was exceptional not only in breadth but in thoroughness, accuracy and precision. His manuscripts were models in style, composition and execution. His history of Seventh-day Baptists in England and of Alfred University will soon appear in the Centennial Volume published by the General Conference.

His unprinted manuscripts include vast stores of information in regard to all existing churches in the Seventh-day Baptist denomination and many that are extinct. Although coming to the denomination af-

ter years of service in another, he was intensely loyal to it.

Aside from the already mentioned qualities of scholarship, prominent among his characteristics were his patriotism, his unflinching adherence to truth; his conscientious devotion to duty; and a spirituality, pure and uplifting.

Funeral services were held at his late residence, Monday afternoon, February 10, at 3 P. M. The services were conducted by President Davis of Alfred University, assisted by Dean Main of the Alfred Theological Seminary, Rev. L. C. Randolph of the First Alfred Church, Rev. E. D. Van Horn of the Second Alfred Church, and Rev. B. F. Rogers of Alfred.

Interment at the Alfred Rural Cemetery.

BOOTHE C. DAVIS.

Alfred, N. Y., Feb. 10, 1908.

Munson W. Gavitt.

Mr. Munson W. Gavitt of Waterford, passed peacefully to his reward January 24, 1908, after a brief illness of pneumonia. Mr. Gavitt was born in Westerly, Rhode Island, October 19, 1859, and was the oldest son of Russell W. and Sarah F. Gavitt. He was married to Miss Thankful Champin in 1882. By this union six children came to brighten their home, four of whom are living: Mrs. Sadie Beebe of Waterford, Arthur Gavitt of Chicago, Edmund and Minnie of Waterford.

Mr. Gavitt united with the Seventh-day Baptist church of Waterford twenty years ago and has always lived a faithful Christian life, and at the time of his death was deacon, Sabbath School superintendent and church clerk. He was a great lover of music and was always pleased to help in the singing. He will be greatly missed by the church and community in which he lived, and his beautiful Christian character will never be forgotten by any who knew him.

June 18, 1907 he married for his second wife Miss Olivia Dickey, formerly of Belfast, Maine. This union, though short, was a very happy one; and while it brings sadness to be separated so soon, still we feel that what is our loss is his gain. He has finished his work and has gone where there will be no parting or sorrow and it will only be a few at years at the longest.

before we shall all be reunited. How sweet is the thought!

His funeral services were held at the church of which he was a member, in the presence of a large number of sympathizing friends and relatives. The services were conducted by his pastor, Rev. Andrew J. Potter. Mrs. Osborne of Bridgeport, Connecticut sang two solos, "Saved by Grace" and "Some Sweet Day." O. R. G.

MARRIAGES

LANGWORTHY-WITTER—At the home of the bride in Coudersport, Pa., February 12, 1908, by Rev. H. Stanley Stuart, Mr. Albert W. Langworthy of Alfred Station, N. Y., and Miss Agatha Witter.

DEATHS

OTTO—At Proctor Hospital, Peoria, Ill., January 21, 1908, Edward Otto of West Hallock, son of Conrad and Eliza Otto.

He was born January 6, 1864. He joined the West Hallock Seventh-day Baptist Church in 1883. December 25 of that same year he was married to Edith Burdick. To them were born four children, three of whom, Elmer, Katie and Clara, survive.

Funeral services were held at the home and at the church, and were conducted by the pastor. Text, Heb. 9:27. F. E. P.

DAVIS—Mrs. Celetta Agnes Davis, daughter of Eld. Jacob and Amy B. Ayres, was born in Providence, R. I., December 4, 1849, and died at the home of her daughter Eva in Glassboro, N. J., January 24, 1908.

The deceased lived in Shiloh and vicinity the most of her life. She accepted Christ as her Savior and united with the Shiloh Church, March 2, 1867. The daughter, Mrs. David Daniels, writes:

"During her late illness, although her mind was very weak, she would insist on talking about God and his goodness and that he would do what was good and right."

December 20, 1876, she was married to Albert Davis, a soldier in the Civil War, in Company F, 24th N. J. Volunteers. He died February 3, 1907. She followed so soon and their remains lie in the Shiloh Cemetery. Two daughters, Eva and Lulu, and one brother, Frank, survive to mourn their loss.

Pastor Coon being from home, Pastor Wheeler of Marlboro conducted the funeral service, January 28, in the Shiloh Church. S. R. W.

