TABLE OF CONTENTS.

EDITORIALS.—Sacred Responsibility; Faith and Greatness; "Short-Circuited" Christians; Polished Pillars; Candles of God; Sanity in Reform; Ordinations at Conference

Editorial News Notes

"Do Ye Nexte Thynge" Old Time Maple Sugar Making

Woman's Work.—A Sabbath Hymn, Poetry; Books as Moral Educators; The Miracle of Spring, Poetry; Christian Life; Report of Woman's Board

A Tribute to Memory of David Ring

Young People's Work.—Some Perils that Threaten the Sabbath

The Field Secretary in Southern Wisconsin

Social Questions in the Church

Missions.—Missonary Board Meeting;

Treasurer's Reports

Tract Society.—Executive Board Meeting;

Treasurer's Report

Annual Session S. E. Association

Children's Page.—The True Story of a Lamb; How Johnny was Cured

A Smile and a Song

Home News

Lower Lights

Co-Ordination in Religious Education

Marriages

Deaths

Sabbath School

289-294

295-296

297

298

300-302

303

304

305

306

307-308

309-310

310

311-312

313

314

316

317

317

319
Second Semester opens
January 28th, 1907

FOR PARTICULARS ADDRESS
Boothe Colwell Davis, Ph. D., D.D. Pres.
ALFRED ACADEMY Second Term opens Jan. 28
WILLIAM S. MAXSON, Ph. B. Phil.

Milton College

Spring Recess March 27 to April 2, 1907.
A college of liberal training for young men and women. Degrees in arts, science, and music.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

First Semester, opens September 14th. Second Semester, opens January 28th.

Address communications to The American Sabbabth Recorder, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing specially Dr. Geo. Shaw, and James Maxson, Jr., addresses on Bible School subjects, issued to Bible School Boards, and Bible School secretaries.

Secretary; J. W. B. Greenman, Milton, Junction, N. Y.

S. Rogers, Plainfield, N. J., Secretary; S. Rogers, Plainfield, N. J.

Hoping to expand the work of this publication, additional on account of postage, should be addressed to The Sabbabth Recorder, Plainfield, N. J.

Boothe Colwell Davis, Ph. D., D.D. Pres.

WILLIAM S. MAXSON, Ph. B. Phil.

The Sabbabth Recorder

Alfred University

ALFRED, N. Y.

Founded 1836

GRADE-SCHOOL TEACHERS' TRAINING.

This publication is designed especially for Sabbath School teachers and other workers in the Sabbath school, but will be of value to Sabbath keepers, but will be of value to all who have the care of God's children. It is published every other Thursday.

The American Sabbath School Missionary Society.

ADDRESS.

Dr. S. C. Maxson,
Office, 225 Genesee Street.

Chicago, Ill.

Benjamin F. Langworthy.
Attorney and Counselor at law.
Suite 510 and 512 Tacoma Bldg.
131 LaSalle St. Tel. Main 3441.

Chicago, Ill.

Board of Systematic Benevolence.
H. C. Bostick, Pres.; Dr. C. W. Post, Corresponding Secretary.
1911 Washington Boulevard, Chicago, Ill.; A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Balbo, C. R. H. Hulit, Dean A. E. Main, Rev. A. E. Witter.

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

Seventh-Day Baptist Bureau

OF EMPLOYMENT AND CORRESPONDENCE

President—W. M. Davis, Chicago, Ill.

First President—W. J. Greenman, Milton Junction, Wis.


Sabbath-school teachers and pupils, and personal instruction possible.

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

Cortez R. Clawson, A. B., Pres.

The Sabbabth Recorder

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

VOLUME 42, NO. 16

PLAINFIELD, N. J., APRIL 22, 1907

WHOLE NO. 3242

Editorial

Sacred Responsibility.

"Reminiscences of Daniel Webster," p. 403, reports that at a gathering of prominent men, one asked Mr. Webster what was the most important thought which ever occupied his mind. Remaining in thoughtful silence for a moment, Mr. Webster replied: "The most important thought that ever occupied my mind was that of my individual responsibility to God." The reader must be helped if he will analyze this reply of Mr. Webster, and transfer the idea to himself. It starts with the conception that all obligation resting on us stems from our relation to God. Ponder that thought. God is the center of all life, the source of all wisdom and the embodiment of infinite, redeeming love. To be the child of such a Father is highest honor, but that honor carries corresponding obligations. To be the child of such a Father brings unmeasured blessing, but each blessing intensifies the obligations which precede it, and follow it. To be redeemed by such a Father is highest blessedness, but redemption carries with it obligations, duties and requirements of which brings still greater blessings.

It is the obligation to realize his personal obligations to God and truth and righteousness, must be lifted above sordid living. If to realize him he adds the spirit of obedience, he will be kept from sinning. The recognition of such obligations is a source of constant and increasing strength of character and vigor in spiritual living. There is no greater source of weakness than no-lawism, and its attendant destruction of obligation. It may appear attractive when men talk about "being a law unto themselves, being free from the law, oh happy condition." As men rise in the glory of obedient lives, they think less and less of obligation from without, but the sense of obligation within is intensified. That was the heart of what Jesus taught. That conception was the door to the "kingdom of heaven," as revealed by him. Mr. Webster's training as a jurist and statesman made him familiar with the sacredness, dignity and power of human laws, and reverent towards such obligations as human law imposes. His words show that his conception of human law found its source in divine law. So far as eternal obligations are concerned, they are all divine. No man can understand the nature of obligations who does not find their source in God; much less can he understand his own duty if false theories and wrong practices separate him from God. The fundamental thought expressed by Mr. Webster, carried out, would make every man a child of God. The atmosphere in which we live is poisoned by the malaria of lawlessness, and by weak conceptions of obligations. These destroy the sense of duty. They undermine manhood. They open the door to sin. This age needs a new and vigorous message concerning divine obligations. Churches need it first. Church members need it individually. Preachers need new conceptions in that direction and new vigor and plainness of speech concerning obligations. Have you ever felt as Daniel Webster felt?

***

Faith and Greatness.

Thomas Carlyle was a croaker. He was an angular Scotchman whose forte was to find fault, and he often did it wisely. It is said that he was accustomed to excise his crabbedness by saying, "The wind is in the east today." But Thomas Carlyle made his mark in literature, politics, and social life. Europe will not forget him. America would be improved in some respects if it knew him better. It was Carlyle who said, "the history of the world proves that no person, no nation, ever came to real greatness without believing in the divinity and all-wise God. Carlyle and Webster were antipodal characters. But they came together on this common ground which makes faith in God the source of obligation and the source of human greatness. This con-
Untruthfulness will do it. Impure and dishonest thoughts and purposes will do it. There is evidence that neglecting prayer meeting will do it. It is certain that over-worldliness will do it, and all worldliness is over-worldliness when men are not diligent in business "serving the Lord." A chronic habit of seeing the faults of others, and being blind to our own, will short-circuit life and make it darken. This illustration too far away from you? You have no electricity in your house? Have you an apple tree in your orchard? Have you a forest of trees? Are crops growing on your farm, or berries in your garden? Do you see such things as you pass along the highway? You cannot want for illustrations then, though you may not be familiar with the simile of "short-circuited Christians." Did the worms infest your corn field in the springtime, so that withered blades of corn were found in almost every hill? You killed the worm with the rod, but the corn is cornless in autumn. Have you an old orchard that blossoms in spring time, but never bears fruit? You know what the trouble is; the currents of life are weak. Do you know why a given tree in the forest that seems to be worthless, reveals worthlessness when tested; why it sends back a sound of emptiness when the axe strikes on the outside? Its heart is dead; its life is short-circuited. The divine laws which control in your corn field, your forest, your orchard, are akin to those that control your soul-life. Salvation is not a matter of creed, but of life. Spiritual life comes from God as much as does the life that makes fruit in your orchard, or ripens grain on your farm. If your relation to Him does not bring the currents of spiritual life in full flow, weakness and spiritual decay are inevitable. What has been said concerning God as the source of this unseen life must not be forgotten. Streams do not rise higher than their fountains, and they cease to flow if anything comes between them and the fountain. That is the matter that "short-circuited" Christians. 

The currents of spiritual life which make men children of God and keep them in close relations with Him are greatest of realities. They are noiseless, like electricity. They are light producing and life sustaining, when in right relations. Darkness and death follow if those relations are broken up. A small maple limb short-circuited hundreds of lights. Do you realize how slight a thing may short-circuit your Christian life? Conscious disobedience will do it. Untruthfulness will do it. Impure and dishonest thoughts and purposes will do it. There is evidence that neglecting prayer meeting will do it. It is certain that over-worldliness will do it, and all worldliness is over-worldliness when men are not diligent in business "serving the Lord." A chronic habit of seeing the faults of others, and being blind to our own, will short-circuit life and make it darken. This illustration too far away from you? You have no electricity in your house? Have you an apple tree in your orchard? Have you a forest of trees? Are crops growing on your farm, or berries in your garden? Do you see such things as you pass along the highway? You cannot want for illustrations then, though you may not be familiar with the simile of "short-circuited Christians." Did the worms infest your corn field in the springtime, so that withered blades of corn were found in almost every hill? You killed the worm with the rod, but the corn is cornless in autumn. Have you an old orchard that blossoms in spring time, but never bears fruit? You know what the trouble is; the currents of life are weak. Do you know why a given tree in the forest that seems to be worthless, reveals worthlessness when tested; why it sends back a sound of emptiness when the axe strikes on the outside? Its heart is dead; its life is short-circuited. The divine laws which control in your corn field, your forest, your orchard, are akin to those that control your soul-life. Salvation is not a matter of creed, but of life. Spiritual life comes from God as much as does the life that makes fruit in your orchard, or ripens grain on your farm. If your relation to Him does not bring the currents of spiritual life in full flow, weakness and spiritual decay are inevitable. What has been said concerning God as the source of this unseen life must not be forgotten. Streams do not rise higher than their fountains, and they cease to flow if anything comes between them and the fountain. That is the matter that "short-circuited" Christians. 

Candles of God.

