

# The Sabbath Recorder

The value of the past lies in  
the enrichment of the future

As our part let us hand on  
The Denominational Building

THE DENOMINATIONAL BUILDING  
A VISION IN MATERIAL FORM  
F. J. HUBBARD, Treasurer  
PLAINFIELD, N. J.

When we realize that the marvelous discoveries of recent years in the natural world have only revealed truths that always existed, I do not see how any scholar can assume that he knows it all. And if the Creator saw fit to withhold the knowledge of so many common things in the physical world—things so essential to human welfare—until his children should be able to discover them by exercising their God-given minds, why should it seem unreasonable for him to leave some things concerning himself and his spiritual kingdom to be developed or discovered in the ages of man's greatest need?

A careful student of the Bible must see that the ideas of God and his kingdom, and of Christian brotherhood and of social purity must have had a wonderful forward movement—a real growth or development between the times of Soloman, Elijah, Jehu, and Jephtha, and the time of Jesus Christ.

If I wanted to find a timely definition of family relations or the relations of masters and servants or of the Fatherhood of God, instead of going back to the days of Abraham, I would go forward two thousand years to the time of Christ and his disciples and let them define things for me. There is evidence of great advancement in the conceptions of a Father God and Savior God to take the place of a king-like monarch God known to the Israelites of old. Indeed there must be higher conceptions of God and of the higher life of man; there must be truer ideals of our blessed religion in this year of our Lord 1926, than existed among men, two thousand years before Christ. God must have designed a growth in religious ideals. He must expect his children to go forward in the higher life.  
—T. L. G.

## CONTENTS

<b>Editorial</b> —Sabbath Rally Day Number.—Sixth Week of the Building Fund Canvass . . . . .	513, 514	<b>Young People's Work</b> —Lessons From Pioneers.—The Intermediate Corner.—Junior Work.—Dr. Johanson is Honored.—What Does Christian Endeavor Mean to Me?—Meeting of the Young People's Board.—What the Sabbath Means to Me . . . . .	532-536
A Sermon Outline . . . . .	514	Home News . . . . .	536
Governor Samuel Ward . . . . .	514	Bootlegger vs. Teetotaler, and All Sorts Between Them . . . . .	536
<b>Seventh Day Baptist Onward Movement</b> —Historical Address, The Seventh Day Baptist Church of Newport, R. I. . . . .	519-523	<b>Children's Page</b> —David.—How the Potatoes Told on Peter.—My Grandma Used to Say.—The Dandelion . . . . .	537
The Sabbath Eve Prayer Meeting, May 14, 1926 . . . . .	523	<b>Sabbath School</b> —A Seventh Day Baptist Teacher.—Items of Seventh Day Baptist Colonial History.—Lesson for May 8, 1926 . . . . .	539-542
<b>Missions</b> —Missions and Auxiliary Organizations.—New Type of Evangelism is Great Success.—The Calling of Evangelism . . . . .	524	Choosing Our Grandparents . . . . .	542
<b>Education Society's Page</b> —The Stockholm Conference . . . . .	526	Marriage . . . . .	543
Aden and Djibouti . . . . .	527	Death . . . . .	543
<b>Woman's Work</b> —Seventh Day Baptist Women of Colonial Days . . . . .	528-531		

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WHOLE No. 4,234

*O Lord our heavenly Father, we pray for all our dear churches. Help them to realize how little they can do without thee. May the Holy Spirit dwell richly in the hearts of their leaders, and fit the churches for devoted work in thy name. Thou knowest our weaknesses, our want of faith, our lack of wisdom, and we pray for a deeper sense of the mission whereunto thou hast called us.*  
*Wilt thou continue to raise up consecrated pastors and teachers whose lives shall confirm their teachings. Encourage them, we pray thee, by thy constant presence, and move thy people to honor those who break to them the bread of life. Help us to overcome our prejudices, and to open our minds to receive the truth. In the unity of the spirit may we stand strong and true in the bonds of peace, working as one man for the advancement of thy kingdom on earth. In Christ's name. Amen.*

seems unequal. Interest in the work begins to wane, and in such a time there is nothing like a genuine rally day to strengthen the ranks and put loyal purposes into faltering hearts.

This can be done in several ways. Hopeful leaders can inspire and stir others to rally around the standard of truth, as certainly as brave officers can rally the regiments that are giving way before the foe, and lead them to glorious victory.