DYE—Emoge Wright Dye was born February 4, 1826, and entered into rest January 28, 1908.

She was one of a family of eleven children, only two of whom survive her. She was the mother of ten children, of whom five are living. Had she lived a week longer she would have completed her 82d year. Her husband's death occurred about four years ago. She was a member of the Second Seventh-day Baptist Church of Brookfield, N. Y., and in former years with her family attended church quite regularly, though seven miles distant.

She was loved by those who knew her. She was charitable toward others, quiet in manners, and the possessor of an even disposition. Her children rose up to call her blessed.

Her last days were spent near Leonardsville, N. Y., at the home of her daughter, Mrs. Cyrus B. Whitford, where Brother and Sister Whitford have kindly cared for her nearly two years.

Interment was made at Sangersfield, N. Y., beside the remains of her husband and five children, near which place was her former home.

I. L. C.

CRANDALL—At Leonardsville, N. Y., February 5, 1908, Darwin Schuyler Crandall, aged 92 years and 14 days.

Mr. Crandall was the son of William and Lydia Greenman Crandall. He married Miss Alzina Babcock at Brookfield, N. Y., in 1838, with whom he lived half a century. After Mrs. Crandall's death in 1888, Brother Crandall went to live with his eldest son, Irving A. Crandall, at whose home he spent the rest of his life. He has lived at Leonardsville for the past 60 years. About 30 years of this time he worked at his trade as a builder, after which he helped his son in the store for years. He was born in DeRuyter, N. Y., where in early life he became a member of the Seventh-day Baptist Church of that place, later removing his membership to the church of the same faith at Leonardsville, of which he has been the oldest member for some years.

He was very social, and a man of decided convictions; and though his active business life had passed, we shall miss him and his cordial greetings. His faculties, his strong constitution, and general health were well preserved until a few days before his death.

There survive him a sister, Mrs. Lydia Jane Crumb of Alfred, N. Y., two sons, Irving A., of Leonardsville, and Arthur W., of West Winfield, N. Y., and Alice, wife of De Valois St. John, of Plainfield, N. J. Funeral services were conducted by his pastor, Sabbath day, February 8, at the home of Deacon Irving A. Crandall. I. L. C.

CADWELL—Near Leonardsville, N. Y., February 11, 1908, George Earl, infant son of Frank R. and Mattie Jane Cadwell.

After only six months this little one finished his course in this world of joy and sorrow. "Suffer the little children to come unto me * * * for of such is the kingdom of God."

Interment was made at Mexico, N. Y. I. L. C.

The strength of a republican government depends on the morality of the individual citizens.—*Maltbie D. Babcock.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 14. Jesus Heals the Man Born Blind, John 9.
Mar. 21. Review.
Mar. 28. Temperance Lesson, Prov. 23:29-35.

LESSON X.—MARCH 7, 1908.

JESUS THE BREAD OF LIFE.

John 6:26-37.

Golden Text.—"Jesus said unto them, I am the bread of life." John 6:35.

DAILY READINGS.

First-day, John 6:22-37.

Second-day, John 6:38-51.

Third-day, John 6:52-71.

Fourth-day, Matt. 14:34-15:20.

Fifth-day, Psa. 116:1-19.

Sixth-day, 1 Cor. 10:1-22.

Sabbath-day, 1 Cor. 11:17-34.

INTRODUCTION.

There is much in the Gospels concerning our Lord's care for the bodies of men. He wrought many miracles of healing of which we have record, and we are to infer from such passages as Mark 1:34 that we are not told of a tenth part of all that he did. In our Lesson of last week we saw him providing food for those who were hungry. But for all his manifest care for the material nature of man, his great mission was for the development of the highest that is in man, his spiritual nature. Even as he fed the bodies of men beside the lake he longed to feed their souls.

The men who were filled with the loaves and fishes were not unmindful of the wonder that was wrought on their behalf, but they drew wrong conclusions. They thought not of their need of the spiritual bread which this same hand could provide, but rather of the possibilities of a successful rebellion against Rome and of the establishment of a renewed Jewish kingdom with a leader who could use his wonder working power for the equipment of an army and its support upon the field. They were eager to make Jesus king, but if he had accepted the allegiance which they offered he would have been no nearer the purpose for which he came.

Jesus desired the allegiance of all men, and was really a king; but it was not outward or

formal service that he wanted. He was to reign in the hearts of men and lift them up to a higher life.