"The spirit of man is the candle of the Lord." Prov. 20: 27. Light is everywhere a figure of Divine life. Jesus used it many times and in many ways to illustrate his work and the kingdom of Heaven. The ancient writer whose prose we have quoted centralized the same thought in the idea that God lights up the hearts of men until they are His candles. Paul said, "Ye are the light of the world." Turn them whatever way you will, these similes emphasize the truth that God uses men to do His work, to carry His light and to lead other men to Him. The writer was once startled when a man of national reputation opened an article in a newspaper which revealed the world is not through a book." As the address proceeded, it brought out forcefully and clearly the truth that God reveals Himself first in the hearts of men, who record their experiences and hence came the Book of God.
the simile from Proverbs be analyzed, practical lessons will appear, almost without number. The candles of the Lord will shine with true light. It will be unfaithful light. It will point men in the right direction. It will warn against paths that are wrong and guide to paths of righteousness. A man's spirit does not shed such light, he is not a candle of the Lord, whatever he may profess to be. This suggests also the deep darkness when candles are unlighted. One day the writer went alone through the dungeon of the old castle at Chillon, at the head of Lake Geneva, Switzerland. No guide could be obtained, but I determined to see the inner dungeon, which Byron describes in "The Prisoner of Chillon." I got one candle. It was a short candle. Four matches were with it. The outer passage and the mid-castle dungeon were easily traversed. Heavy stone walls, two or three feet thick, separated that farthest dungeon from the rest. A narrow heavy oaken door led into it, too narrow for the writer to squeeze through. He opened it and saw into the dungeon. The outer passage and the mid-castle dungeon were easily traversed. He held Byron's prisoner, was attached. and the old ring to which the chain, that induced abnormal partial of strenuousness, and comparatively imperfection. All this and much more is suggested to every student of present tendencies concerning great public utilities and their relations to the commercial, political and social interests of the nation. Great business enterprises represented by corporations, combinations and trusts of almost every form have been unavoidable products of these years. Various features of "socialism" imported from the old world, and developed in the new have induced abnormal factors which may play a prominent part in efforts at reform that are now being put forward. Looked upon dispassionately, great business interests have not been more prone to dishonesty than others. It is the explanation of dishonesty in larger fields has been so keenly felt by all the country that reforms must begin with the larger interests. It is impossible to separate the commercial interests of a country from the political interests. That great commercial trusts should gain a strong place in the United States' Congress was unavoidable. That the first point of attack should be "swollen fortunes" was natural. So far as the situation is concerned at the present time, every step that has been taken by the Government toward correcting abuses, has been helpful. The attempt has been made to do what a man like Mr. Harriman could be compelled to give such evidence as he has given, before the Inter-State Commerce Commission, is evidence of National health and strength. That public opinion should clamor for "two-cent fares" on railroads was a natural result, although it does not yet appear whether such a demand is wholly healthful, and just in every respect. That it is in the right direction goes without saying. It is now evident that the most strenuous phases of public feeling are giving way to more careful and less passionate consideration of the whole situation. It is seen that excessive and unjust legislation against great corporations is likely to involve evil results to all forms of business, and aid territorial and national discrimination denunciation of wealth and of individual ownership furnishes fuel for the fires of socialism; and socialism in its lowest analysis is anarchy. There are hopeful evidences that the business world including railroads, trusts, and monopolies, is beginning to see the folly of disregarding public opinion and of crowding too far upon the rights of the people. Amid all this clamoring, it is well to heed the first four verses of the eighth chapter of Proverbs: "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entrance of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man." The message of wisdom to the people of the United States calls upon great business enterprises to take the people into their confidence, to act openly and fairly, keeping "watered stocks" out of market, and making no "lying reports." Deception works evil to the consumer. Honesty is the very foundation of our prosperity. Much opposition and hatred,—for "honesty" is not too strong a term,—that many men feel against great corporations. Wisdom also says to the lesser business interests: 'Take care lest your methods within the sphere of your action are quite as objectionable as those of the greater combinations which you condemn.' History shows that all forms of business are subject to the same temptations, and that there is a solidarity of interests between all business enterprises, and between genuine moral and commercial honesty. It is time that the great trusts should learn again that 'honesty is the best policy'—if nothing more. Wealth has its rights and duties. Law makers have their rights and duties. Wisdom says, 'Let all things be adjusted each to its right place, and in accordance with fundamental principles of right, without which there can be neither real nor continuance success.

***

Sanity in Reform.

"Sanity" represents the part the thought we desire to convey. A great reform demands such intensity of thought, such strenuousness of effort at the beginning, that excessive action is always demanded. Evils become over-burdensome. They are relentless, almost like the grip of a murderer at the throat of his victim. If evils have grown quietly without arousing general opposition, attention can be secured only by great effort on the part of the few who see the danger. One must shout loudly when people are asleep or indifferent. For these, therefore, the beginning of reform against public evils must be marked by intensity; intensity which is often called insaniy. When great public interests are involved, right adjustment through reformatory movements can be secured only when calmness and wise thought have followed the opening period of strenuousness, and comparatively imperfect consideration. All this and much more is suggested to every student of present tendencies concerning great public utilities and their relations to the commercial, political and social interests of the nation. Great business enterprises represented by corporations, combinations and trusts of almost every form have been unavoidable products of these years. Various features of "socialism" imported from the old world, and developed in the new have induced abnormal factors which may play a prominent part in efforts at reform that are now being put forward. Looked upon dispassionately, great business interests have not been more prone to dishonesty than others. It is the explanation of dishonesty in larger fields has been so keenly felt by all the country that reforms must begin with the larger interests. It is impossible to separate the commercial interests of a country from the political interests. That great commercial trusts should gain a strong place in the United States' Congress was unavoidable. That the first point of attack should be "swollen fortunes" was natural. So far as the situation is concerned at the present time, every step that has been taken by the Government toward correcting abuses, has been helpful. The attempt has been made to do what a man like Mr. Harriman could be compelled to give such evidence as he has given, before the Inter-State Commerce Commission, is evidence of National health and strength. That public opinion should clamor for "two-cent fares" on railroads was a natural result, although it does not yet appear whether such a demand is wholly healthful, and just in every respect. That it is in the right direction goes without saying. It is now evident that the most strenuous phases of public feeling are giving way to more careful and less passionate consideration of the whole situation. It is seen that excessive and unjust legislation against great corporations is likely to involve evil results to all forms of business, and aid territorial and national discrimination denunciation of wealth and of individual ownership furnishes fuel for the fires of socialism; and socialism in its lowest analysis is anarchy. There are hopeful evidences that the business world including railroads, trusts, and monopolies, is beginning to see the folly of disregarding public opinion and of crowding too far upon the rights of the people. Amid all this clamoring, it is well to heed the first four verses of the eighth chapter of Proverbs: "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths; she crieth at the gates, at the entrance of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man." The message of wisdom to the people of the United States calls upon great business enterprises to take the people into their confidence, to act openly and fairly, keeping "watered stocks" out of market, and making no "lying reports." Deception works evil to the consumer. Honesty is the very foundation of our prosperity. Much opposition and hatred,—for "honesty" is not too strong a term,—that many men feel against great corporations. Wisdom also says to the lesser business interests: 'Take care lest your methods within the sphere of your action are quite as objectionable as those of the greater combinations which you condemn.' History shows that all forms of business are subject to the same temptations, and that there is a solidarity of interests between all business enterprises, and between genuine moral and commercial honesty. It is time that the great trusts should learn again that 'honesty is the best policy'—if nothing more. Wealth has its rights and duties. Law makers have their rights and duties. Wisdom says, 'Let all things be adjusted each to its right place, and in accordance with fundamental principles of right, without which there can be neither real nor continuance success.

***

Ordinations at Conference.

The following note from the President of Conference is at hand under date of April 16, 1907. "Dear Recorder,—Please do me the very great favor to make it plain in your next number that the idea is not to ask Conference to ordain the three young men, but only for the time in which to attend to the ordination by the Administrative Association and local churches. Already there are signs of possible misunderstanding, also of two opinions as to the wisdom of taking Conference time for it."

The Recorder understands the situation to be this: Three young men now in the Seminary, are to be ordained this summer. Two of them are going to China. Two of them are members of the First Alfred church, and one is a member at Hartsville. Those churches, and the Committee on Ordination of the Western Association, will call the candidates and conduct the ordinations, as they would do if Conference were not to be held at Alfred. But since two of the candidates represent denomina-

The Recorder understands the situation to be this: Three young men now in the Seminary, are to be ordained this summer. Two of them are going to China. Two of them are members of the First Alfred church, and one is a member at Hartsville. Those churches, and the Committee on Ordination of the Western Association, will call the candidates and conduct the ordinations, as they would do if Conference were not to be held at Alfred. But since two of the candidates represent denomina-

The Recorder understands the situation to be this: Three young men now in the Seminary, are to be ordained this summer. Two of them are going to China. Two of them are members of the First Alfred church, and one is a member at Hartsville. Those churches, and the Committee on Ordination of the Western Association, will call the candidates and conduct the ordinations, as they would do if Conference were not to be held at Alfred. But since two of the candidates represent denomina-

The Recorder understands the situation to be this: Three young men now in the Seminary, are to be ordained this summer. Two of them are going to China. Two of them are members of the First Alfred church, and one is a member at Hartsville. Those churches, and the Committee on Ordination of the Western Association, will call the candidates and conduct the ordinations, as they would do if Conference were not to be held at Alfred. But since two of the candidates represent denomina-
since it happens that the sessions of Conference coincide with the time when the ordinance services are desired. The Conference is not asked, neither is it expected to have any official relation whatever with the ordination. While the President of Conference has done well in seeking the opinions of others, it would have been wholly competent for the program committee of Conference to grant the request. As we understand the case, there will be no disturbances to the regular services of the churches. The writer is of the opinion that the program committee will do well to extend this courtesy, and that a joint ordination service can be made a valuable and helpful feature of the Conference program.

Church Federation Interests.
The Secretary of the National Council of the Evangelical Free Churches of England and Wales, the Rev. Thomas Law, is now visiting the United States. On his arrival in New York, he was welcomed as the guest of the National Federation of Churches of the United States through Secretary Sanford, 81 Bible House, New York. Dr. Sanford made arrangements by which Secretary Law will meet ministers and other representatives of American Churches in Boston, Chicago, Pittsburg, Washington, Philadelphia and other places. The Rev. F. B. Meyer, who is well known to the people of the United States, has publicly expressed the hope that Mr. Law's visit to the United States "will weave another strong bond between the Free Churches on each side of the Atlantic." Mr. Meyer further states that Secretary Law has done excellent work in co-ordinating the interests of various churches in England, and in relieving those interests from certain political influences and complications, to the evident benefit of the cause of Christ and to the religious interests of England. Those of our readers who may be in reach of the points where Secretary Law may speak will undoubtedly find pleasure and benefit in listening to him.

The Peace Congress.
The Peace Congress of which we have spoken in former issues, ended on the evening of April 17, with farewell dinners, at which many hundreds were seated. Taken as a whole, the Congress has been a little peculiar, with some surprising developments, unless we consider the fact that men who lead in such reforms must be men of strong personal opinions. When we add to this the fact that the members of the Congress represented different nations, we see the historic antecedents and local surroundings are widely different from each other, the marked difference of opinions as to theories and methods is not surprising. Representatives of a great reform must feel their way toward common grounds of thought and action. Although one primary purpose governs the leaders' views, the fact that they must stand nearly or quite alone, each in his own localities, makes it certain that time must be taken and discussion had before complete oneness of thought and action is secured. The Congress as a whole will be of much real service to the cause of humanity. The mistakes and faults that have been connected with it are "virtues intensified." Positiveness of thought and aggressiveness of purpose are both stimulating and strengthening. Without these, little or no impression can be made on an indifferent public; the more so, in years like these when the mass of men who control public opinion are so overwhelmingly absorbed in business and so interested in transactions of interest like that of universal peace. The progress of peace and righteousness is aided by such discussion and undoubtedly the present Congress will bear no little aid to the movement which was inaugurated in Holland a few years ago. At the close of the session, Mr. Carnegie received the Cross of the Legion of Honor from Baron Estourelles de Constant, representative from France. This was a well deserved honor. All hail the Peace Congress, although its discussions, so far as words are concerned, sometimes illustrated the position of the Quaker who said, "I will have peace if I must fight for it."

Editorial News Notes.
The resolutions presented by the Peace Congress in New York, which has just closed, are inclusive and in many respects important. Among other things, the Congress advises that the " Hague Tribunal" be made permanent, that it be open to all nations and that it draft a general arbitration treaty which shall provide for the reference of international disputes to the Tribunal. The Congress also recommends that the delegates to the Hague Conference, soon to meet, shall urge the "decrease of armaments" among nations and the protection of private property at sea, in time of war, as it is now protected on land. These are some of the more important suggestions which have come from the late meeting.

Repeated earthquake shocks have been felt during the last few days in Mexico, and " heavy shocks" are also reported from Spain, Constantinople and other places. Full details as to the loss of life in Mexico are not at hand. Enough is known to justify the fear that some hundreds of lives have been lost and that much property has been destroyed. The locations visited by the late earthquake shocks are in the center of earthquake demonstrations, and while the shocks of the last few days have been unusually severe, the people of that region have long been familiar with such disturbances.

