Whate'er be mine, may it be mine to share
With other folk the pleasure it brings—
Gold, happiness, or jewels passing rare,
Be what it may that Fortune's bounty flings.

If it be simple tastes, O, may I find
Companions who will take them as do I.
If it be treasure of the soul or mind,
May there be those to share it standing nigh.

If it be kindness of heart, good will,
A hopefulness of spirit, may there,
A goodly crowd about to take their fill
Of these possessions that have come to me.

Save only sorrow—if that cup must come,
Let me go forth into some spot unknown,
Where all about unnoting shall be dumb,
The while I drain the bitter lees alone.

—John Kendrick Bangs.
American Sabbath Tract Society

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THE SABBATH VISITOR
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

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Published monthly by the Seventh-day Baptist General Conference.

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THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE

Next session is to be held at Boulder, Colo., August 30 and September 1.

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Pledge cards and envelopes will be furnished free, carrying grace, an application to Rev. Albert S. Masson, Milton Junction, Wab.
Then there are our Missionary and Tract Society interests—yes, the interests of all our Boards. They have languished, simply because people did not talk them up. A little more interest in them, with the rank and file of people talking things over in the right spirit would have prevented their getting into debt. These debts were paid when people began in good earnest to talk the matter up. Our churches and prayer meetings will flourish when all the people talk them up. It is too bad that everybody talks them down.

Indeed, may it not be that even the scarcity of consecrated ministers is due to the fact that some were hush hush about the church and homes we have failed to talk and pray over the matter? What we need more than anything else now are people filled with the right spirit and ready at every point to talk up the blessed work God has given us to do.

**Tested by Its Fruits.**

The fruit test is always a good one. It will settle beyond any possible and any real value of a tree, or a life, or a religion. The question in each case is, What does it do, or, what is its natural outcome? Sometimes we meet truths hard to believe, for example our old visitor. In such cases we may examine the fruit until we are convinced of the reality and genuineness of the thing that produced them.

Jesus said, "By their fruits ye shall know them," and there were obscure villages belonging to a despised section of Palestine. He was a modest, dutiful child; but there were others who, so far as human eye could see, were just as promising. From a human standpoint they were hush hush, in some cases more promising and more prominent than Jesus up to his thirtieth year. He had no special education and no training such as the world counts necessary to make great men. He was poor, but was so poor he "had not where to lay his head." His family was of humble origin and had no great name that could give their son a standing and influence among men. Everything was lacking which at that time, even more than now, was deemed requisite in making a man a leader of marked influence and power over his fellows. When he started out at the age of thirty, His little band did not rally around him. His mother was the only one who seemed to understand him, and she, doubtless, did not dream of his possibilities as a leader. His own townspeople were as strangers to him, and seemed to take no pride in owning him as a citizen of their village.

He spent only three years in public work, mostly in going about on foot and talking with the country people. He gathered about himself as helpers and pupils a dozen common men and a few women, who were, however, true to him to the last. The rulers and great ones of the nation, ignored or despised him, and he was apprehended and executed as a criminal.

And yet this despised Nazarine has come to the great Head of the Church. He so inspired them that they were ready to sacrifice their lives for the religion he established. He has become the one central figure in all the world's history, from his baptism to this day, and starting a new era in the history of the world. All civilized nations are glad to be called by his name; and wherever his gospel has been preached throughout the world, the inevitable result has been the precious fruits of righteousness and the blessings of civilization. He has placed in the hearts of men the inspiration of a more heavenly music than the world had ever known; he has sweetened the literature until the world's poetry seems like messages from the better land. Out from the fountain of his life has come all the streams that have blessed the earth and filled the souls of men with hope. Under his influence the world glories in the fatherhood of God and the brotherhood of man.

The man of Nazareth has risen above all kings and potentates in his power—over the multitudes of earth; and his influence surpasses that of all other men combined in sweetening and sustaining the soul with the beauty of the life to come. His simple words speak to philosophers in a thousand languages and to millions of nations, and his example speaks more loudly than words to men of every land and clime. He is called to-day the Son of God, and the Redeemer a different being from the one who created the heavens and the earth, the two names are combined—"Jehovah God," or the personal God of the covenant. And throughout the entire course of the fall, these two names are used together until thoroughly identified and established. Like a golden thread, the signs of the coming Redeemer run through the Old Testament. You see him in the cherubim of the Shekinah, and in the Rock that was Christ. He appeared in type on every altar from Abel to the real Lamb of God on Calvary's cross.

Christ found his only credentials in the Old Testament and was himself the divine interpreter of its teachings. All our hope is built upon the foundations of the apostles and the prophets, Jesus Christ himself being the chief corner-stone.

At every turn we find him certifying to Moses and the prophets, and to the apostles as men authorized to speak for God. When we are asked, "Why do you believe in Moses?" the answer is always, "On the authority of Christ." He himself, in that matchless prayer, spoke of his existence and the world he was; and the apostle who knew him well, said the was in the beginning, and by him was made all things that were made. Therefore he made the Sabbath. He it was who rested from his making the world, and he it was who blessed it and sanctified it, He it was again who placed it in the Decalogue, and said, "Remember the sabbath day, to keep it holy." And it was this same Redeemer who God, and the Redeemer. From the day the serpent bruised was promised in Eden, to the day of his coming in Bethlehem, the Christ as the world's Redeemer was more and more revealed in the Old Testament. In the record of Israel's history in Genesis, as sin was about to enter and the need of God as Redeemer was felt, the name "Jehovah God" appears. Hitherto he had been known as Jehovah, but now it must be Jehovah God, because sin is coming in and along with it the promise of salvation. Jehovah is the covenant name indicating his personal relation to his people; and at the outset in the book of Genesis we have a promised Redeemer. But lest any one should suppose from the change of name there is a change of person, lest any one should think that he who is the heavenly Priest and Sufferer and Redeemer a different being from the one who created the heavens and the earth, the two names are combined—"Jehovah God,"
bath. Thus mankind was the basis, and for the good of man it was made, and not for the Jews only. The Sabbath is no more Jewish than is the Christ.

When thought of thus, the change of the Sabbath would be a tremendous revolution in the plan of God: it would strike at the very foundations of religion. Is it reasonable to suppose that such a revolution was contemplated by the Godman? he would continue to keep the Sabbath of the commandments to the end, and then leave his disciples without giving them so much as a hint of any change? He told them all things necessary for them to know about his kingdom, and committed them to go teach all nations, and yet after he had been dead many years, every one of the evangelists wrote of the Sabbath as being the day before the “first day of the week.” If the Lord of the Sabbath had authorized any change in the day which Jehovah for two thousand years had made his chief test of loyalty, it certainly would have been made public. You are not to go back to Sinai as the only ground for Sabbathkeeping, but take your stand beside the Christ, who was the creative power of God in the beginning and who rested with God in the first Sabbath. And in his example and teachings you will find authority for the only “Lord’s day,” blessed and sanctified, to be found in the Bible. Indeed, Jesus and his disciples were all Seventh-Day Baptists.

Moody’s Work Goes On.

The annual conference of Christian workers at Northfield, Massachusetts, seems to be unusually interesting this year. It was twenty-six years ago that Dwight L. Moody called together an assembly of Christian workers for a vacation conference and organized the Northfield movement near his own home. While he lived he was the soul of the movement, and spent many thousands of dollars in providing for its future usefulness. He has passed from earth, and his works go on. The people meet at his grave, close by, to hold the Sunday services, and they can read upon his tombstone these words: “He doeth the will of God abideth forever.” How true the words are! There as the sun sinks behind the hills of New England, as the twilight shades soften the outlines of semi-}

nary, school and auditorium founded by this good man, and the multitudes from the little city of tents and cottages pour forth to the evening commission.

Delegates and noted speakers and teachers from all over the world assemble there year by year for rest and vacation study. The audiences are larger than ever and the usual high standard of education is maintained. Such men as Dr. W. L. Watkinson and Rev. J. Stuart Holden of London, Rev. John A. Hutton of Glasgow, Scotland, Dr. Arthur George Stebbins of Brooklyn, evangelist C. M. Alexander and Rev. G. Campbell Morgan, need only to be mentioned to give some idea of the feast of good things enjoyed by those who are so fortunate as to be able to attend. For the praise service in the morning session there is a choir consisting of 200 adults and 100 children led by Mr. Stebbins, who has done this work for twenty-six years.

This conference will continue until well into September, when the two Moody schools will also be in session.

What a blessed man to establish! How much better is such a monument as this, than would be a million dollar mausoleum over the remains of one who lived a worldly pleasure and spent fortunes upon himself. It is known to every man in which men can so certainly perpetuate the influences of their lives and make sure that their property will continue to work for them in blessing the world after they are gone, as through the establishment of schools and institutions for education. Moody will live a thousand years in his Northfield school.

Practical Tests.

Napoleon I., riding in advance of his army, came to a river which must be bridged without delay, and said to his engineer: “Tell me the breadth of this river.” “Sire, I cannot,” was the reply, “the instruments are with the army ten miles away.” Measure the breadth of this stream instantly.” “As certain at once the width of this river, or you shall be deposed from your office.”

The engineer quickly faced the stream and, standing erect, pulled the front-piece of his helmet down until the edge of it just touched the opposite bank. Then making his heel a pivot on which to turn, he whirled rapidly until his helmet-front touched the bank on which he stood. Marking this spot he paced the distance and turned to the emperor saying, “This is the breadth of the stream approximately.” The emperor was pleased and the engineer was promoted.