TIME—On the day following last week's Lesson.

PLACE—Capernaum.

PERSONS—Jesus and the multitude.

OUTLINE:

1. The Multitude Seek the Wonder-worker. v. 22-25.
2. Jesus Tells of the True Bread. v. 26-40.
3. Jesus Explains His Teaching. v. 41-51.

NOTES.

22. *The multitude that stood on the other side of the sea.* That is, the five thousand that had been fed, not far from Bethsaida, with the five loaves and two fishes. *We saw there was none other boat there,* etc. The sentence which includes verses 22, 23 and 24 is rather complicated, but the meaning is clear. The people had not failed to notice on the day of the miracle that only one boat was there, namely the boat in which Jesus and his disciples came and in which the disciples had departed without their Master. They naturally inferred that Jesus must still be in the vicinity. The Evangelist adds that there were other little boats which had come from Tiberias on the southern shore of the lake. These boats had, however, probably arrived after the disciples had gone. At all events Jesus could not have gone in any one of these boats, for they were there on the morning after the wonderful repast.

24. *When the multitude therefore saw that Jesus was not there.* After they had looked around and became convinced that Jesus was not really there they procured passage in these little boats from Tiberias, and sailed across to Capernaum. We are not to suppose that all the five thousand went across in these boats, but enough to represent the crowd. They went to Capernaum perhaps because they had heard Jesus give direction to his disciples to go thither—possibly because they understood that that city was his home.

25. *Rabbi, when comest thou hither?* They almost lose sight of the purpose of their search in their wonder at finding him there. They were surprised that he should be anywhere on the western side of the lake in so short a time, especially as they knew that there was no boat to take him and that he must have walked.

26. *Ye seek me, not because ye saw signs.* Jesus does not answer their question directly, but proceeds to speak of their character and motives. They followed him, not because they saw in his

mighty deeds the manifest tokens of the truth of his teaching and the testimony of his Messiahship, but rather because their physical appetite was satisfied, and because they thought that they had found in him a leader after their own hearts who could provide for all their wants and lead them to victory.

27. *Work not for the food which perisheth.* Jesus admonishes them not to set their desires upon the material things of this world, the satisfaction of physical appetites or the acquisition of wealth, but rather upon those heavenly possessions whose end is eternal life. *Son of man.* This expression which Jesus often used of himself emphasizes his humanity, and is at the same time a Messianic title. It is evident that the people did not recognize this expression as a Messianic title, and also that Jesus did not intend that they should do so. *For him hath God the Father sealed.* God has certified to the work of Jesus—set his stamp of approval upon it by the testimony of the miracles, and by the testimony of the character of Jesus as shown in his teachings and in his life.

29. *This is the work of God, that ye believe on him whom he hath sent.* They had asked for "works;" he told them of one work. They expected to be told of some concrete good works which they were to perform; he told them of the moral act of belief. This fundamental requirement is at the basis of right relation with God. It is more than mere intellectual comprehension; it is the trustful acceptance of Jesus, and the holding to him in personal allegiance. It is one work, not many works.

30. *What sign showest thou?* They ignore the significance of the great miracle of the previous day, and the testimony of Jesus' life and words. They are asking for something more grand than common bread. They regarded the miracle of the giving of the manna in the wilderness as the greatest of all miracles, and suggested that Jesus do something as great as that in order that they might believe upon him.

31. *He gave them bread out of heaven to eat.* A free quotation from Psa. 78:24. The subject of the sentence is "God;" but they let it be inferred that Moses was meant. If Jesus desires them to believe on him they would see him do something equal to the work of Moses.

32. *It was not Moses that gave you the bread out of heaven, etc.* Our Lord denies the implication that Moses gave the manna, and then denies that is the true heavenly bread.

33. *For the bread of God is, etc.* The life giving quality is that which really distinguishes the heavenly bread. Of course the manna was

in some sense from heaven, but it was not really any better than other bread. It was only for the material physical part of man.

34. *Lord, evermore give us this bread.* It is very much better to translate "Sir" instead of "Lord." Compare the words of the woman of Samaria in regard to the living water in John 4:15. The parallel between this verse and that is almost complete. Just as the woman comprehended only a little of Jesus' teachings, but was able to see that the living water was something very desirable, so here these men think that if there is anything better than the manna it certainly would be very desirable.