The killing of a policeman and the wounding of another, by an Italian desperado in the small town of New York, has started a wholesome crusade against carrying concealed weapons. This is more of local interest. Similar crusades ought to be pushed in all great cities, and sometimes outside the large cities. The carrying of concealed weapons, pistols, knives, stilettos, etc., puts a premium upon crime and promotes the killing of men.

An important movement is announced touching Presbyterian Theological Seminaries. It is proposed that Lane Theological Seminary, McCormick Seminary and Western Theological Seminary be combined. Such a combination would give an aggregate of millions of dollars of property, and it is thought would strengthen all the interests of the denomination, since those three seminaries produce nearly all the candidates for Presbyterian pulpits. This is evidently one of the restocking of candidates for the ministry in the Presbyterian denomination, at the present time.

The women of Philadelphia are making a strong protest against the claim that the habit of using intoxicants is increasing among the "higher classes of society." They claim that while a few misguided young women foolishly indulge in intoxicating drinks at festivals, and similar occasions, that the majority of women practice temperance and purity are increasing rather than diminishing among women of the better classes. It is well known that one or two injudicious women, in a given city, may give rise to much unfavorable comment in newspapers concerning the habits of women generally. We are of the opinion that the Philadelphia women are right in their contention.

Commander Robert E. Peary, who is well known as the great Arctic expert, hopes to start northward on another expedition during the coming summer. The writer had the pleasure of listening to the Commander a few weeks ago, and to meet him personally. We are, therefore, better prepared to understand the intelligence, zeal, earnestness and ability with which the Commander has done his work up to this time, and the faith which leads him to believe that he will yet be able to locate the long sought Pole.

That evil is the source of good, by the law of reaction, is a well fixed fact in history. The shameful farce which appeared in the "expert testimony of alienists" in the recent Thaw trial, in New York— which most unhappily miscarried by a disavowal of the jury who were instructed by the Legislature of New York. A bill has been introduced making some radical changes in the law, touching expert testimony. The most intelligent and thoughtful experts in the state of New York, and elsewhere, condemn the present law, and the taking of oaths as it is now conducted. Many of the ablest alienists refuse to be called as experts, under the present law.
side, from this time onward. Real prosperity depends upon same methods in business, productive labor on the part of the masses, avoiding the excessive use of money in any direction, and general honesty. When these are cultivated and a country has such resources as abound in the United States, continued prosperity is assured. That speculators fall out with each other and "cut each other's throats," is a matter for congratulation rather than for mourning.

The dedicatory services of Carnegie Institute at Pittsburg, began April 11. This immense gift of Mr. Carnegie to his home city is a rich investment and a lasting expression, not only of his interest in Pittsburg, but in education in general. In presenting the building and dedicating the institution, Mr. Carnegie has expressed his comparative disregard for certain departments of learning, while he has emphasized others. Literature, history, philosophy and the classics do not find a prominent place in Mr. Carnegie's list of important lines of education. On the other hand, the institution includes an extensive library, a school for librarians, an art gallery, a museum of natural and human history, and a music hall. Connected with these are certain technical schools already in operation. Considered as a whole, this gift to Pittsburg and the permanent establishment of practical educational interests for which it provides are among the rare and valuable contributions which Mr. Carnegie has made. He has given twenty-three millions of dollars for the establishment of this institute and the completion of the magnificent building which forms its home.

An experiment that will be of interest in all scientific circles and especially to surgeons, is reported in the case of a six-year old Italian boy in St. Gregory's Hospital, New York. A portion of diseased bone was taken from the left forearm of the boy and the place was filled with a substance known as "bone wax," which the surgeons believe will grow into bone. This bone wax was discovered by a German scientist about ten years ago. It has been used in Germany. Should the experiment be successful, it will add another "unheard-of" discovery to modern surgery.

A curious ancient custom was observed April 13, at Gloucester City, on the Delaware river in southern New Jersey. In the early settlement near what is now Mr. Market street in Gloucester City. It is said that two hundred and thirty-one consecutive meetings have been held on that spot. The minutes of the late meeting were as follows:

"It is a high noon. By virtue of an ancient custom and the rights and prerogatives granted to the Council of Proprietors of the western division of New Jersey by his Majesty, King Charles II., the Gracious Sovereign of Great Britain, Ireland and France, King, Defender of the Faith, the Proprietors do now meet to elect a Council to serve for the coming year, and we, therefore, declare Benjamin B. Cooper, Francis Lee Cooper, William C. Wood and Harold Cooper Browning elected to serve on the board for the ensuing year."

Among noted foreign delegates to the Peace Congress were Sir William H. Preece, a noted electrical engineer of England; Brigadier General, Sir Robert Cranston, K. C. V. D., Ex-Lord Mayor of Edinburgh, Scotland; Professor John Rhys, Principal of Jesus College, Oxford University; Sir Robert Wilson, Professor of Astronomy at Cambridge University. These, like many others who were present, are men of international reputation, men of great learning and influence.

The Free Synagogue movement in the city of New York, under the direction of prominent Jewish leaders, seems to be gaining strength and development.

**Roll Call Meeting.**

The first Sabbath in May, May 4, is the time for the Annual Roll Call meeting of the Friendship Church. We hope that all members will be present and that all members who are present will send a message. Communion service will follow the Covenant meeting. Let us make it a time of special helpfulness.

A. J. C. Bond, Pastor.

---

**"Do Ye Nexe Thyngye."**

H. D. Clarke.

The Recorder of April 8th had a nice clipping from *The London Baptist* under the above caption. Clippings are all right and seem to be selected with great care and give variety to "our" excellent paper. But with a hundred or more capable writers among our people such as the editor would gladly welcome to his aid, why are so few heard from?

But this is not our purpose in writing these lines. The "capable ones" keeping silent, we will "Do Ye Nexe (best) Thyngye" and tell the Recorder readers of the Society having that name. It was founded in 1886 and incorporated in 1895 in New York City, with headquarters at House, 18 Leroy Street. The writer is acquainted with the "Head Worker," Miss C. L. Boardman. The Society has a Committee for giving out sewing work, a Cutting Committee, Repair Shop, Coal Club, Shoe Club, Social Club, Bible Class for Children, Gymnasmium Club, Manual Training; Cooking, Sewing Clubs, etc. It calls for workers among the needy, teachers, and any helper that will labor for the physical, social and spiritual wellbeing of all in need. Prizes are offered to children for the best work and attendance in cooking classes. Women have their classes in which stress is laid on making food safer, more digestible and palatable. Among the poorest in the great city homes are those who are "enormously wasteful." While the poor mothers are receiving lessons here, the babies are tenderly cared for in the nursery. To the girls we give our lessons, the boys are clay modeling. Fresh Air Work is an important feature.

Compared with the Great Charity Organizations of the city, this is a small Society, but it is doing a noble work and in results, God will attend to that.

One day while in the office of the Children's Aid Society preparing to leave the next day with a large company of children for the west, Miss Boardman came in with a young woman and her little two year old boy. The father was where he could not help in his support, namely: State's Prison. The young and handsome mother in her desperation was a victim to drink. Miss Boardman had interested herself in this suffering sister from the temenents and advised her to give us the child and she was to place herself under the protection and advice of the "Society." The poor mother could not write her name and in giving her child away made her X before the Notary, thus consigning the little fellow to the care of the Children's Aid. There was a tear in her eye and a look of sadness we shall never forget. Never more to see her own child. The child to forget his mother and call another woman "mamma" some time and some where. Oh! the curse of rum! After the child was signed away he took him up in our arms and little Charlie put his tiny arms around our neck and said in his innocence, "Papa." It was enough to make angels weep. Miss Boardman led the poor mother away, and has since written (a year later) that she has been kept from falling and has work to support herself.

Little Charlie is in a western state and we see him growing nicely and a healthy, affectionate child. The foster parents would feel very badly to ever lose him, and he knows nothing of his origin and the disgrace of his own father and the calamity of his beautiful girl mother. All he knows of the past is that he wears a gold ring some one sent him, but that ring was from the mother, sent to us, and we in turn sent it to Charlie.

"From an old English parsonage, Down by the sea,
There came in the twilight
A message to me."

The quiet words ring Like a low inspiration:

"Doe ye nexe thyngye." Dodge Center, Minn., April 14, 1907.

I was afraid of nothing but sin, and afraid of that in every action and thought.

David Brehmer.
Old-Time Maple-Sugar Making.

The best maple-sugar days generally come in the month of March, though among the northern hills they are sometimes delayed until early April. We have sugar weather when the contest for supremacy between snow and frost, between spring and winter, fairly rages. The more even the contest between the heat of the day and the cold of the night, the more sweetness there is in the sap. Freezing nights and thawing days keep the veins of the maples flooded, and you have only to pierce the bark to set the clear, sweet liquid running.

Maple sugar making used to be one of the most delightful events of the farm year. This was before the time of sugar-houses and the shallow evaporating pans set on masonry arches or over patent furnaces. There is less of that picturesqueness now, and more effort to attain cleanliness and make good, pure sugar. The boy is no longer allowed to dip his paddle into the kettle, as the sap approaches the sugaring stage, and lick off the delicious syrup. The sugar may be best in sequence; but alas for the pleasure of the boy!

The old-time boy was more concerned in the sugar-making than any other member of the family. As soon as winter began to spout; and beneath them affairs, the robin's appeared, the squirrels venturing out, woodpeckers and nuthatches were to be seen running up and down the tree trunks, and the crows were beginning to caw with their accustomed voice.

In the rude days of the early settlers, maple-sap was secured by "boxing" the trees—that is, by chopping a great gash in the side of the trunk and hollowing it downward so that the sap would collect therein. His method often proved fatal to the trees, and had to be abandoned. Instead, a notch was cut in the trunk of the tree at a convenient height, and a semicircular basswood spout inserted. Beneath the end of a spout was placed a trough about three feet long. These troughs were made deep enough to hold ten or twelve quarts. At the end of the season they were perhaps turned bottom upward and piled in the camp to remain until the following year.

The period to which I refer more particularly was somewhat later, and continued down to within the last fifty years. Then the men went from tree to tree and bored holes with an auger, drove in the spouts, and beneath them hung buckets. The sap began to flow at once, and mingled its pleasant patten of falling drops with the noise of shouting from one worker to another, and the blows of an ax echoing far and wide.

Years before a rough shanty had been made in the sugar-orchard, and this was now covered a fresh face with its spouts in order. Sufficient space before the door to serve for a boiling place was cleared of snow. Two heavy logs were here rolled nearly together, and a fire was built between them. A forked stick was set up at each end. A long green pole was laid from fork to fork. On this pole were hung the big kettles—possibly as many as five in all.

The great fire was kept up night and day, as long as the sap-run lasted. Somebody was always cutting wood to feed it, and the pasturage in the neighborhood was sometimes on the verge of being consumed. The work of gathering the sap was shared among the family, each member being assigned a certain number of trees to fish out by the hour.

The liquid, as it thickened, was dipped once, and mingled in a bucket placed on the fire. As it became thicker, it was stirred, and mixed with the resulting syrup. When it seemed about to boil, it was removed from the fire and put in a kettle placed over a stove. At this time the saps were equal, and the syrup was not yet thinned out by the addition of any other ingredients. The syrup was then boiled until it thickened to a Jacob's ladder consistency, when, by the touch of a finger, it was raised high up in the air, and it would set down slowly. When it was boiled, the liquid was removed from the fire, and a little sugary wax on the snow, or could scrape a little sugar from the bottom of the kettle with his wooden paddle, he was happy. He preferred the wax to anything else, and, in truth, the thick hot syrup when dripped on the snow did congeal into a delicious substance. Eating it was a long-drawn-out pleasure, for it dissolved very slowly.