If that engineer had not learned to make a practical application of the rules he had studied, he could not have stood that severe test. The emergency was great and required that there were not only books or instruments at hand. His only hope was to make practical application of the theories he had learned, and that too without anything but his body and his helmetfront. This he could do, and was therefore master of the situation. He understood the principle that the radii of a circle must be equal; and making his heel the centre, and the distance from it to where his cap-front touched the other bank one radius, he could easily find another radius on ground which he could pace. There was nothing practical in his education. He had learned just how to apply the rules he had learned.

Right here is where hundreds fail. Too many learn rules and theories by heart, and overlook the need of practical application to matters of life. Emergencies often come which will test our ability to apply what we have learned. Not standing this test, we fail utterly. Boys, in all your studies learn to look for the facts upon which your theories are based. This habit of study will make you master of any situation, whether it be measuring rivers or handling men.

President Roosevelt on National Hymns.

There is a bit of interesting correspondence in Uncle Remus’ Home Magazine between the President and Joel Chandler Harris. The President’s letter is dated June 15, 1908.

Mr. Harris thought that the “Battle Hymn of the Republic” expressed the strength and dignity and also the verbal beauty which cannot be found combined in any other hymn. He said the President put the question to the country, and before the Southern first, then he asked if the Southerners would be inclined to forget the “patriotic genesis” of this wonderful hymn “as completely as Northerners have forgotten that of the Dixie.” The “Battle Hymn” was written for the Northern Army during the Civil War, and Mr. Harris thought that if the people of the South “would acquiesce in President Roosevelt’s proposition, it would mark to a greater degree than anything else could, the fact that this is indeed a united country.” Then he asked the people to say what they thought about it.

The tune “Dixie” has forgotten that there

“Suwanee River,” and as the President and his friends rode along they discoursed upon the merits of certain national hymns, and agreed that “Dixie” had probably come to be the most popular battle tune in our army. They expressed regret that it had no appropriate words to go with the tune. Then Captain Butts of the South expressed the opinion that just as “Dixie” stands among Negro songs, the “Battle Hymn of the Republic,” by Julia Ward Howe, is the finest battle hymn possessed by any nation. Thus they placed “Dixie” first among tunes and the “Battle Hymn of the Republic” first among battle hymns. In this conversation President Roosevelt wrote asking if the Southern people would be willing to join with the people of the North in making that hymn the national hymn as heartily as the North had accepted the tune “Dixie.” He thinks there is not a sectional line in the hymn, and says he hopes all Americans will grow to realize in it a more emotional tie between the American people should come to know it so intimately that in any audience, anywhere in the land, if this hymn were started the people could join in singing the words. The President’s letter is dated June 15, 1908.
ever was a Mason and Dixon's line. Now let the "Battle Hymn of the Republic" forget it also, and let a great nation of brothers join in making the heavens ring with its stirring music.

We give the hymn below and also a brief sketch of its author:

THE BATTLE HYMN OF THE REPUBLIC.

JULIA WARD HOWE.

Mine eyes have seen the glory of the coming of the Lord: He is trampling out the vintage where the grapes of wrath are stored; He hath drunk intoxicating lightening of his terrible swift sword:

His truth is marching on.

II.

I have seen him in the watch-fires of a hundred circling camps; They have built him an altar in the evening dews and damp; I can read his righteous sentence by the dim and flavor lamps; His day is marching on.

III.

I have read a fiery gospel, writ in burnished rows of steel; "As ye deal with my contempmrs, so with you my heart." Let the Hero, born of woman, crush the serpent with his feet.

Since God is marching on.

IV.

He has sounded forth the trumpet that shall never pass away; He is felling out the hearts of men before his jubilant-sea.

Oh! be swift, my soul, to answer him! be jubilant, my feet! God is marching on.

V.

In the beauty of the lilies Christ was born across the streets of life; With a glory in his bosom that transfigures you and me:

As he died to make men holy, let us die to make men free.

While God is marching on.

CONDEMNED NEWS

The Sick Man of the Bosporus Better.

Turkey is improving. The Sultan has proclaimed a constitution for the government, and all of European Turkey is delighted. We do not know how long these symptoms of convalescence will last, but since the movement was struck upon the Sultan by the strong political party known as "Young Turks," and backed by the Albanian army, there is a much better chance for the movement to succeed than when a similar proclamation was made in 1875. This effort at constitutional government had to be abandoned in 1877 when Russia declared war. The present constitution provides for the supremacy of the Sultan, but gives freedom of the press and in religion and education. It probably succeeded in European Turkey, but only an actual test can settle it in Turkey in Asia.

The Sultan is really an acute and able statesman, and when he saw that the "Young Turks" had actually won over the Albanian army to the measure—an army which the Sultan considered very loyal—thus leaving him without adequate support, he immediately came to the front and himself led the procession and proclaimed a constitution.

There is hope for Turkey yet.

Our Fleet at New Zealand.

On Sunday, August 9, the great American fleet, under command of Admiral Speary, sailed into the waters of New Zealand. Fifty thousand people lined the shores to greet the splendid ships as they sailed in, and in the presence of the perfect order and precision with which the fleet was aligned. The bands played British national airs, and as the Constitution passed the Australasian flag-ship, its band returned the supplement by playing an American anthem.

The voyage across the Pacific was highly successful, and proved to be a splendid discipline in developing the fleet in symmetry and efficiency along all lines. The vessels arrived trim and clean, and showed no ill effects from their long voyage. They claim to have learned something valuable about coal during the voyage. Some of the ships claim to have made a great saving through the careful management of the engineering forces.

The Y. M. C. A. Relay Race.

The Young Men's Christian Association made a splendid record in their race from New York to Chicago. The silver trumpet, with its message from Mayor McClellan of New York to the Mayor of Chicago, was delivered eleven hours and fifty-five minutes after leaving New York.

The whole distance of one thousand miles was run in 111 hours and 22 minutes, an average of about seven minutes and a quarter to the mile, or more than eight and a half miles an hour. About two thousand boys took part, two of whom swam half a mile each in Canuza Lake, New York State, in the night, in order to save a six-mile run around.

There was no miss at any relay. Every boy was on time. Chicago broke the record. This shows a splendid discipline in the organization. In all respects it was a credit to American boys. Old Homer ought to be alive now to write one of his magnificent poems about the greater than Olympic race.

A Girl Who Means to Win.

Word comes from Duluth, Minnesota, that a young lady of eighteen is already in the line before the land office, with tent and provisions and plenty of reading matter, awaiting the opening day of the Fond du Lac Indian reservation, which is to be opened to settlers five weeks hence. She is number six in the line and proposes to hold her place on the reservation five weeks.

Death of Louise Chandler Moulton.

The literary world will be sorry indeed to learn of the death of the well-known author and poet, Louise Chandler Moulton. She died at the age of sixty-eight, in Boston, on August 20, in the seventy-fourth year of her age. She began her literary work when a schoolgirl, and for more than half a century the reading public has been familiar with her writings.

She has written many books of fiction, and volumes of poems, and been a contributor to the leading magazines; but she will be remembered chiefly on account of her stories for children. We have a special line of her work.- During the early Seventies, her matchless "Bedtime Stories," "Fireside Stories," and other juvenile writings gladdened the hearts of thousands both young and old.

Her stories of travel were much read, and many of her poems found a place in the hands of people on both sides of the Atlantic. Her volumes entitled "Swallow Flights" ran through many editions, and was especially pleasing to the people of England.

We give one of her best little poems below:

WE LAY DOWN TO SLEEP.

We lay down to sleep, and leave to God, the rest; Whether we wake and weep, or wake no more be best.
DENOMINATIONAL NEWS

We learn by private correspondence that Rev. J. G. Burdick, of Berlin, N. Y., has resigned the pastorate of that church, the time to take effect October 31. Brother Burdick's heart has always been in the work of missions, and his purpose now in leaving his pastorate is to enter evangelistic work in the home field.

The Berlin church has asked Brother Burdick to withdraw his resignation, but he is anxious to get back into evangelistic work and cannot see his way clear to remain in Berlin.

When this RECORDER reaches our readers, Dr. Lewis, W. L. Burdick and the editor will be on their way to Boulder to attend Convocation and Conference. They expect to leave New York at 9:15 on Monday, the 17th, and will be joined by the friends at Alfred on Tuesday morning.

We all hope Boulder will have a good and profitable meeting. We understand that, three weeks before Conference time, more than ninety names had been sent on. The more the better.

Professor Clark's Family in Smash-Up.

Professor C. B. Clark and family, who were the guests of Buddington Carpenter, and sister, at Asheville, N. Y., were in a smash-up last Monday. They were all going to Chautauqua to spend the day, having started about ten o'clock in a surry. When about four miles out of Asheville they were overtaken by an automobile, and turned into an oat field to be out of danger. The car, of solid fenders, was lifted off the ground. Waite of James-town, put on full speed when the carriage was out of the way, making considerable noise, which frightened the horses, causing them to run. Floyd Carpenter, who was driving, was pulled out over the dashboard, but pluckily held on to the horses. The carriage was soon overturned. The tugs broke and the horses were freed from the carriage. After getting out of the debris and raising a stock of stock it was found that Paul Clark had a broken leg, about half way between the knee and ankle. Mrs. Clark had quite a bump on her head, and Prof. Clark was badly shaken up. He has now gone to Salem, but Mrs. Clark and children will remain in Asheville until Paul is able to use crutches.—Alfred Sun.