35. *I am the bread of life.* The "I" is very emphatic. The bread of heaven is not an impersonal something, but the Saviour who is able to satisfy the deepest cravings of the human heart. *He that cometh to me shall not hunger, etc.* The way to take this divine bread is through believing on Jesus, accepting him and his teaching. They could see at once that he was not speaking in absolute literal language: he could not be referring to the physical eating of his flesh.

36. *But I said unto you, that ye have seen me, and yet believe not.* We have no record of these precise words. Very likely John has failed to record all that Jesus said on this occasion, or possibly the allusion is to the general tenor of such a passage as v. 26.

37. *All that which the Father giveth me shall come unto me.* In contrast with the unbelievers, Jesus' kingdom is going to triumph even if some ignore all testimony. *I will in no wise cast out.* A loving and a sure reception for every one who will come.

38. *Not to do my own will.* Jesus would have us understand not that he was doing violence to his own inclinations, but rather that in all he did he was following out the plan of God.

40. *Every one that beholdeth the Son, and believeth on him.* This explanation shows the number of those given by the Father is not restricted by any artificial limitation. Many a distressed soul has been cast down to despair by a false application of the doctrine of election.

41. *The Jews therefore murmured.* The enemies of Jesus found fault with him for the lofty claims that he was making for himself in connection with his gracious offers. They thought that they knew of his earthly origin, and were offended that he should seem to set himself above other teachers.

44. *Except the Father that sent me draw him.* In order to accept the teaching of Jesus

and to believe upon him for salvation we must each one have the help of God. Salvation is not of man, but the free gift of God.

49. *Your fathers ate the manna in the wilderness, and they died.* Thus demonstrating that was not the real heavenly bread.

51. *He shall live for ever.* Those who rightly apprehend the living bread which is Jesus Christ himself will, to be sure, meet with the accident of physical death, but the real and true life that they have in him, the life that is really worth living, shall be for them unending. They shall begin now and go on for ever in ideal development.

SUGGESTIONS.

The great problem of life is to be able to estimate things at their true value. The man who does not stop to think of spiritual realities is very apt to work for the food that perisheth and to ignore that food which abides to life eternal.

This Lesson teaches that we are saved by grace, the heavenly life-giving bread is a free gift, and even the power to accept this gift is given of God. We need not fear that God will fail to give this power to any one who would turn from sin. Jesus says, Him that cometh to me, I will in no wise cast out.

Like the woman of Samaria who began to ask in regard to the rival claims of Mt. Gerizim and Jerusalem so the crowd in this Lesson began to ask of Jesus when and how he came to Capernaum. It is to be feared that many Christians of today are intent upon questions that are only a little more important.

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.

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

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. Road, at 933 Jenifer Street.



Power Over Self.

What power can we have over ourselves? We have the power to think hopeful thoughts, and to think hope begets hope. We have the power to read sane and hopeful books—books which give normal, sweet, happy pictures of life and are tonic for the soul. Much of the morbid state, the flabby nerve, the cynical, unhappy, restless frame of mind, comes from the unnatural and unhealthy stimulus of abnormal books and narcotic plays. We can seek sweet, healthy amusements. The unnatural excitement of gambling is responsible for much of the feverish state of many men and women. Gambling in any form eventually tells on health. We have power to live in God's beautiful out-of-doors and rejoice in the world as his world. Let us keep the spirit of childhood—an eager interest in life and truth, a faith in men and women and God's glad world, and when we think, let us think on whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if their be any virtue—think on that. The one great message of the psychologist today is the almost terrible power states of mind have over states of body. And the power to do these things is ours.—*Fredrick Lynch.*

Bull Dog MODEL B SUSPENDERS

SENSIBLE, USEFUL GIFTS for the HOLIDAYS

Attractively Packed in Handsome Single Pair Boxes

They contain more and better rubber than any other make, have gold-filt non-rusting metal parts and strong cord ends that cannot wear through. The new back free action permits ease and comfort no matter what position the body may assume.

THEY OUTWEAR THREE ORDINARY KINDS, WHICH MEANS THREE TIMES THE SERVICE OF USUAL 50 CENT SORTS

The **MOIST COMFORTABLE** suspender made for man, youth or boy in Light, Heavy or Extra Heavy Weights, Extra Long (No Extra Cost)

They make inexpensive gifts every man, youth or boy will gladly receive

HEWES & POTTER, Dept. 1371, 87 Lincoln Street, Boston, Mass.