A careful study of the lives of our noble fathers and mothers who were true to God and his Sabbath when our country was new, will help to revive interest in the cause for which they laid foundations.

Then the very rally itself, which brings all the people together with songs and addresses and general rejoicing in a cause that is common to all, will always put new life into a good cause and will result in renewed purposes and in strong resolutions of loyalty.

Then let the friends in all the dear churches fall into line, take up the program of this Sabbath Rally day, and serve with the enthusiasm that ensures victory.

Our blessed cause will prosper in proportion to the sense of responsibility aroused in individuals and in churches. All the churches, both large and small, should be helped by uniting in an enthusiastic, loyal spirited Sabbath Rally day. Brethren Burdick and Bond are giving you in this RECORDER a good working program for just such a day.

## Sixth Week of the Building Fund Canvass

The sixth weekly report of pledges and funds for the denominational headquarters holds up well in comparison with the preceding weeks. For the week ending April 19, the pledges amount to \$2,012. There were fourteen responses to the letters, including one Sabbath school class. One letter brought a check for \$800 to complete a \$1,000 pledge made before the letters were sent, and one pledge was for \$500. One of these came from Florida and the other from Rhode Island, giving another evidence of the wide-spread interest in this movement among our people.

**Sabbath Rally Day Number** Rally days are good days—at least they are meant to be good, because their purpose is to inspire and promote interest in some good cause, to arouse a spirit of loyalty, and to promote renewed zeal in any kind of service. They are supposed to revive life and unite hearts in some common cause which requires the united effort on the part of all who are concerned.

When soldiers are hard pressed by their enemies and the ranks begin to waver, a general rally will restore order and give confidence which will turn the tide of war and bring victory.

When Christian Endeavor societies seem to lose interest and the members seem discouraged, a general rally day puts new life into the cause and makes the outlook brighter. So it sometimes is with churches. Every revival is a rally day for the church. When Biederwolf held his great tent meeting here, Plainfield churches had a wonderful rally day in which many souls found a turning point in life, and Christians found renewed interest in the cause of Christ.

Under the pressure of outside interests and the flood tide of worldliness, it is not strange if Sabbath keepers sometimes become fearful for the future of the cause they love and to which they have given their lives. The enemy presses hard and the fight

One feature of this week's subscriptions is the turning in for the building of \$950 in equipment notes held against the Tract Society, and maturing next April.

To the \$10,807 reported last week, add \$2,012 of this week, and we now have a total of \$12,817, April 19, 1926. We are watching the mails, full of hope that the returns will show a larger gain week by week. Everybody will rejoice when the pledges are all in. The sooner this happens the better for the good cause.

### A SERMON OUTLINE

REV. AHVA J. C. BOND

(Offering a possible suggestion for Sabbath Rally day sermon, May 15)

Theme: A Test of Faith.

Text: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—*Genesis 22:18*.

The Bible is different from all other books. We never outgrow it because in it we find the way of life. It is not simply to be *believed*, but to be *lived*.

We older people remember the charm which this account of the sacrifice of Isaac had for our childhood. There was always one difficulty, however—how could God ask such a thing? Abraham lived in the gray dawn of human history and of human experience. Human sacrifice was not unknown, or uncommon.

The journey and the sacrifice.

Religious exaltation of the return. The sanctified home life which followed.

Instead of "A Test of Faith," our theme might have been "The Rewards of Faith" or "The Rewards of Obedience."

Faith begets obedience.

Obedience toward God:

(1) Preserves our own Christian integrity.

(2) Sanctifies family relations.

(3) Blesses a wider circle.

(4) Fulfills God's purpose for our lives.

These things were true in Abraham's experience.

Sabbath keeping is a test of faith. Obedience in Sabbath keeping has its rewards.

Faithful Sabbath keeping:

(1) Preserves our own Christian integrity.

(2) Sanctifies family relations.

(3) Blesses a wider circle.

(4) Fulfills God's purpose for our lives.

### GOVERNOR SAMUEL WARD

*Seventh Day Baptist Member of the Continental Congress, Patriot, Statesman, Christian*

[The following composite sketch of the life of Governor Samuel Ward is made up entirely of clippings from the "Life of Governor Samuel Ward" by Dennison and Ward, printed for the Seventh Day Baptist General Conference by the American Sabbath Tract Society, 1907. The paragraph headings are our own, and the material is presented in this way in order to make it available for use in Christian Endeavor meetings.—A. J. C. B.]