We are sorry to hear of this mishap to President Clark and his family, and hope that no permanent ill effects will result.

School Notes.

In these days many young people are thinking of school matters and wondering what school they had better attend.

The Southern Presbyterian says some good things upon the kind of school that is most helpful, and we offer our readers three or four especial notes from that paper.

The sentiments expressed therein are shared by hosts of people in these days; and the superior advantages of small colleges in general, and attendance towns where Christian influences prevail are recognized by many leading educators.

We see the statement that in the book entitled "Who's Who in America" there are 14,443 names. Of these it appears that seventy per cent. had been in attendance at college, and fifty-six per cent. of the names. Inasmuch as not more than one boy in a hundred (taking the average of the country) goes to college, it seems as much as celebrities are attained by any given number of college trained boys by other boys. Think over this before the opening of the fall session.

The best college is that in which the student is brought into the closest contact with the teachers of ability and of Christian character. Mere lectures, however able, do not greatly influence the character of the student. A college president once said to us that he had less influence as president than he formerly had as a professor. My professor had no contact with the discipline of the college and with the students. When they got into trouble, he could give them advice and help, but as president they were afraid to tell him they had been doing wrong. To a professor who is a mere lecturer there is a legitimate triumph in not expecting to find any sympathy in him and would therefore never go near him. Study the character of the students. We know a college in which the students give it clearly to understand that dissipation would not be tolerated by them upon the campus, and the reckless student who frequented houses of unsavory reputation was invited by his fellows to pack his trunk and start for home at once, and the faculty had no occasion to act; the students upheld the standard of morality. We have found such a college let him take advantage of it.

In the Brooklyn Citizen of July 26, we see this statement: "Every now and then press despatches from Europe, and other homes of universities, record the row of students being hauled before the police, some of them in contact with policemen, theatre officials or citizens. These despatches are sad, but they are sad, for we have learned a phase of college life. It is not that dissipation and drunkenness prevail largely in the universities, but that the fact that drunkenness and dissipation are at all in evidence in college life, which causes many parents to regard the universities as places unsafe for their children.

This leads us to repeat the caution to keep young men in such schools as would follow in our footsteps, we must take care to prevent the use of intoxicants on the grounds. There are plenty of them and we ought to avail ourselves of them.

Concerning Ordination.

C. H. Greene.

The Rev. S. R. Wheeler's remarks on this subject in the SABBATH RECORDER of August 3, 1908, were well intended to add my mite, if so be I can be of assistance in showing what can be, by what has been, and not "darken counsel."

1. Our English brethren never separated from the "church" but have always, even unto this day, belonged to some Baptist association, never having organized among themselves. In England the seventeenth-century Baptists quite often invited their Sunday schools to assist in ordaining a Sabbatarian pastor. This was sometimes from stern necessity, there being no
available Seventh-day Baptist council. Such an ordinance had the Rev. William Slater of Mill Yard in 1785. Our English brethren were also hopelessly divided on the question of Calvinism and Arminianism. Fortunately, all these hindrances are absent in America.

2. The "ordination council," as that term is now used, is a plant of American growth. When the English Baptists wish to ordain a brother, the local church sends a request to the pastors of neighboring churches to come to assist at the ceremony, not as representatives of their church, but of their own kind. If they come, there be no desirable brethren near, to ordain the candidate, the church seems as well satisfied to call him to the pastorate unordained. This was done in the cases of the present pastors of both Mill Yard and Natton.

3. The local church was very jealous of her prerogative in ordination. Quite often, though not always, the pastor elect was subject to ordination before he could be fully installed. The Rev. Edmund Townsend was ordained an evangelist by Natton, in 1722, and ordained as pastor of the Pinner's Hall Church five years later. Robert Cornthwaite, though not as representative of the church, was ordained their pastor and took the oversight of the church.

With the advent of the nineteenth century this system of ecclesiastical promotion lapsed and has never been revived. The system worked well enough, however, for we do not hear that any of those fathers in Israel went far astray in conduct, and none of them left the Sabbath. Patrick Henry's classical remark as to the lamp that we have to guide our feet in the new and untried path of church as well as political work. It is true the times have changed and we have changed also; but that we should "change" so much as to swing back from the solid foundation of Baptist strength—the individual church, the brethren in the church, the family, the local church, the nation, the world. The Adventist church would never be able to do anything again, and Margaret, instead of making her journey to strange lands, saw herself shut in to the duties of housekeeper and nurse. For a year or two she bore her disappointment in silence; then she went to her pastor with it. The pastor was an old man, who had known Margaret all her life. He looked at her steadily for a moment. Then he said, slowly, "You are living in a city of ten thousand and one Thousand people. Isn't there need enough about you to fill your life?"

"Oh, yes," the girl answered, quickly, "and I could give up the foreign field. It isn't that. But I haven't time to do anything, not even to take a mission class, and to see how much good work waiting, and be able to do nothing—"

"Margaret," the old minister said, "come here.

"Wonderfully the girl followed him to the next room, where a mirror hung between the windows. Her reflection, pale and unhappy, faced her wearily.

The Mission to the Streets.

When Margaret Andrews was twenty-five, she received what she thought was a call to the foreign mission field. Her parents, although they at first tried to dissuade her, put no obstacle in the way of her hopes, and, full of eagerness, she began her training at a school in another city. One day, says the California Advocate, she received a telegram. Her mother had met with an accident, and could not come. Margaret packed her books and took the first train home, expecting to return in a few weeks. Long before the weeks had passed she knew that her second telegram. Her mother was not only an accident; she would never be able to do anything again, and Margaret, instead of making her journey to strange lands, saw herself shut in to the duties of housekeeper and nurse. For a year or two she bore her disappointment in silence; then she went to her pastor with it. The pastor was an old man, who had known Margaret all her life. He looked at her steadily for a moment. Then he said, slowly, "You are living in a city of two hundred thousand people. Isn't there need enough about you to fill your life?"

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"Wonderfully the girl followed him to the next room, where a mirror hung between the windows. Her reflection, pale and unhappy, faced her wearily.
nine of the eleven years of her life in a farmhouse, where there was no coal dust to defile the flowers around the doorstep, and no smoke to dull the sky. The land yard had sloped to the woods where one heard the gurgle of running water before the spring was reached.

A few pines still stood about the mill, the rear guard of the great army of straight limbed trees which had been slaughtered to make way for the mill and its hideous appurtenances, and Myrtle crept away whenever possible, to listen to the song of the wind in the pines.

There was a chill in the air tonight, the sun had set some time before the mill whistle shrieked its signal of freedom. Myrtle drew her shawl close about her stooping shoulders and hurried home through the twilight.

Somehow the day had seemed more trying than usual, and the child's heart had beat like a caged bird's while she stood at her loom, her fingers working feverishly. Suddenly a light seemed to dawn in her face. Things that were put here by the merciful hand with the light of comprehension dawning in her face.

"Darius, she thought we left the farm because there was a mortgage on it; I told her a story to satisfy her; she didn't never want to come away!"

That night was a very solemn one. Myrtle went alone into the shadows and the doctor hearing over the bed gave no word of encouragement to the awe-stricken parents.

"It's the crisis, and she has mighty little to fight on," was all the grim lips would vouchsafe.

Suddenly a light seemed to glorify the wan little face.

"Oh, the water is so cool, and look! Ma, the pines is wavin' in the wind—"

"God forgive me!" sobbed a man's voice.

"If she only live, we'll go back home—tell her, Ma, quick!"

"Myrtle! Myrtle! Ma's lil' gal! O Myr­


The Turning Point of National Prosperity.

In dealing with our natural resources we have come to a place at last where every consideration of patriotism, every consideration of the future wealth and happiness and prosperity of the people of the United States? It seems to me that in one phase of it, at least, this question rises far above all matters of business, all matters of the prosperity of the individual now, and has become a great question of national preservation. And while we all have a right to a reasonable use of natural resources during our lifetime, while we all may use, and should continue to use, the good things that were put here for our use, in the last analysis this question is larger than a business question. It is a higher question than any other question which is likely to come before us, except the question of national preservation and national efficiency. This is the question that comes in the lives of men and the lives of nations, and upon the decision which we make within the next few years will depend the future of this nation throughout all of its existence. We have come to a great turning point, and we have reached, fortunately, that turning point with a leader in the person of the President to point the way to a wise solution of the problem which comes before us. We have reached that turning point, and we possess the solution of the question. None of us believes that this nation will be allowed to go down-hill. None of us believes that the prosperity that we enjoy now, we shall fail to hand on to our people, but the only wise and reasonable basis upon which we can afford to proceed is that we shall change from the policy of recklessness of the past into a policy of foresight in the future.

Gifford Pinchot in American Industries for June.

"If your life must needs be taken up with humble duties, put into those duties the sweetness of a Christian spirit. Precious ointment does not lose its sweetness by being put into a common bottle."—Christian Work.
**Woman's Work**

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

I will lift up mine eyes unto the hills from whence cometh my help.

Be Faithful.