Our useful BULL DOG SUSPENDER COMB AND CASE mailed for 10c. postage. Instructive booklet, "Style, or How to Dress Correctly," free if you mention this publication

10 GOOD THINGS FOR S. D. B's.

- Good climate
- Good water
- Good mild winters
- Good cool nights in summer
- Good crops
- Good church and society privileges
- Good school
- Good relinquishments and deeded land
- Good roads
- Good times in general

FOR FURTHER INFORMATION WRITE

A. H. THAYER

The Real Estate man of Cosmos, Okla., who will meet all home seekers at Hooker with free conveyance.

The Delineator one year \$1 00
 McClure's Magazine one year 1 50
 The World's Work one year 3 00

\$5 50

Send \$3.25 to the SABBATH RECORDER for all three.

Reviews of Reviews one year \$3 00
 St. Nicholas (new subs.) one year 3 00
 Success one year 1 00

\$7 00

Send \$3.70 to the SABBATH RECORDER for all three.

Good Housekeeping one year \$1 00
 McClure's Magazine one year 1 50
 Review of Reviews one year 3 00

\$5 50

Send \$3.00 to the SABBATH RECORDER for all three.

THE WORLDS GREATEST SEWING MACHINE

LIGHT RUNNING NEWHOME



If you want either a Vibrating Shuttle, Rotary Shuttle or a Single Thread [Chain Stitch] Sewing Machine write to

THE NEW HOME SEWING MACHINE COMPANY
Orange, Mass.

Many sewing machines are made to sell regardless of quality, but the **New Home** is made to wear. Our guaranty never runs out.

Sold by authorized dealers only.

FOR SALE BY

Shirley & Johnston, Plainfield, N. J.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. **BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich.** tf.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis.
Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.
Treasurer—Mrs. Geo. R. Boss, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. E. A. Witter, Salem, W. Va.
Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Alice McGibney, R. F. D. No. 1, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. Frank Titsworth, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile N. Y.; Southeastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; Southwestern Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Members—G. B. Shaw, North Loup, Nebr.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.
 Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Mrs. S. B. Everts, Adams, N. Y.
General Junior Superintendent—W. G. Rood, North Loup, Nebr.
Contributing Editor of Young People's Page of the RECORDER—Rev. E. D. Van Horn, Alfred Station, N. Y.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; A. L. Davis, Verona, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; C. A. Davis, Milton Jct., Wis.; O. A. Bond, Aberdeen, W. Va.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, *President*, Westerly, R. I.
 Frank B. Hill, *Recording Secretary*, Ashaway, R. I.
 Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; F. J. Ehret, Southeastern, Salem, W. Va.; W. R. Potter, Southwestern, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

SEVENTH-DAY BAPTIST BUREAU OF EMPLOYMENT AND CORRESPONDENCE.

President—W. M. Davis, Chicago, Ill.
Vice President—W. H. Greenman, Milton Junction, Wis.
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
 Under control of General Conference. Denominational in scope and purpose. Inclose stamp for reply.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, *President*, Plainfield, N. J.
 D. E. TITSWORTH, *Vice President*, Plainfield, N. J.
 W. C. HUBBARD, *Secretary*, Plainfield, N. J.
 JOSEPH A. HUBBARD, *Treasurer*, Plainfield, N. J.
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.

REV. A. E. MAIN, *Dean*.

The next year opens Tuesday, Sept. 17, 1907.

New York City.

HERBERT G. WHIPPLE,

COUNSELLOR-AT-LAW.
 220 Broadway. St. Paul Building,

C. C. CHIPMAN,

ARCHITECT.
 220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,

"THE NORTHPORT."
 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,

226 West 78th Street.
 Hours: 8-10 A. M. 1-2 and 6-8 P. M.

ORRA S. ROGERS, Special Agent,

MUTUAL BENEFIT LIFE INS. Co.,
 437 Broadway. Tel. 6548 Cort.

West Edmeston, N. Y.

DR. A. C. DAVIS JR.,

General Practice.
 Specialty: Eye and Ear.

Utica, N. Y.

DR. S. C. MAXSON,

Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELLOR AT LAW.
 Suite 510 and 512 Tacoma Bldg.,
 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Plainfield, N. J.

WILLIAM M. STILLMAN,

COUNSELLOR-AT-LAW.
 Supreme Court Commissioner, etc.