#### INTRODUCTION

Governor Samuel Ward of Rhode Island, a very prominent member of the celebrated Continental Congress, and a patriotic statesman of most enlightened views, was born at Newport, R. I., May 27, 1725. He was the second son of Governor Richard Ward, of an ancient family settled in that colony, and was descended from the celebrated Roger Williams.

The veil of secrecy that so long rested over the proceedings of the Continental Congress did no injury to the reputation of those members who lived to sign the Declaration of Independence; but in the case of the subject of this memoir, an untimely death, by precluding him from signing that immortal document, prevented his arduous labors in the cause of his country from being as widely appreciated as they deserved.

#### PATRIOT

From the time of the passage of the Stamp Act, and while Mr. Ward was governor of the colony, I believe he understood the result of the taxation laws of Great Britain. In private life he had frequently spoken of our final disconnection with the parent country in consequence of their continuation in that course.

That such was the fact may be proved from an extract in a letter to his brother, written about that time, in which he says: "When I first entered this contest with Great Britain I extended my views through the various scenes which my judgment, my imagination, (say which you please) pointed out to me. I saw clearly that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of this unnatural war through burning towns, devastation of the country, and every subsequent evil. I have realized with regard to myself, the bullet, the bayonet, and the halter; and, compared with the immense ob-

ject I have in view, they are less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and yet, as far as I can judge the tenderest connections and the most important private concerns are very minute objects. Heaven save my country, I was going to say, is my first, my last, and almost my only prayer."

"Thank God, the happy day which I have long wished for is at length arrived. The Southern colonies no longer entertain jealousy of the Northern; they no longer look back to Great Britain; they are convinced that they have been pursuing a phantom, and that their only safety is a vigorous, determined defence. One of the gentlemen, who has been most sanguine for pacific measures and very jealous of the New England colonies, addressing me in the style of *Brother Rebel*, told me he was now ready to join us heartily. 'We have got,' says he, 'a sufficient answer to our petition; I want nothing more, but am ready to declare ourselves independent, send ambassadors', etc., and much more which prudence forbids me to commit to paper. Our resolutions will henceforth be spirited, clear, and decisive. May the Supreme Governor of the universe direct and prosper them! The pleasure which this unanimity gives me is inexpressible. I consider it a sure presage of victory. My anxiety is now at an end. I am no longer worried with contradictory resolutions, but feel a calm, cheerful satisfaction in having one great and just object in view, and the means of obtaining it certainly, by the divine blessing, in our own hands."—*From a letter to his brother, secretary of state of Rhode Island.*

"One comfort we have, that divine wisdom and goodness often bring good out of ill. That the issue of this same contest will be the establishment of our liberties, I as firmly believe as I do my existence; for I never can think that God brought us into this wilderness to perish, or, what is worse, to become slaves, but to make us a great and free people."—*From a letter to his brother.*

About the same time he writes to his sister: "When I consider the alarms, the horrors and mischiefs of war, I can not help thinking what those wretches deserve, who have involved this innocent country in all its miseries. At the same time I adore the

divine wisdom and goodness, which often overrules and directs those calamities to the producing of the greatest good. This I humbly hope will be our case. We may yet establish the peace and happiness of our native country upon the broad and never-failing basis of liberty and virtue."

#### GOVERNOR

In 1761, he was appointed chief justice of the colony, and in May, 1762, while holding this office, was elected governor.

One pleasant day in the spring of 1765, a noble ship, under full sail, before a fine breeze, entered the harbor at Newport and cast anchor. Her name was soon ascertained to be the "*Maidstone*, Charles Antrobus, Commander." Her crew landed and were treated with respect, but their insolent, domineering spirit soon began to discover itself. Frequent collisions occurred with the people of the town, but nothing more serious than a few street brawls took place until a press-gang from the ship landed one night and seized some sailors who were passing through the public streets.

This was an act which the executive could not pass unnoticed, and Governor Ward demanded their immediate release. His second letter to the captain, which I give below, is firm and dignified, and shows a determination to have the authority of the colony acknowledged.

"Newport, 11th June, 1765.

"*To Charles Antrobus,*

"SIR: Last Friday I sent the high sheriff of this county on board his Majesty's ship *Maidstone*, with a letter directed to you, or in your absence, to the commanding officer, requiring the dismissal of several inhabitants of this colony, lately impressed and detained on board said ship, contrary to law. In return to which he acquainted me, that it was not in his power to comply with my order, but that he hourly expected your return, and was very confident you would give me sufficient satisfaction upon that head. But the men being still detained and the great uneasiness occasioned thereby continuing I must repeat my demand that all inhabitants of this colony who have been forcibly taken and detained on board his Majesty's ship under your command, be forthwith dismissed."