"My child, be faithful. Is the work small? This I require of thee Do it with all thy heart as unto Me."

"My child, be faithful. Great is thy task? My grace will suffice for thee In well-doing weary not, co-laborer with Me."

"My child, be faithful. Only to sow and reap I ask of thee--This is thy part--increase is given by Me."

---Selected.

**The Royal Road.**

"I believe that every child should be taught obedience; but how can I teach my child to obey?"

This question in varying forms is the one that mothers propound most frequently to those who have undertaken to help them solve the problems of the home. Without question it is the most difficult problem that the mother has to meet in the early life of the child, because it includes almost all the other problems that come up.

What are some of the methods employed by the mothers at the present time to secure obedience? Watch your friends as they endeavor to manage their children, and you will discover for yourself the various methods that are in use.

For instance, there is the mother who believes that a child should always be given a reason for everything. "Shut the door, Johnny," she says to her four-year-old.

"Why?" asks her young hopeful, going on with his play.

"Because the wind blows on mother, and she might take cold."

"Why don't you move your chair, then?"

"Because I can't very well."

"Why can't you?"

"Because my work is all here."

I will not weary you by giving the rest of the colloquy. This is doubtless enough to show you that the child is maneuvering for delay. He looks upon each command of his mother as an opening for a contest of wits. As long as he can think up questions to ask her, he can put off the undesired activity which will take him away from his play. It may be that in the end the mother secures the shutting of the door, but she has not taught the child the lesson of prompt obedience, and obedience that is not prompt is not real obedience. You might call it compliance with a request, if you desire a descriptive phrase.

Then there is the mother who secures a similar obedience by means of bribery. She would not describe it in these terms, but that is practically what it amounts to.

"It's time for you to come in now, Flossie," she calls from the doorway.

"I don't want to come in," is Flossie's answer.

"But mother wants you to. See, mother has a lovely red apple which she will give you when you come in." Flossie keeps on with her play for a few moments, and then, finding that she is tiring of the game and seeing that the apple is big and attractive, she runs home to secure her reward. She is not left alone, and as she grows older she will develop quite an astounding sharpness in the matter of driving bargains. She learns, early in life, that the more difficult she is to persuade, the larger the reward her mother will offer her for compliance.

Neither of these methods is successful. But here comes a woman who says, "I punish my children if they are disobedient." This sounds promising, and you look forward to a visit in her home with pleasure, feeling sure that you will find there a delightful contrast to the laxness evident in the two other homes. But you are surprised to discover that the children are hardly more obedient in this instance than they were in the other two. There are punishments, to be sure, with all the unpleasantness that usually accompanies that form of discipline, and you wonder why it is that such strict a mother nevertheless has disobedient children.

The next day, however, you get a clue, if you are wise enough to recognize it as such. Harry comes into the room and slams the door behind him, whereupon his mother says, "If you slam that door again I will punish you."

Half an hour later, when you are both upstairs, you hear the door downstairs slam, and the mother says, "There's Harry, slamming that door again. If I were only downstairs I would punish him good for that."

She says no more, but you see that she considers it too much trouble to go downstairs and inflict the punishment which she had promised the child if he disobeyed her in this particular way again. At last your eyes are open and you begin to watch more closely. You see that, in reality, this mother is attempting to govern most of the time by threats, with an occasional punishment thrown in; but threats are not effective and occasional punishments very evidently do not teach obedience.

What, then, is the secret? We were taught in our childhood that there was no royal road to learning; no method by which lessons could be learned without effort. Is there a royal road to success in child-training, some method by means of which we may be sure that we have trained our children aight?

Different natures require different forms of treatment, and it would, therefore, be foolishness to attempt to give a specific method of treatment which should apply to every case coming to mothers all over this great land. But I believe there is one element which must enter into every method that is really successful.

How does Nature teach us to obey her laws? By punishment, you say. We know that, if we break a law of Nature, punishment, in some form or other will follow. How do we know this? By experience. We have broken her laws and we have suffered the penalty that followed such infringement. Can we break Nature's law and escape the penalty? Can you put the hand into the fire and not have it burned? Can you jump from a building and not fall to the ground? These questions seem to you absurd, for we all know that, no matter how good an excuse we may have, a broken law is always followed by its penalty. This is Nature's secret of success. The fear of her punishment teaches us not to transgress her laws. She leaves us no hope of escaping punishment. Consequently, we adapt ourselves to her requirements.

The trouble with the mother who attempted to govern by threats with an occasional punishment was that her punishments were irregular. The child had reason to hope--each time that this would be one of the occasions when his mother would overlook his misdoing and forget to punish him. But, the child feels a great deal better because there was always the hope that she would not follow them out. Her punishments were too uncertain to be an effective deterrent.

This, I believe, is one of the great lessons for mothers to learn, that of being as inevitable as Mother Nature herself. This, I believe, is the royal road to successful child-training.

But this calls for careful thought on the part of the mother. Too often the mother threatens the child with a punishment which causes her so much inconvenience that she is tempted to let offenses pass without attention on her part.

"But," says the mother, "when my little one has done something wrong and I go to reprove her, I cannot always think at the moment of the best way to punish her."

Naturally, therefore, it would be well for the mother to refrain from a threat or a promise of punishment upon the first offense. She can point out to her child that the wrong action and tell her not to repeat it. Then, going by herself, let the mother cast about in her mind for the best form of punishment to correct this particular tendency of the child. A little time spent in thought on this will often result in an inspiration in regard to the form of discipline. Then, having decided upon the form of punishment, the mother may tell the child her decision; or she may leave the little one in uncertainty as to the exact form of discipline which has been decided upon. But when the wrong deed is done, let the mother act immediately. It is not necessary to be cross, to be angry, or to be the least bit unkind. A decision following immediately upon the wrong-doing is all that is necessary to impress the child,—if the action follows always, inevitably.

When the mother has learned thus consistently to follow up wrong-doing with punishment, she will find that threats are unnecessary. Threatening, indeed, is al-
ways a sign of weakness. Let your actions speak for you, and they will speak more effectively than words could ever do.

Indeed, it is not always necessary to have the discipline of children in the form of punishment. A little boy of two began to cry in an effort to get his own way. When told by his mother to stop crying, he replied, "I don't want to stop."

"Very well," said the mother. "There is one place in the house where you may cry all you want to, and that is in your bed."

To his bed he went forthwith taken and left until the crying had stopped. Whenever tears came after that, the same thing was done with him, and he quickly learned that crying resulted, not in his procuring the thing which he desired, but in his being placed in his bed. The consequence was that he soon gave up trying to get his own way by means of tears and became an exceptionally happy child, free from that crying and whining which spoils the happiness of so many homes.

Another baby thought it fun to run away from his mother when she was trying to dress him. Instead of scolding him, or shaking him, or making him suffer from some other form of punishment, his mother quietly left the room. When her baby called, she told him she was busy now and he would have to wait until she was ready to come and dress him. Upon her return, she explained to him that if he was not ready to be dressed when she was there with him, he would always have to wait her convenience. The spirit of play, of course, continued to crop out once in a while, but upon every occasion she quietly went about other matters, leaving him alone until he was more than anxious for her return. As this occurred every time he interfered with the operation of being dressed, he, quickly learned to attend to that one thing, leaving his play until some other time.

In neither of these instances was the discipline inflicted in the form of punishment; but it was inevitable in its application, and the child learned to adapt himself to the requirements of the mother just as we learn to adapt ourselves to the laws of Nature.

A child is much happier under such a regime. There is no uncertainty in his mind as to whether today he will get his will and tomorrow it will be denied him. He knows that certain things are allowed and that other things are forbidden; that disobedience brings freedom and pleasure, and disobedience results in restraint and loss of happiness. The serious troubles that many parents and children go through are also done away for, by the use of this method of inevitability in the early years the children grow up with a habit of obedience. But few rules are necessary, and, these being unfinchingly administered, they quickly become familiar to the child. Thus he learns that there is freedom within the bounds of the law; he grows into manhood understanding the difference between liberty and lawlessness.—Mrs. Rose Woodall Chapman, in the Union Signal.

Tract Society — Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, August 9, 1908, at 2:00 o'clock P. M.

Corliss F. Randolph by vote occupied the chair as temporary chairman until the arrival of Vice President David E. Titsworth who then took the chair.


Prayer was offered by Rev. Theo. L. Gardiner, D.D.

Minutes of last meeting were read.

The standing committees reported matters under their care progressing favorably. The Treasurer reported the receipt of a check from J. A. Davidson of Campbellford, Ontario, containing $400.00, and a surplus given for this purpose, which amounts to over $400.00.

Correspondence was received from Prof. Alfred A. Titsworth expressing his appreciation of the honor of membership in the Board, but expressing the wish that his name not be sent to the annual meeting as a nominee this year, owing to his continued inability to attend the meetings of the Board.

By vote the request was granted.

Correspondence from Secretary Lewis contains a letter from J. A. Davidson of Campbellford, Ontario, requesting the Board to print a few posters relating to the "Sabbath Laws of Jehovah," for his use in Ontario in counteracting the influence of posters of "The Lord's Day Alliance," announcing the prohibitions under their "Lord's Day Act."

On motion the request was granted and 100 copies were ordered printed.

Report adopted.

The Recording Secretary reported the deed properly executed perfecting the title to lots in Rogers Sea Breeze, Florida, conveyed to Wm. F. Stewart.