Occasionally the sugar-makers boiled eggs in the hot sap, or roasted potatoes in the syrup. One or two of them stayed in the bough shanty to keep the fire blazing all night, and as they watched they would see the sparks floating upward toward the deep starlit sky, and they would hear the crackling of the fire, the wind in the trees, and perhaps the lonely hooting of an owl. Of course, the sap ran well in mild weather only, and the nights were not so sharp as to make the sojourn in camp any hardship. Rather, it was a novel and delightfully romantic experience, and the campers were impressed with a sense of the deep and sweet sincerity of the spring atmosphere never to be forgotten.

The period to which I refer more particularly was somewhat later, and continued down to within the last fifty years. Then the men went from tree to tree and bored holes with an auger, drove in the spouts, and beneath them hung buckets. The sap began to flow at once, and mingled its pleasant patten of falling drops with the noise of shouting from one worker to another, and the blows of an ax echoing far and wide.

Years before a rough shanty had been made in the sugar-orchard, and this was now covered a fresh face with its spouts in order. Sufficient space before the door to serve for a boiling place was cleared of snow. Two heavy logs were here rolled nearly together, and a fire was built between them. A forked stick was set up at each end. A long green pole was laid from fork to fork. On this pole were hung the big kettles—possibly as many as five in all.

The great fire was kept up night and day, as long as the sap-run lasted. Somebody was always cutting wood to feed it, and the pasturage in the neighborhood was sometimes on the verge of being consumed. The work of gathering the sap was shared among the family, each member being assigned a certain number of trees to fish out by the hour.

The liquid, as it thickened, was dipped once, and mingled in a bucket placed on the fire. As it became thicker, it was stirred, and mixed with the resulting syrup. When it seemed about to boil, it was removed from the fire and put in a kettle placed over a stove. At this time the saps were equal, and the syrup was not yet thinned out by the addition of any other ingredients. The syrup was then boiled until it thickened to a Jacob's ladder consistency, when, by the touch of a finger, it was raised high up in the air, and it would set down slowly. When it was boiled, the liquid was removed from the fire, and a little sugary wax on the snow, or could scrape a little sugar from the bottom of the kettle with his wooden paddle, he was happy. He preferred the wax to anything else, and, in truth, the thick hot syrup when dripped on the snow did congeal into a delicious substance. Eating it was a long-drawn-out pleasure, for it dissolved very slowly.

Occasionally the sugar-makers boiled eggs in the hot sap, or roasted potatoes in the syrup. One or two of them stayed in the bough shanty to keep the fire blazing all night, and as they watched they would see the sparks floating upward toward the deep starlit sky, and they would hear the crackling of the fire, the wind in the trees, and perhaps the lonely hooting of an owl. Of course, the sap ran well in mild weather only, and the nights were not so sharp as to make the sojourn in camp any hardship. Rather, it was a novel and delightfully romantic experience, and the campers were impressed with a sense of the deep and sweet sincerity of the spring atmosphere never to be forgotten.
Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

A Sabbath Hymn.

WORDS BY SARAH L. WARDNER.

Tune.—Pleyel's Hymn.

When the Sun is in the West,
When Nature sinks to rest;
Then our six day's work is done,
Then the Sabbath, has begun.

In the morn when we arise,
Sabbath sunlight in the skies
Fills our hearts with thoughts of Thee
And thy bounty full and free.

Here within His house we raise
Solemn prayer and song of praise,
On this day that God has given,
Chosen day of all the seven.

May thy message fill each heart;
May thy strength and hope impart,
Wisdom for the coming week,
Till again thy house we seek.

Books as Moral Educators.

Youth is the time when education is the business of life. It is the time when impressions are easily received and are most permanent. Books are pre-eminent educational factors and impression makers.

Books and youth meet in the school room. The effect of the one on the mental growth of the other has long been a matter of observation, but that even school books may advance or retard moral growth is a more recent discovery. Also, that what you undertake to teach a child in school makes up but a small part of what he learns there. Many children are eager to learn, but quite averse to being taught. Facts which they secure for themselves are many times more theirs, than those which someone has secured for them. And doubtless those which they receive unconsciously are the most formative of all.

If the boy, while mastering the art of reading, gets at first slowly and painfully; then more easily, ten or twenty times over the same "First Reader" story, he may still not be a remarkably expressive reader, but the moral of teaching that lesson will become a part of him and will give a bias to his life. The depth of the impression made upon his mind, and his dependence upon the interest he has taken in the story and the pleasure he has found in reading it.

EARLY IMPRESSIONS MOST LASTING.

Most of us can recall impressions gained from the Bible, which has affected us all our lives. We never could live in satisfied idleness after having read stories of times the story of "The Idle Boy," who in the whole realm of nature, could find no insect, reptile, beast or bird, that was not too busy and happily occupied to find time to play with him. No sensible person could form the habit of depending on others to carry out important matters for him after long and painstaking familiarity with the tale of "The Lark," who had made her nest in the hay field and rested in happy faith that her nestlings were safe as long as the farmer contented himself with ordering hirelings to cut his hay, but who wisely backed her husband's goods and moved the day she heard him declare that he would cut it himself.

There was a time in the early days of our republic when its citizens were more sober-minded than now. The school books, even the primers intended for primary classes, were planned to teach moral truths, as well as to teach spelling. In the "New England Primer," the small Puritan, when learning his letters, gained with each letter some new religious and spiritual truth, Bible text or foundational principle of life. Literature and art were thus early called in to help develop the moral character of the coming citizen. The child who had learned to know the twenty-six letters had gained, unconsciously (for it was "his" letters) he was learning), a wholesome and serviceable stock of religious truths and sentiments. This scheme of combining mental and moral education was aided by the happy coincidence that the first letter of our alphabet is the initial letter of the first man. And as Adam's fall started the whole trouble, it made it necessary for even little children to earn their education by the "sweat of the brow." There is a point and poignancy in placing a part of the responsibility on the small learner, where it belongs.

A.—Adam—In Adam's fall

So on down the line the moral character furnished basis for some strenuous advice, solemn reminder or fearful warning, with a brevity which presupposed an earlier acquaintance with these, the chief and weighty interests of humanity. No special regard for "facts for girls" or "facts for boys" took precedence of ethics. So eagerly was the moral grasped that rhyme and rhythm were always sacrificed to it; as in this brief biographical sketch of a noted Bible character:

Young Timothy

This was no lax and easy process, weakening alike to mind and soul, made up of easily assimilated, predigested statements in words of one syllable, which characterizes today's "painless system" of education. "O," a letter so easily distinguished that it furnishes a sort of resting place in the toilsome journey, and which today gains a relish from association with the luminous Orange, came to those young readers weighted with a character sketch of three, eminent Hebreo. Young Obadias, David and Josias All were pious.

In assimilating this the child mind must have developed and expanded considerably, both mentally and morally, and must have grown more fit to absorb the solemn reminded attached to X, and well calculated to fix it in memory:

Xerxes the Great did die
And so must you and I.

Having thus rounded the whole of life's experiences from Adam to universal death, the child was left with an example which, he well understood, he was expected to follow to his life's end:

Zadiceus he
Did climb a tree
Our Lord to see.

It is common history that the boys who learned their lessons from their horn-books, grew up into men who opened practical and municipal meetings with scripture reading and prayer; who devised and obeyed laws to secure the proper observance of the Sabbath and the discourage-ment of profanity; who welcomed public occasions as opportunities of "witnessing for the truth." Nor was there occasion for any special attraction to draw them to church. They all went and sat devoutly and patiently in unwarmed meeting houses while the minister prayed an hour and a half and expounded from three to four hours.

Processes of cultivation open up and soften soil. It is quite possible that this generation is garnering a harvest of volunteer crops from seeds sown inadvertently in connection with the from that a knowledge of "the three R's" was expected to mature.

Sympathy, personal interest and attractive incident, enforced by daily repetitions, make deep impressions on heart as well as brain. Is it a matter for astonishment that public sentiment and the customs of society should follow so closely the line of early education?

We note and approve the wisdom of the Prussian nation in basing its educational system on the theory that "what you wish to see come out in the national life you must put into the schools." We have entered the schools today, hoping there to shape the national life of tomorrow. We mean that no future generation shall be impoverished and destroyed by alcohol and nicotine, household ornament of their real nature. Stories in the school and out of it are the best agencies for pressing these lessons home. They interest and please the child from his earliest years and have a large part in making his character.

The kind of a story the child, the youth, and the man read, is the immediate and pressing concern of all interested in his development. Watch the stories printed today! There are millions of them; many more millions are reading them. Our national life and ideals are responding to their lessons.

Future generations will hold us accountable for the failure to control this far-reaching influence. Watch the stories in the newspapers, magazines, and books!—The Union Signal.

The Miracle of Spring.

Mrs. C. M. Lewis.

The meadows and upland pastures are singing,

With the thrush of new life the valleys are ringing;

Pale delicate flow'rets peep up through the mould

And await the warm sunshine their buds to unfold,

While all through the woodland, though barren the trees,
There's a low chime of music as, swept by the breeze,  
Each tree feels anew the life-current flow  
To the tiniest twig on the uppermost bough;  
While back from the South-land, with songs full of glee,  
Come the birds to entrance with their sweet melody.

As the days come and go with fresh slipped feet,  
Tripping on through the changes new beauties to greet,  
We list to the music of soft spring showers  
And watch the unfolding of the tree,  
And inhaled with delight the perfume laden breeze,  
While our hearts beat in tune with the bright spring days,  
And join in the anthem of jubilant praise  
Which ascends like incense from fair Nature's shrine.

To the Author of life, the Creator divine.

**Christian Life.**  
By Mrs. Babcock.

Christians are never excused from fulfilling the work God has given them to do. To each and every one he has given a mission; and it is their duty to let their light shine, so that others may know that they are His.

There is no higher calling, no greater joy, than working for the Master. In His busy, consecrated life, He has left an example for us to follow. Every day was filled with loving ministrations for others. From early morning till late at night He was "about His Father's business," healing the sick, feeding the multitudes, restoring the blind, forgiving the sinner. No act of mercy or of love was too trivial or humble for Him to do. His feet trod the path His Father pointed out; His strength was spent for the work, and not for His own pleasure. No ebb nor flow, no beginning and abrupt ending; but a whole life of most devoted consecration of every power, to His Father's business. If we would walk in His steps, and follow the example He has set for us, we must abide in Him. We must arise from the low plain of earth, to the place where we can see as He sees, and follow where He leads; content to work for Him, be the work however humble.

Any little corner Lord,  
In thy vineyard wise,  
Where thou givest me a place,  
There will I abide.

Let us remember, it is not so much the place we occupy or what we do in this world, as what we are, will enable our Christian light to brightly shine. It is the motive that gives dignity and worth to action.

The performance of little duties, is some times of great value in the sight of the Master. A book, a word, a kindly deed, may be of greater worth than we may think.

A young girl beset with many temptations, said of one who led her closer to Christ, "Not what she said, but what she looked showed me Jesus." If we look to Him for guidance He will teach us through little duties the way to greater service for Him. Thus may the light from our lives not only shine upon those near to us, but may it shine from neighbor to neighbor, from nation to nation, until the whole world is filled with the glorious Gospel of Christ.

*Albion, Wis., April 9, 1907.*

**Report of Woman Board.**

The Woman's Board met at the home of Mrs. G. R. Boss, Milton, Wis., April 4, 1907, at 2 P. M.

The meeting opened with Scripture reading by Mrs. Clarke, and prayer was offered by Mrs. Van Horn.