These bold words, from the governor of an insignificant colony, astonished the

haughty British officer and were reported with much indignation to his superiors at home. But the people, incensed by this delay in returning the impressed seamen, seized a boat lying at one of the public wharves of the city, which belonged to the *Maidstone*, and burned it in the public square. This act of an indignant populace and the determined manner of the governor brought the Briton to terms. The men were released from custody and returned to the city, where they were received with much rejoicing. His next attempt to impress seamen was probably made in some other colony beside Rhode Island.

The governors of all the colonies but one took the oath to sustain and enforce the odious Stamp Act. Samuel Ward, "the governor of Rhode Island, stood alone in his patriotic refusal," says the historian, Bancroft.

#### MEMBER OF THE CONTINENTAL CONGRESS

On the seventeenth of May, 1774, at a town meeting in Providence, a general Congress of all the colonies was first proposed; and on the fifteenth of June, during the session of the General Assembly, Samuel Ward and Stephen Hopkins were elected the first delegates from any colony to the Continental Congress, which subsequently met at Philadelphia.

To fulfill the new duties of the station to which he had been chosen by the unanimous voice of the Assembly, Mr. Ward, accompanied by Cudjo, his faithful colored domestic, left his home in the summer of 1774, for Philadelphia, where it had been agreed that the Congress should assemble.

"The meeting was opened with prayer by Rev. Mr. Duche." And the same day, "Voted, That the thanks of the Congress be given to Mr. Duche, by Mr. Cushing and Mr. Ward, for performing divine service, and for the excellent prayer which he composed and delivered on the occasion." After a session of five or six weeks, most of which time was passed in secret conclave, the Congress adjourned to meet again on the tenth day of the next May, and Mr. Ward returned joyfully to his home.

The *Journal* of Congress, to which we shall now be obliged frequently to refer, contains the notice of the arrival of Mr. Ward at the Congress of 1775; the second year of his appointment. It occurred during an interesting debate, but his return was

so joyfully received that the debate was interrupted by his entrance. The entry is as follows: "May 15, 1775, during the debate, Samuel Ward, Esqr., one of the delegates from Rhode Island, appeared and produced his credentials, which being read, were approved."

The next day after the arrival of Mr. Hopkins, Congress resolved itself into a Committee of the Whole, and Mr. Ward was called to preside by Mr. John Hancock, the president. Behold now the farmer, whose education in the common schools was considered sufficient for the sphere in which he was expected to move, seated in a position in which any man might well be proud to occupy. Let no younger man hereafter despair; however obscure his origin or humble his calling, honesty, industry, perseverance will place him where his talents will find exercise.

Nearly every day Congress resolved itself into a Committee of the Whole, and Governor Ward on such occasions was always called to the chair, John Hancock, the president, first summoning him to that position on the twenty-sixth of May. Much of the business was prepared during these sessions, and Governor Ward was chairman during a very momentous portion of the proceedings, from May 26, 1775, to March 13, 1776. He was chairman of the Committee of the Whole when it was resolved to elect a general for the Continental forces, June 15, 1775, and made his report accordingly, the choice of Congress unanimously falling on Colonel George Washington, then, as before, a delegate from Virginia.

#### FATHER

January 21, 1776, Philadelphia.

MY DEAR SON: I most devoutly thank God that you are alive, in good health, and have behaved well. You have now a new scene of action, to behave well as a prisoner. You have been taught from your infancy the love of God, of all mankind, and especially of your country; in due discharge of these various duties of life consist true honor, religion, and virtue. I hope no situation or trial, however severe, will tempt you to violate those sound, immutable laws of God and nature. You will now have time for reflection; improve it well and examine your own heart. Eradicate, as much as human frailty admits, the seeds of vice and folly.