The following report of committee on literature at Conference was received and adopted:

To the Executive Board of the American Sabbath Tract Society:

Your committee to whom was referred the matter of sending literature to Conference for use in connection with Sabbath Reform work, would report that after correspondence with the chairman of the local Conference it was decided to send 1500 copies of the monthly edition of the Sabbath Recorder for August, said edition being devoted to Sabbath Reform matter designed especially for use at Conference. This issue will be dated to July 1, and will be mailed to Bouldon, on August 17.

Respectfully submitted,

H. Lewis
N. O. Moore,
Committee.

The following report of committee on indebtedness of debt was received and adopted:

To the committee appointed to consider ways and means of liquidating the remainder of the Tract Society's debt would respectfully report that we prepared and forwarded a circular letter for pastor and officers of the churches.

The response was very satisfactory, and we are confident that the whole will be paid off at once and a surplus given for this purpose, which amounts to something over $500.00.

Theo. L. Gardiner,
F. J. Hubbard,
W. C. Hubbard,
Committee.

Correspondence was also received from Secretary Lewis containing a letter from Rev. Geo. Seeley and the same will be incorporated in our report in the year book.

Correspondence was received from Rev. Eli F. Loofboro, reporting on his work in southern California and Oregon.

Editor Gardiner, as chairman of the Tract Society, at the coming Conference, requested suggestions as to matters that ought to be considered by the committee at that time and the members gave the Chairman such suggestions as occurred to them.

In view of the contemplated visit of Corliss F. Randolph to Ephrata and the German Seventh-day Baptists, the Board through the chairman requested him to extend to them the heart-felt Christian greetings and best wishes of this Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

ANNUAL MEETING.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come to be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 9, 1908, at 2:30 P. M.

STEPHEN BAROCC,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

ANNUAL MEETING OF THE SABBATH SCHOOL BOARD OF THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

The Sabbath School Board of the Seventh-day Baptist General Conference (incorporated) will hold its annual meeting Wednesday, September 9, 1908, at 3:30 o'clock in the afternoon, at the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, to receive the annual report of the Trustees, to elect officers, and to transact such other business as may properly come before the meeting.

CORLISS F. RANDOLPH,
Recording Secretary.
The Alfred Seminary Quartet.

Since the contributing editor of this department is one of the young men who are traveling this summer in the interest of the Alfred Theological Seminary, it may not be out of place for me to tell something of the trip.

Let me begin with that white, as a group of young men, we expect to have a good time on this trip through the great Northwest, this is not our primary object. We are doing what we have been urged to do by the authorities of Alfred University in the interest of the Seminary. The spirit and purpose of our mission is distinctly Christian. We are out to create, if possible, a deeper interest in the Christian ministry; to emphasize the advantages of the Christian ministry, and to point out the advantages of our own Seminary as a place of training for such a work.

The young men constituting this quartet are all busy men. Three are pastors of churches: Rev. W. D. Wilcox, at Hornell, Rev. Edgar D. Van Horn, at Alfred Station, and Rev. Jesse Hutchins, at Hartsville, The fourth man, our musical director, is Professor Neil Annas, who is at the head of the school of music in Alfred University. To leave our own fields of labor and to furnish supplies to a cause which has meant so much to our hearts is distinctly denominational, to emphasize the advantages of the Seminary in training for the Gospel ministry. The writer speaks from the point of view of a graduate and student of the higher course in training for the Gospel ministry. The writer speaks from the point of view of a graduate and student of the Seminary, in which he emphasizes the power of the spoken Word, as impressed by the personality of the minister; the value of college training in the development of strong personal character before taking up the higher course in training for the Gospel ministry. The writer speaks from the point of view of a graduate and student of the Seminary.

The itinerary includes Jackson Center, Ohio, Walworth, Albion, Milton Junction, Rock River, Chicago, West Hallock, Farina, Gentry, Nortonville, North Loop, Farnam, Boulder, Garwin, Welton, and Dodge Center. As our trip must be completed by the 12th of September our stay in each place must necessarily be short, two nights as a rule.

The first night we are conducting a religious service somewhat after the following order:

Professor Wilcox reads several selections from the Scriptures showing the different ways in which God has called men to the ministry. This is followed by prayer. Mr. Hutchins gives a short address from the point of view of a present student in the Seminary, in which he emphasizes the power of the spoken Word, as impressed by the personality of the minister: the value of college training in the development of strong personal character before taking up the higher course in training for the Gospel ministry. The writer speaks from the point of view of a graduate and student of the Seminary.

The second night is given to a concert, to which admission is charged or a collection taken for the purpose of defraying expenses as far as possible. It will be interesting to know that at Jackson Center, Albion, and Milton, we found young men who are looking toward the ministry. The church at Jackson Center is thoroughly alive and the spirit of Christian warmth prevails. The quartet is most cordially received and royally entertained. As we proceed on our journey I shall endeavor to give impressions that may be helpful to others or get another member of the quartet to do so.

Jonathan – An Ideal Friend.

In that beautiful book on “Friendship,” by Hugh Black, there is an allusion to the old Greek notion that a man’s heart is like a segment of a circle until it finds its friends, which satisfy its yearning for a mutual love.

Among God’s perfect gifts these friendships rank first. They are indispensable to happiness. The hermit was always a failure. He defied the universal law of fellowship. The root of the disease in his life was selfishness, the destroyer of friendships. Christian sayings and examples and tribulations of the higher avoid its fruit. It is the invariable rule of conduct that stands all tests. It is the “gift of Jehovah.”

Such friendship stands all tests. Trials only reassure it. They reveal how strong is its love. Made like a strong anchor chain, by links of conversation, common experience and sacrifice, it endures all changes and trials and tribulations, even death.

The test of Jonathan’s loyalty was most severe. His father, Saul, chided him with assisting David in escaping. He replied only that David planned no evil against the King, and was true to his father’s best interests as well as David’s. If friendships are true, they will not clash. But falsity and double-dealing will kill both. And yet while Jonathan’s love for Saul never wavered, he knew that the father who had been such a stake had treated him as an intimate comrade was growing cold. And Saul’s jealousy of David may have been in part for his loved son, Jonathan. But though Jonathan saw “The End” was about
to be written at the close of his family's history, and "The Beginning" before that of his friend, he faltered not. And when he sank in death beside his father on that fatal field of Gilboa, perhaps the sweetest thought was, "How much greater to be king of friends than king of men." And on the lonely throne of Israel, the half-soul of David called after him: "I am distressed for thee, my brother Jonathan.

Very pleasant hast thou been to me, Thy love to me was wonderful, passing the love of women."

Prohibition and Business

In the report of the proceedings of the liquor people's recent meeting some one is quoted as saying that under prohibition, in Atlanta, Georgia, "real estate had decreased in value. But be that as it may, here is something that is worth thinking about: The grocers and other dealers assert that their trade has been much better since the saloons closed—and this is perfectly reasonable. The principal of one of the public schools in a large section of the city, where wage earners and people in moderate circumstances live, says: "I have noticed a great many pairs of new shoes since prohibition went into effect, and the children are wearing better clothes"—and this is perfectly reasonable.

The street-car people of Atlanta say that accidents during the month of January, 1908, are 20 per cent less than for the same month last year. Judge Bryoles of the police court says that "the total number of cases entered on the police docket during January, 1907, was 1,568, an average of fifty-eight each day." During January, 1908, the number was 637, an average of twenty-four each day. He also states: "The total number of cases for drunkenness during January, 1907, was 552, an average of 20½ a day." During January, 1908, the number was sixty-five, an average of 2½ a day.

One of the most distinguished police officers of Atlanta city, whose beat is in the heart of the business district, says in discussing the condition of things under prohibition, in contrast with the days of the saloon: "I have not seen a drunken person on the streets in four weeks, whereas before the days of prohibition I saw an average of four or five a day"—and this is worth something in a city of over 100,000 people.—W. P. Price, in Times-Democrat.

A Satisfied Farmer.

President Roosevelt's plea for sanitary and social improvements among farmers finds a critic in a prominent farmer near Trenton, New Jersey. Mr. David McGable writes to the Public Ledger, as follows:

Concerning the sanitary conditions of farming life in the South, Mr. Roosevelt may be right in his effort to bring about an improvement, but I am inclined to disagree with his view that the farm, as far as the North is concerned, should be made more attractive for mothers, wives and daughters. They have attractions enough, because nature provides amusement and interest in the farm life of a far different standard than the unnatural attractions of city life. The mothers, wives and daughters living on farms find more satisfaction in their lives than do those residing in the city, and are better off morally, physically and mentally.

Mr. McGable approves the investigation recommended by the President, but not to the sanitary conditions in farm life, but adds: "I do not believe city attractions should be brought into the life of the farmer."

Really the President's suggestion that the farmer's life can be made more attractive is well meant and timely. He thinks it should be made more remunerative, and that at the same time more pleasant. He also deplores the tendency of farmers' boys to drift into the cities.

In an editorial, the Public Ledger says:

The President thinks that it is highly important that the farmer should get not merely the largest returns in crops from the land, but that they should live the right kind of lives, enjoy the right kind of businesses, have the comforts and social advantages which a sane and good people need and want. He then wishes to know why the people rush to the city, and why the farmer's children leave the farm. This is a large and difficult problem, but it may be set down as an axiom that "the children leave the farm the farm does not pay enough in personal satisfaction or in wages or in either.