The Treasurer's report was read and adopted. A bill of $1.25 for printing of "insert" as voted at the last meeting was presented and allowed.

Mrs. Van Horn read a letter from Miss Agnes Barber concerning the sending out of her poem entitled, Mother's Memorial Dollar.

An interesting letter from Mrs. A. S. Steele of Chattanooga, was read. She wrote about her work of benevolence in that place, and she asked the prayers of our people for herself, and her work.

Mrs. Boss was instructed to reply to a letter written by Mrs. Ashurst in the interests of Woman's Work at Hammond, La.

Associational Secretary, Mrs. Nettie M. West, was appointed to prepare the Message from the Woman's Board to the N. W. Association to be held at Albion, Wis., in June, 1907.

**A Tribute to the Memory of David C. Ring.**

Ever since the death of David C. Ring, which occurred near Denver, Colo., in October, 1904, I have felt a desire to say a few words concerning his life and work. My acquaintance with him began in the late autumn of 1893, at Milton College, and continued until his death. There were brighter men in college than David, but none worked harder or accomplished more, or were held in higher esteem by their fellow students.

While pursuing the study of any subject, he was not satisfied until he had investigated every source of information, working incessantly until he had every phase of it clearly in mind. While in the State University of Colorado, at Boulder, he pursued the same methods, thus winning the highest commendation from his instructors and the respect of his fellows, who looked upon him as a conscientious and untiring worker.

After securing his Master's degree at Boulder, in the spring of 1902, David became principal of a small high school in a suburb of Denver, where he taught a successful year. The schools of Denver were consolidated the next year and he was given a position in the East Denver High School, which he held until his death. The teachers of this school took a Tally-Ho trip to Golden, some sixty miles from Denver; everyone went along smoothly until about seven miles from Golden the return.

The front wheel of the conveyance struck a rock, shaking the driver and the two ladies who were on the seat with him, to the ground. Then the four horse team became frightened and ran away, passing over the body of one of the ladies, and endangering the lives of the occupants of the coach. While the horses were going at full speed, David made an effort to get hold of the reins, which were trailing on the ground, but he lost his balance and fell beneath the wheels, receiving injuries from which he died the next day. The injured lady d -

**The Sabbath Recorder.**

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

Visitor, Mrs. O. U. Whitford.

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

*Mrs. J. H. Babcock, Rec. Sec.*

**Durango, Colo., April 13, 1907.**

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—Samuel Osgood.

One must be more than a guide-post, that points the way, but never goes.—Minot J. Savage.

One example is worth a thousand arguments.—Gladdone.
Young People's Work

Some Perils that Threaten the Sabbath.
A. L. Davis.

I wish, in this article, to point out some of the evils that threaten the Sabbath. While they may not be those that are commonly discussed, I believe they are not foreign to the subject.

I. Now I am going to place at the head of this list, what we assume toward the Bible. If parts of the Bible, especially of the Old Testament, are only scrappy compilations of folk-lore, traditions, stories, etc., as many today assume, I, for one, am willing to admit that there is not a very strong foundation upon which to build Sabbath keeping. If the earlier portions of the Bible are but "traditional," for aught I know the Sabbath may be traditional as well. I believe that such an attitude is destructive to spiritual life, as well as Sabbath keeping; it logically leads to a spirit of indifference of no-Sabbathism. I refuse to take such an attitude. It may be I am "up-to-date" in my thinking, but I am inclined to keep close to the "old paths"; they are pretty well beaten, and I feel pretty safe in them.

I have been much interested in the articles of late in the Recorder by Mr. Will K. Davis and Rev. D. B. Coon. They are both right, and the position of neither should be passed by lightly. I wish we did have more Seventh-Day Baptist capitalists, at least more industries in which our young people might find employment. They are needed, and needed badly. I, too, wish that all our young people did have more "backbone," but all have not as much of this much needed fiber as Eid Coon has, or wishes they had. From both these causes we are losing. Yet I am inclined to believe we are losing equally as many through a shattered confidence in the Bible.

The Sabbath is threatened from a lack of deep spirituality. This may be akin to that just discussed, yet it offers another phase, at least, for consideration. It may be possible to have a due regard for the Bible and yet not have strong spiritual life or power. Church membership may be made too easy, so easy that it is meaningless. Many, today, are received into the church membership without experiencing any change of heart, by simply subscribing to certain denominational beliefs. Religion is a sort of educational process, a process affecting the head rather than the heart. In many cases no more change of heart is experienced than is felt in joining the Old Fellows, Masons, or some other fraternal organization. No wonder spiritual life is so often at low tide in our churches. Too often there is no visible change in conduct after church membership. If we care, or some other worldly amusement, held chief place in the heart before joining the church, too often it holds chief place after joining the church. The teachings of Jesus Christ are plain. "Ye must be born again." We come into the kingdom through the new birth, through heart change, not by "human birth and education." Thanks to Dr. Gamble for those excellent articles which we have received well and read. They are good, and I believe good gospel truths. Read them, young people.

The pastor's Training Class offers a grand opportunity to develop life and character, to place before the child Christian ideals to lead by. But, and as are the opportunities offered by these classes, they will never take the place of the "revival," which seems to be unpopular with some people. I hope the time may never come when we shall discard the revival. It is a significant fact that the Methodists are growing rapidly, and that the old time revivals are the methods used for their in-gatherings. I notice, too, that Bro. Saunders has not lost any of his old enthusiasm; he still believes in the revival. It is refreshing to read of such meetings as have been recently held at Little Genesee.

Thus we are losing, from what I suppose, President Roosevelt would call "race suicide." Many are asking, "Why don't we grow?" The answer comes back, "If we could only hold our young people we would grow." I agree. We did grow years ago, and we didn't hold all our young people then. But we grew. Families were then larger, six, eight, ten children in a family. One-half of these could be lost to the denomination and yet the denomination would double or treble itself in a generation or two. But conditions are changing (or have changed) today. If the modern family is to contain but one or two children, and one-half of these leave the Sabbath, how about our numerical growth? How many years will it take us to double our membership, depending upon growth from within? Maybe I had best ask the question, How long will it take us to become extinct? Some of our large churches of the Central and Eastern Associations know what this means. Look at some of our churches that are growing steadily when they have a membership, what is the trouble? "Death and removal," is the usual answer. It is a truth but only half the truth. Where are the children? In too many communities, sadly wanting. It doesn't take the "handwriting on the wall" to foretell the end.

We are now at the point where we must rely upon Sabbath converts if we are to grow, yes, more than that, if we avoid decrease in membership. But a far greater problem confronts us. Not a few of our people, take the position that we should not try to make converts from other denominations, (the Adventists are condemned for this) but that we should concentrate on winning ourselves, to the churchless class. It is a kind of breach of etiquette to preach the Sabbath to a Methodist or Presbyterian, you know. With decreasing families, a part of whom will be called to the ministry, we shall expect to leave the Sabbath, and a false modesty about mentioning the Sabbath to others, can we expect to grow?

I am not writing these things to be pessimistic, but I am trying to see and present things as they really are. I do not know that the family life will be changed, or that is it best that we should return to the days of "large families," but I do feel that we should not allow our faith in the Bible to waver; that we must keep our spiritual life at high tide, and not allow ourselves to fall into the idea that intellectuality is religion. We must be born from above.

Let us not have any broken modesty about speaking the Sabbath truth to our neighbors and friends. This can be done in brotherly love and kindness. It is our duty, as well as our privilege to do this. Tell your Methodist, or Baptist, or Presbyterian friend that he may be a good man, but that Sabbath-keeping would make him a better man. I would not have us take a "holier than thou" attitude, but I would have our people believe, feel, and act as though until a Christian has accepted the Sabbath truth he is not honoring God as he should.

Verona, N. Y., April 11, 1907.

The Field Secretary in Southern Wisconsin.

It was a beautiful spring day and after speaking to a large congregation at Milton Junction, Pastor George W. Lewis carried the Field Secretary and his wife to Rock River for the service which they hold now in the afternoon, for the accommodation of Pastor T. J. Yahn Horn, who comes from Altion and preaches for them since Rev. Edwin Shaw has been obliged to give up the work at that place.

Congregations of twenty or twenty-five greeted the secretary on Sabbath afternoon and Sunday evening, March 20 and 24. Remonstrators and those of this church to larger and flourishing churches at Milton and Milton Junction, with other difficulties, have reduced the membership at Rock River and brought some discouragement to those who have kept the holding the interests there. In addition to the preaching and pastoral work of Pastor Van Horn, Brother Charles Nelson, who comes from Milton each week, is to render valuable assistance. It is hoped to introduce the systematic study of the Bible into more of the homes through an organized Home Department.

In response to an invitation of the Walworth Township Bible Association, the Field Secretary had delayed his visit to Walworth so as to be there on the appointed date for their convention, which occurred on Monday, April 1. A large and attentive congregation greeted the secretary on Sabbath morning. At the Christian Endeavor meeting in the evening after the Sabbath, he spoke on the Southern Illinois field from which he had recently come. Two addresses and a Revival discussion were on the secretary's part in the township convention held in the Walworth Seventh-day Baptist church. This convention being held in our own church and largely attended by our own people, no separate institute was held. A conference of the local Sabbath school workers discussed plans for a teach-
ers' meeting and teachers' training. The Home Department was considered as a possible addition to the organ-ized work. The Walworth Sabbath School is doing efficient work under the able leadership of Mrs. M. G. Stillman, but we are expecting even better things in the future.

Social Questions in the Church.

If not in the church where should social questions be asked and answered? They are agitated elsewhere, in the press, on public rostra, in large gatherings and in little groups of earnest men. Can we, without our church, presume to mold public opinion and represent the conscience and heart of the most enlightened people and yet keep utterly silent with regard to the pressing questions of human relationships?

The modern church will be different from the ancient if it does thus devolve its responsibility for social leadership upon other institutions. Whenever religion has been vital and aggressive it has always dealt with social questions. Read Hosea and Amos; read the prophets and note how the leaders of the church of those times smote injustice and oppression and stood for the rights of the weak and unfortunate. It was not otherwise in the early days of the Christian church. The apostle James flamed for wrong and denounced sin and discrimination in the house of God between the man with the gold ring and the man in vile clothing. The entire Book of Acts pictures a Christian democracy whose members believed that if a man did not love his brother whom he could see, it would be impossible for him to love God, the unseen one.

We rejoice in the increasing disposition of the church to deal thoroughly and wisely with groups of earnest men. There is a place for them in the pulpit, if not in dogmatic affirmation concerning the precise solution of every social and industrial problem, certainly in the laying down of great guiding principles. We know one church which was a model and another which had an excellent pastor's series of discourses the past winter expounding the Sermon on the Mount. There is a place too in the Sunday school, for modern social questions. Some schools maintain classes designed to discuss them, often with the aid of competent experts. There is a place in the prayer meeting for social questions and if the list of fifty-two topics in the Congregationalist Handbook for 1907 is scanned, it will be seen that a good proportion of them consist of distinctively social themes.

The church can educate its members with regard to complex social and industrial problems, it can in wise ways furnish the initial impulse for thorough reforms. But what it can do in its corporate capacity is perhaps less than what its individual members can accomplish through their own personal observance of the law of love and the application of that law to the field of their own life. You, housewife, employ a serving maid—that is one of your social problems. Are you meeting it as a Christian should? In the interesting biography of Bishop Huntington this striking sentence is found: "A letter to him from his mother: "I am praying for our domestic." You, brother merchant, employ an office boy. That is one of your social problems. If Governor Hughes could spare a half day to go and see his office boy when the latter was ill, his example may be worth following, if not in letter, in spirit. You parents, have to send your children into the schools and the streets where they meet different types of children. That is one of your social problems. Are you in that home so little minds any distinctions based on dress and ancestry? So along the entire line of our social relations loom up these concrete problems which we are to solve as they arise, one by one, in the spirit of our Master. Christianity has not done its perfect work in our hearts until we really love our neighbor as ourselves and it cannot justify itself as the universal religion until its professed devotees make the world believe that they care as much about establishing justice in every relationship of man, and securing mercy for the weak and friendless, as they do about going to heaven themselves—The Congregationalist.