Correct your temper. Expand benevolent feelings of your soul and impress and establish the noble principles of private and public virtue so deeply in it that your whole life may be directed by them. Next to these great and essential duties, improve your mind by the best authors you can borrow. Learn the French language, and be continually acquiring, as far as your situation admits, every useful accomplishment. Shun every species of debauchery and vice, as certain and inevitable ruin here and hereafter. There is one vice, which, though often met in polite company, I can not consider but as unworthy of a gentleman as well as a Christian. I mean swearing. Avoid it at all times.—*From a letter to his son, a prisoner of war, in Canada.*

#### SEVENTH DAY BAPTIST

Mr. Ward was a member of the Seventh Day Baptist Church of Westerly, and died in that faith. Among his papers was found a copy of his confession of faith, which was submitted to the church when he was admitted, but which I have yet been unable to find upon the church records. His wife, also, was a member of the same church, and his father and family members of the like persuasion at Newport.

#### EDUCATOR AND SCHOLAR

During his first term he was much interested in the wise plan of founding Rhode Island College, now Brown University. His name appears among the first signers of the petition for a charter, and in 1764, he became one of the original trustees, when the college was incorporated by the legislature.

His library, which was situated in the "upper entry," consisted of the small number of 94 volumes; but that its selections might be observed, I herewith present it in full: 1 folio Bible, 1 folio *Concordance to the Bible*, 1 *Law of Evidence*, 1 *Institutes of the Laws of England*, 1 *Latin Dictionary*, 1 *History of Martyrs*, 1 *Hammond's Annotations on the New Testament*, 1 *Giles Jacob's Law Dictionary*, 1 complete *Body of Husbandry*, 1 *History of the Worthies of England*, 1 *Latin Bible and Holy War*, 2 volumes *James Foster on Natural Religion*, 1 *Bacon's complete Arbitrator*, 1 *Rights of the Colonies Displayed and History of the Church*, 1 *Pope's Essay on Man*, 1 *Colony Law Book*, 2 volumes *Bailey's Dictionary*,

1 *Mayhew's Sermons*, 4 volumes *Gredoux's Connections*, 2 volumes *Spirit of Laws*, 1 *Garyather*, 1 *Blackstone's Analysis on the Laws of England*, 1 arithmetic, 1 *Cunningham's Law Bills of Exchange*, 1 *English Dispensatory*, 2 volumes *Puffender's Introduction*, 1 *Doct. Wright's Treatise*, 2 volumes *Pope's works*, 3 volumes *Joseph Stennett's Sermons*, 1 *James Foster on Christian Revelation*, 16 volumes *Rollin's Roman History*, 1 *Gordain's Geography of England*, 1 *Salmon's Geography*, 1 *Republic of Holland*, 1 *Antiquities of Rome*, 4 volumes *Dr. James Foster's Sermons*, 4 volumes *Religious Philosopher*, 1 *Sermons*, 1 *Brombly on New Birth*, 1 *Herodotus' History*, 13 volumes *Latin books*, 1 *Watt's First Principles of Astronomy*, 2 volumes *Addison's Trewels*, 1 *Matthew Hall's Contemplations*, 2 *Burnett's History Reformation*, 1 *grammar*, 1 *Catechism and Potent Energy of America*.

#### ARDENT SUPPORTER OF GEORGE WASHINGTON

The Congress adjourned August 1 until September 5, 1775; and Governor Ward returned to his home at Westerly, R. I. On the fifteenth of August he wrote his son, Captain Ward, then stationed at Cambridge, as follows: "It gives me inexpressible pleasure to find General Washington so universally acceptable to all the troops. I was sure, from the intimate acquaintance I had with him, his appointment would certainly be attended with the most happy consequences."

The innumerable difficulties which you must have encountered in the command of an army under different establishments, in want of arms and ammunition, regular supplies of provisions, a military chest, experienced officers, a due organization, and a hundred other things, I have some, though not an adequate conception of; but, from the accounts which I have the pleasure to receive from my friends in Congress, I doubt not but your wise and steady attention to the service will surmount all obstacles, and that by the opening of the next campaign you will have the finest army under your command which ever was formed in America.

I am too sensible of the multiplicity of business in which you are engaged, to flatter myself with a regular correspondence; but whenever you shall communicate anything

necessary for the public good to me, you may rely upon my best and constant endeavors, both in our own colony and in Congress, to promote the service.