Edith's Lessons.

"Truth embodied in a tale May enter in at lowly doors."

"Come, Edith, breakfast is waiting."

"The dining-room door was shoved open, and a little girl appeared."

"I meant to go over the lessons, and do those residing in the city, and are better off morally, physically and mentally.

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Run out, Edith," said her teacher, Miss Winstanley. "You know we never allow pupils to study recess.

Edith wandered aimlessly about the schoolyard, with small appetite for her luncheon. The arithmetic recitation, which followed recess, added another failure to the morning's disasters.

At the end of recess, Miss Winstanley drew Edith gently aside. "You have seemed rather in a tangle this morning, dear. Shall we sit down together and see if we cannot get it straightened out?"

Edith smiled. Then a wave of self-pity surged over her, and she dropped her head on the desk and cried miserably.

When she finally looked up the other girls had all gone, and Miss Winstanley was seated beside her.

"I wish it had been straightened out!" said Edith between sobs. "But everything has gone wrong this morning; and the harder I've tried the worse things have acted.

Miss Winstanley regarded her gravely, yet there was a little twitching at the corners of her mouth. "Edith," she said, quietly, "isn't it possible that you haven't gone to work in the right way? It is a good deal of an undertaking for you to attempt to straighten out the universe."

Edith stared at her. "Why, Miss Winstanley! I never tried to do that!" she cried.

"No, but you said that everything had gone wrong, you know?"

Edith gave a little wriggle of uncomprehending annoyance.

"My dear little girl!—Miss Winstanley spoke gently, but with quiet authority—listen to me. Whom do you accuse when you say that everything goes wrong? This is a beautiful morning, your school-fellows are happy, they have their lessons. If you have come to grief, it is surely not because God has made you and all else as the proof of his love and good will. Would it not be better, in place of complaining of his government, to see how far you have given him what it is certainly his due—your loving obedience?"

Edith considered. "It began with the shoe-string," she announced. "It broke."

Miss Winstanley smiled. "According to Eve, it began with the serpent."

"I don't know what you mean, Miss Winstanley," Edith replied, wonderingly.

"Eve blamed the serpent, Adam blamed Eve, and you blame the shoe-string, my dear! Don't you think it is a marvelous thing that a little shoe-string can be powerful enough to upset an entire morning for a little girl whom God loves and cares for? Would the shoe-string ever have troubled you if you hadn't let that little accident make you so flurried that you made failure after failure and forgot the lessons that you had already learned as well?"

"You mean it was my own fault?" queried Edith.

"Your own fault, dear!"

The color rose in Edith's cheeks. "I guess I've been dreadfully silly, Miss Winstanley! I've been thinking that everything was trying to plague me—and I've just been playing my own part!

Miss Winstanley smiled her approval. "If you have learned that lesson, Edith, I do not think you are likely to come to grief again in geography or in arithmetic. You may go."

"Why, Edith!" exclaimed her mother, as Edith came singing into the dining-room. "This is quite a change from breakfast. Things must have gone well with you, I think."

"Mumsie, dear!" replied Edith, kissing her. "I've been learning something new at school today."

"Indeed, dear! And what is it?"

"Well, mumsie, I've learned—Edith's voice told more than her words—that it isn't things—it's myself!—Arthur Chur-
berlain, in Zion's Herald."

Mrs. A. M. Clark.

Phoebe Maria Gorton Clarke, the eldest child of Thomas R. and Prudence (Treat) Gorton, was born in the fall of the year 1838, and was one half from the village of North Brookfield, N. Y., December 11, 1830, and died at her home in Clayville, N. Y.

She was the eighth generation of her family in this country. Her progenitor, Samuel Gorton, was born in 1639, in the town of Gorton (now included within the city of Manchester), England. He, with his family, embarked for the new world and landed in Boston in March, 1636. In 1642 he purchased the owners (the Narragansett sachems), the lands of Shawomet and founded the town of Warwick, in Rhode Island, where he died in December, 1677. He was a man of strong and positive convictions and of great courage. He was a leader of his time and very influential.

Mrs. Clarke received her early education in the district school of her native town. Later she attended a seminary at Clinton, N. Y., and the Balliol School at Utica, N. Y. When not away from home attending school, she spent the advantages of a modest beautiful farm home, presided over by Christian parents, amid influences for good which made lasting impressions upon her and which followed her through life.

Her father was a deacon in the Baptist Church of North Brookfield, a man of strong Christian character and unflinching faith, influential in the town and community and universally beloved.

Her father's farm was located about one mile from her home, a great-grandfather, Samuel Gorton, who, with his family, moved from Rhode Island and settled in Brookfield, Madison County, about 1795 at a place which has ever since been known as Gorton Hill. Her ancestry the scenes of three generations of her family she grew to womanhood and received the preparation for usefulness in the world which has been such a potent factor in her life.

She was united in marriage March 13, 1851, to Albert M. Clarke, son of Hoses B. and Lurania (Babeck) Clarke of Brookfield (Clarkville), N. Y. They settled at once on a farm at Verona, N. Y., where they lived for six years. In 1857 they bought a farm about one mile south of Clayville, N. Y., where they moved and lived until 1885 when they moved to the village of Clayville.

Three children came to bless this union: Lillian A., Mrs. L. J. Perry, of Napa, Cal.; Ida M., Mrs. J. M. Jennison, of Earlville, N. Y.; Fannie P., Mrs. C. C. Chipman of Yonkers, N. Y.; ten grandchildren, six of whom are married, and two great-grandchildren.

During all the period of over fifty-seven years, the family was not called upon to mourn the loss of a member, she being the first to go to the better land, where she will welcome the rest who follow one by one, as she has so beautifully done at her home on earth.

This home was ideal. Her great pleasure was in doing for her husband and children. But few people enjoyed each other's love and confidence as she did she and her husband. Her only regret was that he must be left without her care. Her children have always been a great comfort to her, and particularly so during her last sickness. When sickness came to her father's household, or a brother's family, her aid was frequently sought and she most cheerfully and cheerfully rendered it.

She had a strong constitution, a loving and genial disposition, and she was endowed with a strong personality and more than usual mentality. She kept well informed on all current topics, was an extensive and good reader, was a good conversationalist and very entertaining. In her later life she traveled considerably, ranging six times crossed the continent.

In many respects she was like her mother who was a fine, strong, manly woman, living to be ninety-two years old, retaining all her faculties to the last, and who was one of the best read and best informed women of her day, notwithstanding the fact that her early schooling was all she had a child.

Mrs. Clarke made many and loving friends. It was with pleasure that she referred to the years spent in Verona and recalled friends and friendships that remained dear to the end.

Her life in Clayville has been a beneficent influence to all who came in contact with her. In whatever way she was sought, she was always found a friend, always seeing some good in every one. The rich or poor, strong or weak, always received the same cordial and loving attention. Her life was rich in every good work. She was a woman of whom it can be truthfully said: "Blessed are the dead which die in the Lord . . . . and their works do follow them."

January 28, 1895, she was baptized and united with the First-day Baptist Church of North Brookfield, N. Y. In May, 1854, she married her husband, the First-day Baptist Church of Verona, N. Y., of which she remained a member in good standing until her death.
During all her life in Claville, though far removed from any church of her faith, she remained true to her religious belief; not in a narrow sense, however, for she affiliated and worked in and with the Congregational Church in Claville, when such work did not interfere with her religious convictions. She was a leading spirit in the women's society of the church and congregation. She was superintendent of the Sunday school for several years and at one time a trustee of the church.

She had strong Christian courage and hope, was not afraid of death, which she faced with unflinching courage and great fortitude, always speaking of going in the assurance so divine; and there forevermore with me, That death no triumph knew. Beyond the frail and crumbling clay, That death no triumph knew.

She left no relatives and friends. "Her departure, but that which is an inexpressible loss to those who loved her, is said rapidly. At the early age of fifteen years, she left for special occasions and to these requests she freely responded. In all her writings there is to be seen one master desire, namely, to help others, through surrender to Christ, to holy activity and joyful living.

Mrs. Mary Bassett Clarke, wife of Deacon William L. Clarke, died at their home, near Westerly, Rhode Island, August 2, 1908. She was the daughter of John Chandler and Martha St. John Bassett and was born in Independence, New York, November 18, 1831. Though in her seventy-seventh year, yet her beautiful spirit had stayed the appearance of the approach of old age on the part of the physical through which it shone.

Her childhood and youth were spent in her Independence home. Here was laid the foundation for the preeminently useful and exemplary life she lived. By nature richly endowed, she added to her rare natural gifts of both mind and heart the culture which comes from constantly striving upward during the passing years.

In 1859 she and William L. Clarke, of Hopkinton, R. I., were united in holy wedlock, and for forty-nine happy and all too brief years have they walked life's pathway together, each inspiration to the other and strengthened and sustained by the other in many years of service for humanity. At the time of their marriage Mrs. Clarke came with her husband to his home in Ashaway, R. I. In sixty-six years she has been an inseparable part of the life of the church and society. One no one was loved more and no one could be more missed than she will be.

When a child she gave her life to Christ and joined the Seventh-day Baptist Church of Independence, N. Y., but soon after coming to Ashaway she became a member of the First Seventh-day Baptist Church of Hopkinton, R. I., of which she was a most loyal and faithful member till called to join the church triumphant.