Would you be happy? Make others happy. Would you be joyful? Communicate joy to others. Would you have friends? Be friendly to others. In all these things, "With what measure ye mete it will be measured to you again." This rule is founded in the eternal fitness of things.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor; and so shall thy labor sweeten thy rest.—Quarles.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, April 17, 1907, at 9.30 o'clock A.M., with President Clarke in the chair.


Visitors: Rev. S. R. Wheeler, Mrs. E. B. Saunders and Mrs. E. E. Sutton.

Prayer was offered by Benj. P. Langworthy. Minutes of last meeting were read and approved. The reports of the Corresponding Secretary and Treasurer were read and ordered recorded and the Treasurer was authorized to pay all bills due for labor upon receipt of proper reports and the Board voted to adjourn until Wednesday, April 24th.

Rev. S. R. Wheeler of Marlboro, N. J., was present, and with him a paper prepared by him relative to the growth and spiritual interests of our people, he was invited by the Board to read it. Upon motion, the cordial thanks of the Board were tendered to Brother Wheeler for the preparation and presentation of the paper.

A communication from Bro. H. Eugene Davis was read, in which he accepts the call of the Board to go to Lien-oo, China, as our missionary; under certain conditions, and presents a physician's certificate from Mark Sheppard, M. D., of Alfred, N. Y. It was voted that the Board is satisfied with the physical examination of Bro. Davis as certified by Dr. Sheppard; that the Board shall pay the expense of sending a Chinese teacher provided Bro. Davis goes to China as our missionary; also the expense of a visit for a period of two months at Battle Creek, Mich., for study and better equipment for missionary work.

Several communications were received from A. E. Main, President of the General Conference; Bro. O'Neill, London; Geo. Seeley, Canada; James H. Crandall, Cuba, N. Y.; the Ammookoo brothers, Africa, and others.

It was voted that the sum of $50.00 be appropriated from the fund provided for such purpose, to assist Bro. R. J. Severance in his school work in Alfred Theological Seminary.

The afternoon session was opened by prayer by Clayton A. Burdick.

The following resolutions were unanimously adopted:

"WHEREAS, it is the sense of this Board that its Corresponding Secretary should devote some time to work among the churches and upon needy fields than he has hitherto been able to do in connection with editing the missionary department of The Recorder; therefore, be it further resolved, that George H. Uter be requested to assume the editorship of the Missionary page of THE SABBATH RECORDER."

It was voted that an additional $25.00 be appropriated for the Scott, N. Y., church for 1907.

The Program Committee reports the following program for missionary hour at the next Conference:

2.30 P.M.—Song Service.
2.40 P. M.—Reading Scriptures and Prayer.
3.20 P. M.—Music.
3.30 P.M.—Address by Cor. Secy. E. B. Saunders.
3.55 P.M.—Address by H. Eugene Davis.
Rev. Geo. Seeley, writes that on account of ill health of himself and his wife, he is unable further to do his usual work on the Canadian field. It was voted that Bro. Seeley shall have full pay for the quarter now ended, and that he be allowed $50.00 for such work as he shall be able to perform during the remainder of this year, in lieu of former appropriation for Canada field. He is, however, that the Corresponding Secretary be instructed to return all the effects of the late Peter Velthuyse to hisfather, Rev. G. Velthuyse, Haarlem, Holland.

It was voted that the money which the Ammookoo brothers were promised on hand, being an unexpected balance of appropriations for school and church purposes,
Treasurer's Report.
For the Month of March, 1907.
Geo. H. Utter, Treasurer.
In account with the Seventh-day Baptist Missionary Society.

Cash in treasury March 1, 1907 $2,088.03

Sabbath School at Salem, W. Va., special collection $32.32
Alfred, N. Y.—Dr. Palmberg's salary $360.00
Plainfield, N. J. 27.42
Utica, N. Y. 5.00
Mrs. C. D. Potter, Belmont, N. Y. 20.00
G. H. Lyon, Mt. Jewett, Pa. 10.00
Y. P. Executive Board—Dr. Palmberg's salary $50.00
Y. P. Executive Board—Lieu-

Company building 29.26
Lester M. Babcock, Jackson Center, 10.00
Geo. W. Post, Chicago—Debt Fund $10.00
Geo. W. Post, Dr. Palmberg's salary 5.00
Mrs. G. P. Stillman, Coudersport, Pa. 6.00
J. Schoonmaker, Bradford, Pa.—Java 15.00
Mrs. C. Champlin, Irene, Okla.—Java 2.00
Y. P. C. E. Foose, Ark. 2.00
Seventh-day Baptist Mission, Syracuse, N. Y. 1.26
Church at
Plainfield, N. J. 27.95
Foose, Ark. 15.62
Garwin, Iowa 35.25
Dodge Center, Minn.—Debt 50.00
Salemville, Pa. 7.00
New Market, N. J. 14.00
Hebron Center, N. Y. 7.00
New York, C. Y. 10.33
Nortonville, Kansas 38.35
West Edmeston, N. Y.—Debt 25.50
Collected by E. B. Saunders:
February—Black Lick, W. Va.—Debt $3.00
Albion, Wis.—Debt 57.50
New Auburn, Wis.—Debt 15.91
Pulpit subscriptions 5.00 63.41
March—
Sabbath school, Petrolia,

N. Y. 2.70
Enoch Colton, Adams Center, N. Y. 1.00
Silas G. Burdick, West Genesee, N. Y. 5.00
Martha A. Burdick, West Genesee, N. Y. 5.00
Genesee, N. Y. 5.00
South Genesee (N. Y.) church 76.44
Nettie L. Wells, Little Genesee, N. Y. 15.00
Dr. Walter Burdick, Bolivar, N. Y. 2.50
Reece for preaching 2.00
Memory of Sylvil Wilcox 1.00
Pulpit subscriptions 5.00 115.24

$2,737.30

E. B. Saunders—salary and expenses,
February and March, 1907 $184.65
Cash in treasury March 30, 1907
Available
$1,721.11
Lieuo—oo Mission 181.54
Shanghai Chapel 600.00 2,552.65

$2,737.30

Treasurer's Report.
For the Quarter ending March 31, 1907.
Geo. H. Utter, Treasurer.
In account with the Seventh-day Baptist Missionary Society.

Cash in treasury January 1, 1907 $1,348.21
Cash received in January 1,317.16
Cash received in February 661.95
Cash received in March 649.27

$5,776.50

E. B. Saunders—Salary November, '06, March, '07 $375
Traveling expenses, November, '06, March, '07 151.87 536.87
G. H. Fitz Randolph—quarter ending Dec. 31, 1906 150.00
Traveling expenses quarter ending Dec. 31, 1906 43.45 193.45
George Seeley—Salary quarter ending Dec. 31, 1906 37.50
R. S. Wilson—Salary quarter ending Dec. 31, 1906 90.00
Expenses quarter ending Dec. 31, 1906 1.25 91.25

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, N. J., on Sunday, April 14, 1907, at 2 o'clock P. M., President Stephen Babcock in the chair.


Prayer was offered by Rev. S. R. Wheeler of Marlboro, N. J.

Minutes of last meeting were read.
The Advisory Committee reported that they had arranged for Rev. W. L. Burdick to represent the Society at the South Eastern Association and Rev. G. B. Shaw at the Central and North Western Associations. A representative at the Western Association will be secured later. Report adopted.

The Committee on Distribution of Literature reported that new editions of tracts required had been printed, and that the new SABBATH RECORDER Quarterly will be in readiness for the first issue.

The Committee on Manuscript reported correspondence received from Rev. A. J. C. Bond.

The Treasurer presented his report for the third quarter, which on motion was adopted, after being duly audited. He also presented statement of receipts and disbursements since the last meeting and reported the receipt of an installment of $2,000.00 on the bequest of George S. Greenman.

Correspondence was received from Dean A. E. Main and Sarah J. King. Voted that Secretary Lewis be authorized to expend the sum of $1,000, if necessary, at his discretion, in securing newspaper clippings that may note the reception of the new SABBATH RECORDER Quarterly to be issued on the 8th of May next.

Rev. S. R. Wheeler presented a carefully prepared paper presenting some of the discouragements in connection with the work of this Society, and offering some timely
suggestions in a very earnest manner, of value in increasing our numbers and reviving interest in our denominational work, which were gratefully received by the Board.

Prof. Van Horn also spoke words of encouragement and interest in the work. Minutes read and approved. Board adjourned.

ARTHUR L. TITTSWORTH, Treas. Secy.

THE SABBATH RECORDER.

THE AMERICAN SABBATH TRACT SOCIETY.

Treasurer's Report—March, 1907.

Contributions—General Fund:

Mrs. C. D. Potter, Belmont, N. Y. ........................................ $100.00
Alfred Collins, Charleston, R. I. ........................................ 6.00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn. .................. 15.00
Rev. H. D. Clarke, Dodge Center, Minn. .......................... 1.00
L. M. Babcock, Jackson Center, Ohio ................................ 10.00
J. A. Inglis, Marquette, Wis. ........................................... 10.00

Churches:

Plainfield, N. J. .......................................................... 27.53
Fouke, Ark. ................................................................. 11.56
Plainfield, N. J., Sabbath school ....................................... 30.46
Plainfield, N. J., Sabbath school—Boodschapper Fund ........... 14.87
Plainfield, N. J., Intermediate C. E. Society ..................... 2.00
Utica, N. Y., Sabbath school ........................................... 5.00
Waterford, Conn. ......................................................... 5.85
Salemville, Pa. .............................................................. 3.00
Piscataway, (New Market) N. J. ...................................... 14.00
New York City .............................................................. 12.20
Fouke, Ark., Y. P. S. C. E. ........................................... 2.00
Marlboro, N. J., Jr. C. E. Soc ......................................... 5.00 $274.87

Contributions, Sabbath Reform Quarterly and Individual Tract Work:

Marlboro, N. J., and church ........................................... 1.00
Mrs. A. H. Lewis, Plainfield, N. J. .................................... 25.00
A. W. Berry, Independence, N. Y. ..................................... 1.00 $27.00

Publishing House receipts:

RECOR DER ............................................................... $75.42
Visitor ................................................................. 38.45
Helping Hand ............................................................ 21.20
Tracts ................................................................. 3,538.32

Payments on Life Membership—H. M. Place, Ceres, N. Y. ....... 20.00

E. & O. E. F. J. HUBBARD, Treas.

Plainfield, N. J. April 7, 1907.

Program of the Thirty-sixth Annual Session of the South Eastern Association to be held with the Seventh-day Baptist church of Salemville, Pa., May 26-19, 1907.

THURSDAY MORNING.