I most cheerfully entered into a solemn engagement, upon your appointment, to support you with my life and fortune, and shall most religiously, and with the highest pleasure, endeavor to discharge that duty. The Congress began to do business last Wednesday, but many members are still absent. Colonel Lee, Colonel Harrison, and Mr. Jefferson, and the North Carolina delegates and some others, have not arrived. Mr. Randolph has been confined with a fever two or three days; Messrs. Wythe and Lee are under inoculation; so that Colonel Nelson alone attends from your colony.—*From a letter to Washington.*

#### FRIEND OF BENJAMIN FRANKLIN

It was about this time that Benjamin Franklin passed through Westerly, on his trip of inspection as postmaster general of the colonies, and remained a day or two on a visit at Mr. Ward's. A sister of Mrs. Ward—Catherine Ray—was also a visitor there, and becoming acquainted with Dr. Franklin, afterwards corresponded with him.

P. S.—My respectful compliments to your good brother Ward and sister, and to the agreeable family of Wards at Newport, when you see them. Adieu.—*From Franklin's letter to Miss Ray.*

#### ADMIRER OF THOMAS JEFFERSON

Philadelphia, 22d June, 1775.

Yesterday the famous Mr. Jefferson, a delegate from Virginia, in the room of Mr. Randolph, arrived. I have not been in company with him yet. He looks like a very sensible, spirited, fine fellow, and by the pamphlet which he wrote last summer, he certainly is one.—*From a letter to his brother.*

#### ADMIRER BY JOHN ADAMS

John Adams in a letter to his wife, said, "We have this week lost a very valuable friend of the colonies in Governor Ward of Rhode Island, by the smallpox in the natural way."

On his deathbed, Governor Ward said that if his "vote and voice were necessary to support the cause of his country, he should live; if not, he should die." "He

died," says John Adams, "and the cause of his country was supported, but it lost one of its most sincere and punctual advocates."

The personal appearance of Governor Ward was dignified and commanding. Says John Adams, "He was a gentleman in his manners, benevolent and amiable in disposition, and as decided, ardent, and uniform in his patriotism as any member of Congress."

#### FAITHFUL TO THE END

The last letter in the handwriting of Governor Ward is dated at Philadelphia, March 11, 1776. He writes to his son, Captain Samuel Ward, in the lofty strain of religious patriotism he has made familiar to us, and in closing says, "Dr. Franklin does me the favor to take charge of this letter."

Governor Ward continued his unremitting attention to his duties, constantly presiding over Congress in Committee of the Whole, etc., until the fifteenth of March, when he was obliged to leave the session, owing to a violent attack of illness, which, the following morning, proved to be smallpox. He died of this fatal disease on the twenty-sixth of March.

Governor Ward owned at one time a large number of slaves; but at his death he was in possession of but two, one named James or Cudjo, the other, Peggy, both of whom were manumitted by the administrator. In his deed of manumission, Mr. Clarke states that, in freeing them, he was but fulfilling the wishes of Governor Ward, expressed during his lifetime.

The Son of man is come to seek and to save that which was lost.—*Luke 19:10.*

To me this is one of the sweetest verses in the whole Bible. In this one short sentence we are told what Christ came into the world for. He came for a purpose, he came to do a work. He came not to condemn the world, but that the world through him might be saved.—*D. L. Moody.*

There is plenty of room today for the simple practice of old-fashioned principles. It is an age of new theories, cure-quick, and cure-alls; but a little more practice of solid, old, ordinary virtues would do much to change the face of the world.—*Congregationalist.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### HISTORICAL ADDRESS, THE SEVENTH DAY BAPTIST CHURCH OF NEWPORT, R. I.

REV. WILLIAM L. BURDICK

(Delivered at the Two Hundred Fiftieth Anniversary of the Founding of the Seventh Day Baptist Churches of Newport and Hopkinton, R. I.)

(Concluded)

#### THE CHURCH BECOMES TWO CHURCHES

In 1708, thirty-six years after the organization of the church, it became two churches. From the first there had been two congregations, the one meeting in the vicinity of Ashaway and the other at Newport. The settlement in western Rhode Island was first called Misquamicut, then Westerly, and in process of time (1757) it was divided into four townships called Westerly, Hopkinton, Charleston, and Richmond. Seventh Day Baptist interests in this part of the state extended from Rockville to Westerly and centered about Ashaway, the house of worship being about one mile south of Ashaway. As already stated, of the first six converts to the Sabbath, three lived in this part of the colony, and there were four before the first church in Rhode Island was organized. The Sabbath keepers here were among the first to join after the church was established in 1672. We do not know the day or the month they joined, but we know that the next year, 1673, they were considered members. In 1680, eight years after the organization of the church, they built a house of worship on an eminence overlooking the Pawcatuck River, in what is now known as the Hopkinton Cemetery, and in this house they and their descendants worshiped till 1834, one hundred fifty-four years, when the house in which we are assembled tonight was built on the same site and later moved to this village. This part of the church soon came to increase rapidly, and in 1708 numbered seventy-two members, while the members in Newport were only forty-one. There