To the public Mrs. Clarke is best known as a writer, as the readers of the Sabbath Recorder know. At the early age of fifteen she commenced to contribute both prose and verse to the Rural New Yorker under the name "Iida Fairfield." In later years she used her own name. A collection of her poems was published in 1895, entitled "Autumn Leaves," but this book does not contain one third of her poems. She was constantly asked to write poems for special occasions and to these requests...
HOME NEWS

Brookfield.—Twice since our return from the Associations it has been our happy privilege to visit the baptismal waters where seven of our young ladies have taken higher ground in the Christian life and put on Christ. This step is particularly gratifying as their decisions have been made calmly and seriously as the result of the regular activities of the church. The influence of the step taken by these young people is being felt by others and we are working and praying for others who should be putting themselves on record for God’s service.

Our Christian Endeavor Society has recently had an increase in its active membership. Nine joined the active list last Sabbath, largely from the ranks of those recently baptized.

The Sabbath school united with the Bible schools of the village in a union picnic which was held on Thursday, July 30, on the Brookfield Fair grounds. The day was pleasantly spent in visiting and social diversions, the usual picnic dinner, a Baraca ball game in the morning, and field sports in the afternoon. There was a large attendance and every one seemed to have a good time.

W. L. G.

DE RUYTER, NEW YORK.—The farmers of this section have gathered a nice crop of hay this season.—We are finishing the new school building and preparing for the next opening term.

At the close of the last term, Professor Fuller invited the students and teachers of the adjoining districts to unite in class for advance study in a summer school. Many have desired that those who wish to pursue a course of advanced study might find De Ruyter a pleasant place in which to spend their vacation.

The cement walks are being extended over the village, making a good show around the school building.—The bell of De Ruyter Institute, which has called the nimble feet from play for seventy years, has been taken down and finds a home in the new building, to do duty for the coming generation.

Large numbers of children from New York have been distributed in the villages and homes about De Ruyter. Some of these children had places selected for them before they left the city. They are well dressed and presentable and are doing good order. A large number of families went to the depot to welcome the children as they left the train. Many, no doubt, would have been pleased to take one or more children if there had been children enough to meet their requests.

On the second of this month, a good audience met at the Town Hall and spent a pleasant time in songs and declamations as an ovation to the children.—We noticed with pleasure the visitors at our church last Sabbath, August 8: Professor Whitford and his family, Sister Clark and daughter from Brookfield, and Brother Chipman from Yonkers, New York.—The meeting of Conference is the next in order. At the church meetings on the evening of the 8th, it was voted that we send a letter to Conference and if any members of this church attend they are to act as delegates from this church.—Our Sabbath morning meetings are increasing in numbers, and we trust are increasing in spiritual enjoyment.

L. M. C.

The money received from the sale of public lands in the arid and semi-arid states of the Union is laid aside to be used for the construction of irrigation reservoirs and canals. The money thus spent becomes a permanent asset to the state in which it is expended.

THE SABBATH RECORDER.

MARRIAGES


HALLENECK-LANGWORTHY.—In the First Seventh-day Baptist Church, Alfred, New York, August 5, 1908, by Rev. L. C. Randolph, D. D., assisted by R. B. Foster, of Cornwall-on-Hudson, Clarence H. Hallenbeck, of Cornwall-on-Hudson, and Miss Bertha E. Langworthy, of Alfred.

DEATHS

LANGWORTHY.—Entered into rest from the home of her sister, Mrs. Hiram Johnson, near Chester, R. I., July 23, 1908, Miss Sarah Ann Langworthy, in the ninety-ninth year of her age.

The subject of this sketch was the oldest of a family of nine children born to Sanford and Margaret (Morrell) Langworthy. She was born in New York City, February 25, 1819. During her childhood she came to Hopkinton, R. I., the home of the rest of her parents. Her early life was spent in the fishing town of her Saviour, from whom she never departed. She was a member of the Second Seventh-day Baptist Church of Hopkinton, R. I., and was the last constituent member of said church to depart this life. During early womanhood she was a successful teacher in the schools of Hopkinton and Westerly and was a good Sabbath school teacher. She was helpful and kind in the sick room, and ever loyal to her parents, brothers and sisters, a faithful friend, and a liberal supporter of the church. In her declining years she was tenderly cared for by her youngest sister and husband, Mr. and Mrs. Hiram Johnson, of Hopkinton. Her funeral was held on Sunday afternoon, July 26, her pastor officiating.

L. F. R.

BAUMLER—Ethel (Crandall) Baumler was born in Brookfield, N. Y., March 18, 1880, and died in Brookfield at the home of her father, July 31, 1908.

Miss Baumler was a daughter of J. Arthur and Hettie Crandall. On September 20, 1902, she was married to Samuel C. Baumler and after that time made her home in Earville and Brooklyn, N. Y., in his family. In 1907 fatal sickness brought her to the old home some five months ago. In 1880 she went to Hopkinton, R. I., to live with her father and mother and one brother, James A. One sister, Grace, died in 1903.

W. L. G.

GREENMAN—Hon. E. W., son of Schuyler and Phoebe Whitford Greenman, was born in Brooklyn, New York, January 26, 1840, and died at the hospital in Albany, August 4, 1908.

J. G. B.

CLARK.—Phoebe M. Clarke, wife of Albert M. Clarke, died at her home in Clayville, N. Y., August 8, 1908, in the seventy-eighth year of her age. The funeral was held at her late residence, Monday, August 10, at 2 o’clock, conducted by Rev. G. F. Humphrey, of the Congregational Church, Internment in the Sauquoit Valley Cemetery.

General Howard’s Last Interview With Grant.

My last interview with the general was during his illness which terminated in his death. On Wednesday, March 25, 1885, I received a note from Colonel F. D. Grant, saying that his father, then in New York City, would be glad to see me at any time when he could see any one. "About the middle of the day is generally his best time—between 12 and 1 o'clock.

The next day, Thursday, at half-past one, my brother and I, appeared at the general’s house on Sixty-sixth Street. A servant showed us into a little reception room to the right of the main hall. In a moment Colonel Grant appeared and welcomed us. My brother thought it not best for him to see the general, and Colonel Grant led the way for me. At the foot of the stairs he said: ‘Father wished me to apprise you of his inability to talk; so, owing to his trouble, you must do the talking.”

The colonel left me at the door of his father’s room. It was in front on the south side. The general was alone, though through the open door I could see members of the family and friends on the same floor within call. He was reclining in his favorite chair, his feet resting upon the extension and his head against the high part.

“How do you do, general?” he said, as he turned his face toward me and extended his right hand. I took his hand, and, heeding Colonel Grant’s warning, began to talk. I tried to express my thanks for the interview and my deep sympathy for him in his affliction.

His face, white, but not emaciated, was natural except for the large swollen appearance on the left side. He turned to—
ward the south window, and asked me to pass around and take a seat on that side. This was evidently easier for him, and a chair had been placed there near his feet. His muffled voice could hardly be recognized. Yet, notwithstanding the difficulty and my effort not to let him do so, he kept talking to me, but with an indistinct utterance.

I spoke of the late action of Congress restoring him to the army, and of the acts of the different legislatures and of the thousands of his old soldiers gathered into the Grand Army organizations.

"You will not be forgotten by them at this time, General Grant, and never will be!"

He expressed his gladness at this, but desired me to return to the subject of prayer and its fruits, of which we had spoken.

"During our conversation General Grant was cheerful and patient, but now and then he changed the place of his head quickly as if in pain, and this motion warned me. I rose and said that I must not stay too long, for I would not weary him or add to his suffering. At parting I said:

"O general, how much I wish I could do something to help you. But you can always command me, if it should occur to you that I could do anything." Then, asked doubtless with some show of emotion, as I held his hand: "Is there anything, general?"

He answered slowly and very kindly:

"Nothing more, General Howard; nothing besides what you have been doing."

"Good-by, General Grant. May God bless you!"

"Thank you; good-by." It was our last interview.

The general had the same complete self-possession as always, was cheerful, without a hint of impatience or complaint under his suffering. But it was the submission of a great heart, in its own unstudied way, to the Heavenly Father, the Eternal Friend.

He had confidence in himself, it is true, but it was because he knew of a power beyond itself, because he was helped and strengthened by that power beyond self. You may call it spirit, Providence or God. The name is not material. It is all the same.—O. O. Howard, in the Century.

Railroad Rates to Conference.

The regular Summer Tourist Tickets are the most economical and the most liberal in their provisions and we recommend them to all deleges who propose to attend the General Conference at Boulder, Colo. The Convocation will meet at Boulder on August 21st; the Conference, August 26th to 31st inclusive.

Summer Tourist tickets will be on sale to Denver and return from June 1st on. The going journey must be made within thirty days after starting, and the return trip must be completed by Oct. 31, 1908.

The tickets will permit stop-overs going at, and west of, the Missouri River at any point within thirty days of ticket, which is thirty days, and returning at, and west of, the Missouri River at any point within limit of ticket, which will be Oct. 31st.