10.00 Praise Service.
11.15 Moderator's Address.
11.30 "Why We Are Here." Clyde Ehret
THURSDAY AFTERNOON.
2.00 Opening Services.
2.15 Appointments of Standing Committees.
2.20 Communications and Messages from Sister Associations.
Communications from Churches.
3.30 Address, Representative of Young People's Society.
THURSDAY EVENING.
7.30 Sermon, Delegate North Western Association, Rev. Geo. W. Lewis.
FRIDAY MORNING.
9.45 Praise Service.
10.00 What can we do to Improve the Sabbath Schools in our Associations? Followed by Round Table, Rev. H. C. Van Horn.
11.00 Sermon, Delegate Western Association, Rev. O. D. Sherman.
FRIDAY EVENING.
2.00 Song Service.
2.15 Report of Woman's Work, Associational Secretary, Mrs. E. A. Witter.
2.35 Address, What can the Women of this Association do for the cause of Education? Mrs. H. C. Van Horn.
3.15 Prayer Service.
3.30 Business.
FRIDAY MORNING.
7.30 Prayer and Conference Meeting.
SABBATH MORNING.
11.15 Sabbath School, Conducted by W. C. Whitford.
SABBATH AFTERNOON.
2.30 What can our Association do for the Tract Society? O. A. Bond.
3.00 Our Sabbath Reform Work, Representative Tract Society.
SABBATH EVENING.
7.30 Address, The Unity of Brotherhood, Rev. E. A. Witter.
8.15 Sermon, Rev. A. L. Davis.
SUNDAY MORNING.
9.00 Report of Committees and Miscellaneous Business.
10.00 Praise Service.
10.15 Symposium, The Interests of Salem College. How to Sustain them.
10.45 Address, Our Schools; their relation to our homes and to our supply of Ministers, Rev. W. C. Whitford.
SUNDAY AFTERNOON.
2.00 Unfinished Business.
2.30 What can our Association do for the Missionary Cause? Roy Randolph.
3.00 Our Missionary Interests, Representative of Missionary Board.
SUNDAY EVENING.
7.30 Sermon, Rev. E. B. Saunders.
M. WARNER DAVIS, Moderator.
AURA BOND, Rev. Secretary.

THE SABBATH RECORDER.

11.15 Sabbath School, Conducted by W. C. Whitford.

THE TRUE STORY OF A LAMB.

Of course you all know the little poem about Mary and her lamb. It runs like this, you remember:

Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went,
That lamb was sure to go.

Well, the story I am going to tell you—a true one, by the way—is about another little girl, whose name, instead of being Mary, was Jessie—Jessie Wray, to give you all of it. She was the daughter of a farmer, and her home was that lovely southern part of England which is called Hampshire.

Jessie's father, like most of the farmers in that part of the country—where the breezy downs, stretching out for miles all around, make splendid grazing land for cattle—make a specialty of raising fine Southdown sheep; and as he had a large flock of them, he had five times helping him to take care of the little lambs, of which there were a great number every spring. Sometimes these tiny creatures were so frail and helpless that for days after they were born they had to be taken care of in the big, old-fashioned farm kitchen, lying in one corner of the wide chimney-place. For instead of a modern American cook-stove, that kitchen had a great brick hearth, on which the log fire was built, supported on two enormous iron fire-beds. Above this, from a bar fastened to the chimney wall, was swung an iron crane, and on the crane was hung the iron pot in which the potatoes were boiled, or the tea-kettle, as the case might be; and the chimney was so big and wide that you could stand by the side of the fire and look straight up into the blue sky above, and at nights you could see the stars twinkling down at you out of the dark.

And nearly all the way up the chimney were hung "litches" of bacon and fine, juicy hams—for that is the way they "cure" their hams and bacon, in an old-fashioned English farmhouse, on this very day. As for the baking, that was done in a brick oven built in the wall, which was first heat-
How Johnny was Cured.

Johnny was a great brag. A brag is a booster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and ex-

claim: "Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it today in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew! It beats yours all hollow!"

Joe was rather crestfallen, and little Alice who had a sympathetic heart, pitied her brother, and, going to Joe, asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her broth-
er's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't even make a straight line."

It was not long before Mr. Bostier left the room for a few moments. When he came back, everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkin she had been hemming so industriously.

"Pooh!" said mamma, contemptuously, "that is nothing. I have done two while you are doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate fire.

"Pooh! that's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful re-

mark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought the smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children con-
tinued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blossoms in the whole winter," said grandma, contemptuously.

"What is the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 252 pounds, and no one ever heard of bragging of it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him, and af-
ter a minute or two began to "smell a mouse," as the saying goes.

He looked rather sheepish the rest of the evening. He wondered if he was as dis-
agreeable as the older folk that evening when he boasted of what he could do, or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.

Our Morning Globe.

A Smile and a Song.

The April showers that bring May flow-

ers are again at hand. It is the time when nature smiles often gently through her tears, for sunshine and rain are the principal ingredients of April weather. It is also the time when the long winter's sleep of animal and plant life throw aside their worn garments and leap into the gladsome life once more. The winter perhaps has been a hard one for the maples and the poplars. The winds and chilling frosts

have been dangerously near the heart of the twin hemlocks in the front yard and the lilac bush has had a sore struggle to keep from being torn up and washed away. But the worst has passed, the happy days of springtime are at hand. The maple has forgotten her many combats with old King Boreas, and clad in leafy beauty, will soon be murmuring sweet spring songs o'er the heads of stirring lovers and romping children while the lilac and the snowball bushes, forgetful of recent struggles so fierce will soon be making a glorious May-
time with their beautiful bloom. And so it is with the man who has been sorely troubled by a winter of discontent. The man for whom things didn't go right a little bit. The wintry day is over and the day of a smiling outside world is at hand. It is time to forget the troubles of every-
day existence even though the wrong political party got in and the landlord raised the rent.

With a smile on the face and a song in the heart, follow this sunny and look dreamily up to where some star is shining and you will feel better for it. The colorful poet Laurence Dunbar, was poor and ignorant, a member of the de-
HOME NEWS

DE RUYTER, N. Y.—Rev. E. B. Saunders visited us on March 29. His visit was highly appreciated. He preached three sermons on the importance of the old order. His audiences were much interested to hear about the good revival work in Little Genesee. Mr. Saunders referred with pleasure to Rev. L. A. Wing, who was with him in the meetings, for more than a week. The committee on pulpit supply were so interested that they invited Brother Wing to spend two weeks with the De Ruyter church. Wing accepted the invitation and came to us April 5. He preached a good sized congregation on Sabbath morning, and before the Methodist congregation on Sunday morning. He called on many families and preached again on Wednesday evening, and the people are generally well pleased with him. He has had considerable experience, having been engaged in tent work on several occasions. His sermon Sabbath morning, April 13, was of more than ordinary interest. At a special church meeting on Sun., it was voted to extend a call to Brother Wing. The amount subscribed for the support of a pastor is highly gratifying. The meeting, April 14, was from Boulder, and Rev. I do not think that there was not two hundred and forty persons present, with its slender strands, and had its uses minutely explained to me; the story of a wreck on this dangerous coast was at the same time related by a friend.—These two incidents formed the basis of the song. A title, you know, has much to do with the success of a composition. It not only impresses the author, but it catches the ear of the public. So in this case, when the words, "Throw Out the Life Line," came to me, I had my inspiration. I made a short devotional service. Pastor Wing then presented his fifth annual report, which was a very interesting and encouraging paper. After this, annual reports were received from the church clerk, Mrs. Freda Randolph; the Sabbath school, Mr. B. Rogers; the Woman's Society for Christian Work, by Mrs. O. S. Rogers, secretary; and the Christian Endeavor Societies, by the secretary, E. Marie Rogers. A synopsis of the year was then placed on the minutes. The clerk then made the "roll call" of the church members, which was responded to by eighty-three in person, six by letter, and two by scripture passages. One of the letters was from Mrs. Daniel B. Rogers, the only one now living of the constituent members of the church.

It was learned that during the sessions not less than two hundred and forty persons were present. This came to me, I had my inspiration. An enjoyable occasion, a committee was appointed to arrange for the nineteenth anniversary of the organization of the church, in February next.

J. D. SPICER.

How a Hymn Was Written.

Rev. E. S. Ufford, the author of the well-known hymn, "Throw Out the Life Line," tells how the hymn came to be written: "I one day visited a life-saving station and had shown to me for the first time a life line, with its slender strands, and had its uses minutely explained to me; the story of a wreck on this dangerous coast was at the same time related by a friend.—These two incidents formed the basis of the song. A title, you know, has much to do with the success of a composition. It not only impresses the author, but it catches the ear of the public. So in this case, when the words, "Throw Out the Life Line," came to me, I had my inspiration. The sentence stayed with me, and I could not have thrown it off, had I been so inclined. On reaching home I took paper and pencil and wrote down the words hurriedly; then, seating myself at the instrument, I composed the tune without any effort. I do not think that there was more than fifteen minutes consumed in the production of both words and music. They seemed ready. I had only to write."—The Christian Endeavor World.

THE SABBATH RECORDER.
Lower Lights.

For Christ and the Sabbath.

ANGELINE PRENTICE ABBEY.

"Oh, I am so anxious to have my father converted! It seems sometimes I can hardly stand it," wrote a young girl who had lately given herself to Christ and com-

menced to keep the Sabbath, alone in her family and town. There are times when "haste makes waste." It pays to wait for the troubling of the water, though it may be for years. Sometimes souls have been turned aside by the premature efforts of over-zealous workers. Much prayer is needed before any effective work can be done.

A young man prayed and searched his Bible for messages, for a week before he boarded the train to go to his father, that he might lead him to Christ. He was moved and instructed by the Spirit, and at the first few words the father burst into tears and sank upon his knees. Together they prayed, and the elder man's peace with God was noted. We must pray, and then wait. "The Lord is waiting." It is better not to go at all, than to go without this.

"Run not before Him, whatever betide.
The hardest part, perhaps, is the waiting, and the keeping up of faith, through the years. If it is for the salvation of souls, or for any good thing which is along the line of God's will, be not disheartened.

A Bible school worker once taught a class of boys in whom he became much interested and anxious for the salvation of their souls. Some of them were soon con-

verted, and along through the years they came in one by one. He became an old man, and the scholars middle-aged, but he still kept the class. Finally, he came to his death-bed. One of his "boys," a man of forty years, was still out of Christ. The aged teacher said it seemed to him that he could not die until Charley was con-

verted. A revival meeting in the church across the street was in progress. One night, through the open windows, they heard a voice of singing. God sent a song of comfort to this daughter, with beaming face, entered her father's room saying, "Father, prepare your-

self for the best of news. Charley was converted last night." The aged man cried joyfully: "Mine eyes have seen thy-salva-

tion. Lord, now lettest thou thy servant de-

part in peace."

Is there a mountain in your path, my brother, Seems set against you, fate?
You cannot climb, and path there is no other;
Then pray, and trust and wait.

There is no use, the rocky base in storming.
Though hard you toil, and late.
Patience—the while your character is forming,
Just pray, and trust, and wait.

The mountain will be moved, keep on believing;
The Lord knows your estate.
It never can be by your own achieving;
So pray, and trust, and wait.

Co-Ordination in Religious Edu-
cation.

WILLIAM J. MCKITTRICK. D. D.
Pastor First Presbyterian Church, St. Louis, Missouri.

In order to pave the way to any healthful and helpful co-ordination or religious educa-
tional agencies in a community, Christian people must open up their minds to some very vital and far reaching truths. One is that Religion is God's education of man, that the old time treatment of nature and the supernatural as two enemies striving for the mastery in the universe, is being cast out from both philosophy and theology, that there is not a blade of grass that could hold itself erect and green for half a minute were it not for an unseen and intangible power above it and beneath it, and that no miracle has ever been performed upon the face of the earth that was not the most nat-

ural thing in the world for Him who per-
formed it. This gulf so long fixed but now being filled between the God of the heavens and the God of the earth, the God among His great stars and the God among His grape vines and corn fields, has created and sustained a conception of religion that has put but little emphasis upon its educational nature and covered it over with a series of decrees, covenants, transactions and satisfac-
tions in the counsels of a far off heaven. Religious education is the core of the Old Testament. A proclamation shot down from the skies, but a "Thus saith the Lord!" through the vital spiritual experiences of men, a perso-
nal, and growingly intimate, and growingly significant relationship between child and father. And the disciple-band of the New Testament means the same thing, a group of souls coming to a consciousness of their power, their potentiality, their predestina-
tion and their destiny with the gradual es-
cent and outward reach that characterize all forms of life, the steady upward march of vitalized and illuminated faculties, the slow-footed, sure-footed entrance of God into human life that has for its object and its glory the transformation of the common man into the divine man. We are coming to this. There is scripture and reason at the bottom of it, and there is in it a rational conception of humanity and a rational con-
ception of the heavenly fatherhood that will give wings to all our efforts for Christian educational co-operation and confederation. For it will clothe our religion in terms of life and life is something we are all inter-
esting in.—Religious Education, April, 1907.