were the most friendly relations between the two congregations, and they seemed never to have thought of the church as the Newport Church in those days; it was never called such; it was referred to as "the church of Rhode Island and Westerly" or "the congregation." William Hiscox the pastor, lived in Newport, but Elder John Crandall lived with the congregation in western Rhode Island, as did Elder William Gibson most of the time after he came from England in 1675. Business meetings were held in both places, though after 1692, the date of the beginning of the first record book, extant till the separation in 1708, three fourths of the business meetings were with this congregation and the clerk lived here. It was not a branch, it was a part of the whole and soon came to be the larger part.

By 1708 many of the members, particularly those living in western Rhode Island, had come to feel that it would be better for the cause if there were two distinct church organizations, and it was voted that the two congregations become separate churches. The vote was, "That that part of the congregation in and about Westerly (Westerly referring to the four townships) shall be henceforth a distinct congregation by themselves, and that part of the congregation in and about Rhode Island, (meaning the island, that is, Newport) shall be distinct from that of Westerly." Note that both congregations were set off as churches, and one as much as the other. If one of them was founded in 1672, then the other was. They never thought that two hundred years later the church in Newport would be spoken of as founded in 1672 and that at Ashaway as having been founded in 1708. When the Piscataway (N. J.) Church was organized, it sent its pastor not to the congregation meeting in Newport to be ordained, but to the one meeting in the vicinity of what is now Ashaway, and he was ordained in the church near Ashaway in which the Ashaway congregation had at that time been worshiping twenty-five years. It may be all right to give 1708 as the date of the organization of the First Hopkinton Church, but it omits forty years of some of the best service and building any church and congregation ever did.

The date when the two congregations became separate churches is given in the church records as "the 17 of the 7 month, 1708." But this was before the Gregorian Calen-

dar came into effect, and the seventh month was September, not July; and, adding eleven days to the seventeenth gives September 28, not July 17, as has been so often given as the date when the two congregations became separate churches.

The history of the first Seventh Day Baptist Church of Hopkinton would be as appropriate as a part of this celebration as that of the Newport Church. They were forged at the same time, in the same furnace, and by the same hands. Furthermore, few churches, if any, have had a history equal to it. Starting with four Sabbath keepers when our first church in America was established, she had grown to seventy-two in 1708, and to nine hundred forty-nine in one hundred years more; she has gathered into her fold thousands of souls, two hundred a year many a year and one thousand in a single pastorate; she has produced from her ranks thirty or forty ministers of the gospel; and there have been organized from her directly, wholly, or in part, fifteen Seventh Day Baptist churches; she has furnished seventy-five men for the state and colonial legislatures, and one governor, the illustrious Samuel Ward. In the veins of the men and women who founded these churches there flowed the best blood that ever coursed in human bodies; and blood coupled with the grace of Jesus Christ tells; it has told in these two churches and those formed from them.

#### YEARLY MEETING—GENERAL CONFERENCE

It was while the two congregations were one and were the only seventh day congregations in America that the General Meeting, sometimes called the Yearly Meeting, was started. It was in 1684, and out of this yearly meeting grew our General Conference.

#### GROWTH OF THE NEWPORT CHURCH

The church located in Newport was not as prosperous as her twin sister located at Ashaway, but some of the most wealthy and influential men in the colony and all New England belonged to her fold during these years. Though over one hundred forty were added to the church in the seventy-five years following the separation, yet in 1784 the membership was only forty-four; doubtless it was much larger during part of that time. In 1803 the church reports forty-eight, but three years later there had

been additions by baptism till there was a membership of nearly one hundred. In the twenty years following 1806 it had decreased again to forty-eight. From 1836 to 1843, there was not enough life to hold business meetings, and in 1842 it applied to the First Hopkinton Church to appoint trustees to look after its property till the church should be able to care for itself. This request was granted.

Efforts were made to resuscitate the church, and after 1843 business meetings were held some of the time till 1872, two hundred years after its founding. The business meeting last recorded was June 5, 1872, on which occasion the church appointed trustees to look after the property, evidently with the view of disposing of it. Thus it closed its life full of good works, two hundred years after its founding.