All passengers who ticket from the East to Chicago, may stop in Chicago going and coming within the limit of the ticket. Ticket must be deposited with joint ticket agent in Chicago immediately on arrival of train and a fee of 25c paid. All other stop-overs granted by railroads apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is $63.50. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is $3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y., to Denver and return is $52.90. Chicago, Ill., to Denver and return is $30.00. Milton, Wis., to Denver and return $29.25. St. Louis, Mo., $25.00. Omaha, Kansas City and St. Joseph, $17.50. Proportional rates west of these points.

(Continued on page 224.)
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7. Came to the people by night. We may imagine that Saul and his army, a little too confident of their superior numbers were rather careless in keeping watch over their camp at night. With his spear stuck in the ground at his head, the spear thus thrust into the ground by the place of the king served as the symbol of royalty. King James' Version renders the last word of this line, "at his bolster," meaning pillow; but this is a man, not so deficient in intelligence.

8. God hath delivered up thine enemy into thine hand this day. We are to regard Abishai as perfectly sincere in this view of the case. He is sure that he can kill Saul at a single blow, and thus rid David of unjust persecution, and give him good opportunity to secure the kingdom for himself.

9. Destroy him not. David might avenge himself upon any other of his enemies, but he feels that to lift his hand against Saul would be an act of impiety, since he was the Anointed of Jehovah.

10. Jehovah shall smite him, etc. It seems easily possible that David could have undertaken a successful rebellion against the house of Saul even if he did not do so, without violating his oath; but he is fully determined to act only on the defensive toward the king, and to trust to the divine providence to take him out of the way in due time.

11. Take the spear * * * and the crown of water. Thus David would have indisputable evidence that he had been in Saul's camp, and that he had been near the king that he might easily have killed him.

12. Then David went over to the other side, etc. David crossed the valley and found a convenient place where he could be seen and heard from Saul's camp while out of reach of missiles and secure from immediate pursuit.

13. Then David came over to the other side, etc. David crossed the valley and found a convenient place where he could be seen and heard from Saul's camp while out of reach of missiles and secure from immediate pursuit.

14. And Jehovah will render to every man his righteousness and his faithfulness. David is not intending here to sound his own praises, but rather to express a proper confidence in God's just management of the affairs of men by his providence.

15. Art not thou a valiant man, etc. David calls attention to the fact that Abner and the people have not guarded their royal master very well, and insinuates that they ought to be punished.

16. Is this thy voice, my son David? Saul is deeply moved at the sound of David's voice, especially as his words imply solicitude for the king's safety, and show that David has himself refrained from striking a blow when he had Saul at his mercy.

17. Wherefore dost thou my lord pursue after his servant? David now having gained the opportunity of a hearing with the king proceeds with great reversion by skilfully worded questions to assert his innocence.

18. If it be Jehovah that hath stirred thee up against me. David is not polite to insinuate that Saul is pursuing him from motives of private spite and hatred, and takes it for granted that the king is moved by some external influences either from God or man. He therefore proposes that an offering made "myself," be thrown to turn away his wrath. If on the other hand Saul's action is inspired by men, David would invoke a curse upon them. The inheritance of Jehovah. That is, the land of Israel. Go, serve other gods. The implication is that even on Israelite if he were excluded from the promised land would naturally serve the gods of the land in which he happened to sojourn. After a while the Israelites grew into a broader view of their God Jehovah, and recognized him as the God of the whole world, etc.

20. Let not my blood fall to the earth. David prays for mercy in view of his helplessness and insignificance. A plea. As something extremely insignificant. Possibly however we should read with the Greek "perhaps," "I am a poor man." He therefore proposes to offer a sacrifice to God and trust to God's grace. If Saul should slay him, David would invoke a curse upon him. The inheritance of Jehovah. That is, the land of Israel, etc.

21. I have sinned. Saul acknowledges that he has been wrong in his treatment of David. He is touched by David's consideration for him. Return my son David. Saul gives David a very cordial invitation to return to the court, and promises him freedom from danger. I have played the fool, etc. He makes the fullest acknowledgement of his mistaken attitude toward David.

22. Behold the spear, O king! David shows his friendship for his enemy by resting the king's spear but he ignores the invitation to return. It is easy to imagine that he thought himself more secure as a fugitive and a wanderer than as a favorite at the court of Saul.

23. And Jehovah will render to every man his righteousness and his faithfulness. David is not intending here to sound his own praises, but rather to express a proper confidence in God's just management of the affairs of men by his providence.

SUGGESTIONS.

Many men in David's situation would have followed the counsel of Abishai. David wanted to be king to be sure; but he had a greater desire to do the will of Jehovah. Since Saul was the one who had been anointed of Jehovah he determined to lift no hand against him, but rather to let him live on his appointed lifetime, even if he himself must wait for years before receiving the kingdom promised him by Samuel.

We need to learn the lesson of self-control. In defeat and in success, we are all susceptible to evil. David did not turn away from allegiance to Jehovah when an outlaw fleeing from pursuit, nor when by his skill and courage he was able to stand weapon in hand beside his unconscious enemy. That is a man in whom there is some good, but has some good in him. When we read of the schemes that Saul had for killing David, and know of his hatred, we think that he will never rest content till David is dead. But even this man was touched by the kindness of David; he repented and made full confession.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Saline Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A.M. preaching service at 11:30 A.M. A cordial welcome is extended to all visitors.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 921, Illinois Central Temple, 120 South Wabash Avenue, 2nd floor. P. M. services at 2:00 P.M. Members are most cordially invited.

The Seventh-day Baptist Church in Madison, Wis., meet regularly Sabbath afternoon at 3 o'clock. A cordial invitation is extended to visitors. The place of meeting is the superintendent, H. W. Road, at 511 Jefferson Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school building of every Sabbath at 2 p.m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hall entrance street. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Nathan Seventh-day Baptist Church, near Tewksbury, Gloucester County, S. J., hold Sabbath services—In the Chapel at Nathan, at 11 A.M. on the second Sabbath in April, July, and October, and other times as the people will act.

Nathan Seventh-day Baptist Church, near Tewksbury, Gloucester County, S. J., hold Sabbath services—In the Chapel at Nathan, at 11 A.M. on the second Sabbath in April, July, and October, and other times as the people will act.

Preservation of Eggs.

To Preserve Eggs.

Acting on the theory that the preservation of eggs depends upon absolutely preventing the interchange of air between the outside and inside, Dr. Campanini has stopped the pores of the shells with wax and washed with a point of contact on a bed of dry towel or fine odorless shavings. By this simple plan the weight, color and flavor of the eggs were perfectly retained at the end of a year.—Christian Work and Evangelist.

"In these times of industrial depression the death rate of babies is going down because the mothers, being out of work, have time to attend to their babies. Plenty of work for mothers means death to the babies."

Seventh-day Baptist Convention.

Attend the Annual Convention and enjoy your vacation outing in the great vacation land.

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Made of several materials of description. Send for catalogue No. 61. Mention the name and address of your minister or teacher of communion.

York to Chicago, $5.00, same, Chicago to Denver $6.00 or $11.00 through. Railroad fare from Denver to Boulder is 90c one way; round trip $1.60, good ten days.

The Chicago depots are located as follows: Erie Railroad, Dearborn Street; Santa Fe; Dearborn Street; Chicago North Western; Wells and Kinzie Streets. Burlington Railroad; Union Passenger Station—Canal and Adams Streets.

For convenience we give time of departure and arrival of trains daily over several of the roads:

**ERIE RAILROAD.**

Leave New York, Arrive Chicago.
- 2.40 P. M., 5.35 P. M.—7 hours.
- 7.35 P. M., 12.20 P. M.—10 hours.
- 9.10 P. M., 7.12 A. M.—18 hours.

**Santa Fe RAILROAD.**

Leave Chicago, Arrive Denver.
- 9.00 A. M., 4.45 P. M., 10.30 A. M.—2-1/2 days.
- 10.00 P. M., 2.20 P. M.—4 days.

**CHICAGO AND NORTHWESTERN RAILROAD.**

Leave Chicago, Arrive Denver.
- 10.00 A. M., 4.45 P. M., 10.30 A. M.—2-1/2 days.
- 10.45 P. M., 7.50 A. M.—4 days.

**BURLINGTON RAILROAD.**

Leave Chicago, Arrive Denver.
- 1.00 P. M., 6.00 P. M.—29 hours.
- 11.00 P. M., 7.10 A. M.—49 hours.

All these roads run into the Union Depot, Denver, Colo., and leave from same depot for Boulder as follows:
- Leave Denver, 8.15 A. M., 10.20 A. M., 2.30, 4.00, 7 P. M.
- Arrive Boulder, 9.28 A. M., 11.22 A. M., 3.35, 5.20, 7:50 P. M.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad.

The officials of this road have always accommodated our people and extended courtesy wherever permissible.

IRA J. ORDWAY,
- 524 W. Madison St., Chicago, Ill.

WILLIAM C. HUBBARD,
- Plainfield, N. J.

DR. LEWIS A. PLATTS,
- Milton, Wis.

**Railroad Com.**

**A Truthful Witness.**

Walter was the important witness, and one of the lawyers, after cross-questioning him severely, said:

"Your father has been talking to you and telling you be honest, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy modestly, "father told me that the lawyers would try and tangle me, but if I would just be careful and tell the truth I could tell the same thing every time."

The lawyer didn't try to tangle up boy any more.—Selected.

The education in things spiritual and moral, even more than the education of the head and the hand, are necessary to the making of the highest type of citizenship.

—President Roosevelt.

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