MARRIAGES

LYON-BLISS. In Warsaw, N. Y., at the home of Mr. and Mrs. A. B. Daley, April 17, 1907, by Rev. Ellis Gilbert of Warsaw, Mr. George Henshaw of White Plains, and Miss Celina Bliss of Winfield, Kan.

DEATHS

BURDICK. Harriett E. Richardson Burdick, daugh-
ter of Lyman and Harmony Richardson, was born at Westminster, Vt., Sept. 22, 1832, and died at her home in Scott, N. Y., April 8, 1907.

She was married to Edwin F. Burdick, Dec. 25, 1860. To this union were born two sons; W. E. Burdick of Homer, N. Y., and F. F. Burdick of Scott, together with his wife, Mary Bur-
dick, so faithfully and tenderly cared for the mother through her long continued illness. She was converted at an early age; and after her marriage to Mr. Burdick, she became a member of the Scott Seventh-day Baptist church, where she retained her membership through life. As a member of that body, she has always been held in high esteem. Throughout her entire life, as a professed follower of Christ, her example has ever been consistent with her profession, a con-
stant reminder of the Divine presence. Sister Burdick has always sought the care and guid-
ance of her Savior, in whose power she was fully

faithful when the end came. Through all the years of her sad affliction, she was patient and kind to every one, enduring her suffering with great fortitude. Deprived of attending religious service and of mingling with her brethren and sisters in Christian work, she fully trusted in Jesus to keep and sustain through her great trial of affliction. In this Sister Burdick was not dis-
appointed. During the last few hours of her life she was especially calm and peaceful, re-
taining consciousness to the last. Truly it may be said that a Christian has been taken from among us, a person who hid in Christ, in Scott, conducted by the writer. Text, Rev. 14: 13.

JOHNSON. Alice Mae Clark Jordan was born in Wausau, Wis., March 4, 1876, and died at

Nile, N. Y., April 8, 1907.

She was the only child of Alice Leonia Bab-
cock and George S. Clark. Her mother died when Mae was about five years old. Much of her subsequent life, to the time of her marriage to Ernest L. Jordan, was spent at the home of her grandparents. Her grandfather was Dea-
con Daniel Babcock, and her grandmother was a member of the church at the Nile. In this home she was always loved as a daughter and sister.

"Being a 'shut-in' for some time previous to her death, she was always cheerful and hope-
ful. Many have learned valuable lessons in her sick-room. She could talk calmly of her going away, but would break down at the thought of leaving her little girl whom she has cared for so tenderly, and who has been such a comfort to her mother. From childhood, she has been a consistent member of the Friendship Seventh-day Baptist church. Funeral services were held at the church, where she had often worshipped, condu-
cuted by her pastor. The service was peace-
ful, sung sweetly the hymns which she had selected, the character of which added much to the im-
pressiveness of the service. The body was laid
to rest in beautiful Mt. Hope.

Faithfulness is faith in operation.

In this life, as in all lives, to those who have loved much, much is forgiven.

Degrees infinite there must always be,
but the weakest among us has a gift, how-
ever seemingly trivial, which is peculiar to him, and which, worthy used, will be a gift to his race.—Ruskin.
Longfellow as a Lad.

Longfellow was a very handsome boy, retiring, without being reserved, active and eager. He was kind-hearted and affectionate; sensitive, impressionable, impetuous. He had blue eyes and chestnut hair; his complexion was delicate; his cheeks were rosy. His eyes were full of expression and he looked one square in the face. He was a normal boy, and a devotee of all boys' games. He snow-balled, coated, skated, flew kites and swam. Sometimes he would wade through the woods with a gun, but most of all he liked to lie under a tree and read.

To such a boy the old farm was enchanting ground. He knew where the crimson cardinal flowers bloomed, where the largest of the trout lived in the little brook, where the robins nested year after year, and where to set home-made "box-traps" for chipmunks along the low stone walls. He followed the mowers at haying time, "trod" the load and rode upon it to the great barn. In the autumn he enjoyed the gayety of the corn-husking, watching the spinning wheel being fed from the heap of carded wool and helped to fill the quilts when the household loom, was weaving the homespun for clothing for men and boys. The love of nature, which was to be a thing of greatness in his works and life, was in the forming. Nowhere would he more inevitably have learned to love living things than at Wadsworth Hall. The woods, the pleasant reaches of sunlit meadows, the fields where he searched for berries, the pastures, penroyal scented, where the cattle grazed, the brook, with its minnows; the little bridge under which the pewee bulit, the river, the humming song of whose fall was heard by the boy in the quiet of night—all these played their part to make the completeness and beauty of that conception of nature which was Longfellow's.

—The Century.

Enthusiasm may enable a man to reach a high altitude, but it doesn't provide a satisfactory method of letting him down again.—Exchange.

When a man is in earnest and knows what he is about, his work is half done.—Mirebeau.

Make each day a greeting of the last.—Pope.

Child Slavery in South Carolina.

According to the Woman's Tribune, 80,000 children are employed in the cotton-mills of South Carolina who receive as compensation only twenty-two cents a day. They are required to rise and begin work long before daylight, have only half an hour at noon, and live under the most miserable conditions. It is stated that the average child lives only four years after entering the mills. Many die of pneumonia, and many are injured by the machines.

It is indeed surprising that such a state of things should be tolerated in a civilized country. In the cotton-mills of Mexico the writer found some years ago the same evils existing, and was not surprised that in a country which is only just emerging from barbarism into civilization, such inhuman practices should be tolerated; but in a land of enlightenment like the United States, with all the centuries of civilized influences behind us, it is a marvel indeed that public sentiment does not assert itself in such a manner as to compel the monsters who are guilty of such crime to cease their traffic in human flesh. It would seem to be great inconsistency for us to be sending missionaries to the heathen and appointing commissionaries to investigate the condition of things on the Congo when atrocities of this sort are being perpetuated in our own land under our very eyes. As an eminent statesman not very long ago said, "The great problem at the present time is not how to civilize the heathen, but how to get heathenism out of civilization."
No man can fill another's place, or do another's work in the plan of God. God wants no man to be just like another man. No one of the Bible heroes could do as well, in the sphere assigned to one of us, as the one who is now in that sphere. We are called to have the best traits of those men, and to be ourselves in the exhibit of those traits.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—Samuel Osgood.

MERCAN SABBATH TRACT SOCIETY,
FRANK CARLYLE PRENTICE, M. D.
Stephay Banrock, President, 48 Livingston Ave.,
Oswego, N. Y.
Rev. A. H. Lewis, Corresponding Secretary, Plainfield, N. J.
A. L. Tittsworth, Recording Secretary, Plainfield, N. J.
F. H. Doolittle, Treasurer, 467 Main Street, Plainfield, N. J.

The Seventh-Day Baptist
MURRAY H. MAXSON, President, Plainfield, N. J.
D. E. TITTSWORTH, Vice-President, Plainfield, N. J.
W. C. HUGHES, Secretary, Plainfield, N. J.
Joel E. HOBART, Treasurer, Plainfield, N. J.

William M. Stillman, Esquire, Council-111 at-Law,
Supreme Court Commissioner, etc.

The seventh Advent
Absolutely Pure
Made from pure grape cream of tartar; makes the best biscuits, cakes, and all hot-breads; assures wholesome food and protects the family from the danger of alum and other injurious substitutes.

Plainfield, N. J.
WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE,
President—Mrs. E. M. Davis, Westerly, R. I.
Vice-President—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.

Amerian Sabbath TRACT SOCIETY,
Frank Carlyle Prentice, M. D.
155 W. 47th Street.
Hours: 8 to 10 A. M. and 2 to 4 P. M.

M O R R I S B ACKER, Special Agent.
Mutual Benefit Life Ins. Co.,
137 Broadway, New York, Tel. 6148 Cost.

Alfred, N. Y.

S E V E N T H- D A Y BAPTIST EDUCATION SOCIETY,
E. M. TITTSWORTH, President, Alfred, N. Y.
Rev. H. B. Lockwood, Corresponding Secretary, Alfred, N. Y.
Mrs. 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.

Alfred THEOLOGICAL SEMINARY.
Rev. Arthur E. Mead, Dean.
The regular meetings are held Sept. 10, 1906.

Mrs. E. M. Davis, President, Westerly, R. I.
Rev. W. D. Wilson, Recording Secretary, 566 Ellis Ave., Chicago, Ill.
Frank L. Greene, Corresponding Secretary, 490 Vanderbilt Avenue, Brooklyn, N. Y.
W. C. Whifield, Treasurer, Alfred, N. Y.

Executive Committee with the E. W. Burdick, Ashaway, R. I.; David E. Tinasthan, Plainfield, N. J.; Ede F. Randolph, Great Kills, Staten Island; Rev. W. D. Burdick, Farming, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmonston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD,
President—A. D. Davis, Jr., West Edmonston, N. Y.
Vice-President—Rev. C. T. Broom, Verona, N. Y.
Treasurer—Eva R. Coon, Leonardville, N. Y.

Associate Superintendents,
A. L. Hubbard, Ashaway, R. I.
J. B. Pottor, Farming, Ill.

SECRETARY, Eastern Association—Mrs. A. H. Hubbard, Plainfield, N. J.
SECRETARY, South-Western Association—Mrs. A. H. Witter, Salem, Va.
SECRETARY, Western Association—Miss Ethel A. Haven, Leonardville, N. Y.
SECRETARY, Western Association—Mrs. Alice McGibney, R. F. D. No. 1, Friendships, N. Y.
SECRETARY, Western Association—Mrs. G. H. F. Randolph, Eau Claire, Ark.
SECRETARY, Northern Association—Mrs. Lenore Millar, Plainfield, N. J.
SECRETARY, Pacific Coast Association—Mrs. Frank Tinasthan, Rio de Oro, N. Y.

New York City.

SABBATH SCHOOL BOARD,
President—Ede F. Randolph, Great Kills, N. Y.
Vice-President—Eastern Association, Abert Whitford, Watertown, R. I.; Central Association, T. A. H. Uter, Troy, N. Y.; Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
President, Westerly, R. I.; Rev. C. R. Prentice, Corresponding Secretary, Ashaway, R. I.

MISSOURY'S EXECUTIVE BOARD,
President—Rev. E. B. Saunders, Ashaway, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board are held the first Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTRIAL EMPLOYMENT,
Rev. A. A. Hatcher, President, Westerly, R. I.
Frank B. Hill, Recording Secretary, Ashaway, R. I.

The Association is limited to ministers among whom are to be found the most able, and who have given evidence of ability in finding and obtaining pastors, and unemployed ministers.

In the Board, no information, help, or advice upon any church or person shall be given as the result of the Board's deliberations. The work of the Board is to inform the pastors of the churches and the ministers employed of the resources of the Association, and to give whatever aid and counsel they can.

All correspondence shall be handled by the Corresponding Secretary or the General Superintendent, as the case may be.