#### PASTORS

The first pastor, William Hiscox, was chosen at the establishment of the church and served till his death in May, 1704, a period of thirty-two years. He had been an able spokesman of the Sabbath observers in their struggles before they withdrew from the First Baptist Church and it was natural they should turn to him as pastor. He was an able man and did valiant work.

William Gibson, the second pastor, came with Mr. Mumford from England in 1675, three years after the founding of the church. Evidently he lived the most of the time till the death of Pastor Hiscox in the vicinity of Ashaway and at one time in New London; this part of the church (the Hopkinton part) seems to have been the field of his labors till the death of Mr. Hiscox. His pastorate was brought to a close by death in 1718.

Joseph Crandall followed Elder Gibson and served till 1737. He was the son of Elder John Crandall, the first minister in western Rhode Island, and grew up in the vicinity of the Ashaway congregation, but upon the death of Pastor Gibson he was chosen pastor at Newport. The church added forty-three members during his pastorate. The first three pastors were born the same year.

From the death of Elder Joseph Crandall the church was without a pastor for thirteen years; though not without preaching. It enjoyed the labors of Elder Joseph Maxson, and many times it was supplied by

Elder Thomas Hiscox, who finally became the pastor of the First Hopkinton Church.

John Maxson was the fourth pastor. He became pastor in 1754, and his pastorate continued till his death in 1778. It was he who led the flock during a part of the Revolutionary War, and he proved himself most efficient pastor and preacher. More than sixty were added to the church while he was pastor, and among them was Governor Richard Ward.

The fifth pastor was William Bliss, who served thirty years, from 1778 to 1808. He began in the midst of the War for Independence and proved himself both a patriot and brother. It is recorded that he saved the First Baptist Church from extinction during this period. The members of this church were so badly broken up in their affairs and scattered that they were about to abandon the organization, but Elder Bliss urged them to continue and served as their pastor till they were able to secure one.

After the death of Elder Bliss, Henry Burdick acted as pastor till his death thirty years later. He was never formally elected pastor, but served the church with faithfulness. A short time before the death of Elder Henry Burdick, Elder Lucius Crandall began missionary labors in connection with the church; but there is no evidence that shows whether he was ever chosen pastor, though he lived in Newport and did the work of a pastor.

#### PLACES OF WORSHIP

We are in doubt where the church worshiped the first fifty-seven years of its history, or until the erection of the famous church in 1729. From Mr. Hubbard's journal it appears that they worshiped in private houses before they withdrew from the First Baptist Church. The Baptist churches of Newport, together with the Seventh Day Baptist Church, owned jointly a chapel at Green End, where they baptized and in which they held services in connection with the baptisms; and it is certain that many services were held here when baptism was to take place. Whether they ever held services regularly in this chapel can not be determined from the records. It is thought that they worshiped in the Maxson house, which the church owned and used as a parsonage, but we can not be certain of this. This house is still standing on the same street on which the church was built in 1729,

and you will see it when you visit Newport next week. It is certain that the church had a house of worship before 1729, but when it was built and where it stood, we do not know.

In 1729 a church was built under the directions of Deacon Jonathan Weeden and Henry Collins. It was thought to be the finest in the city when it was built. When the church was about to become extinct, this building was sold to the Newport Historical Society and is now owned by them, having been moved across the street and another building erected in connection with it. The exterior of the building was very plain, but the interior shows the designs of a master artist while the workmanship is far above the average. During the Revolutionary War this church and the one owned by the Episcopal Church were the only ones not desecrated by the British soldiers. The reason why the Seventh Day Baptist church was not used as a stable for horses or similar purposes was because of the tables of the Law which hung back of the pulpit.

#### PROMINENT MEN OF THE CHURCH

The Newport Church furnished a number of the most prominent men in the colony and New England, among whom were two governors. There is good evidence to show that Governor Benedict Arnold, who followed Roger Williams as chief executive of the colony, was a Seventh Day Baptist. We do not find his name on any list of members; but this is not conclusive, as no list of the members of that day is extant. *Arnold's History of Rhode Island* speaks of him as a member of this church, and it is recorded that when he died, the pastor of the church, William Hiscox, was looked upon as his pastor. He was one of the shrewdest men of his day.

Thomas Ward, father of Governor Richard Ward, was a member of this church. He was an eminent lawyer in Newport and a leading citizen in the colony. His death occurred in the autumn of 1689.

Henry Collins, a member of this church, was one of the most eminent citizens of Rhode Island and Providence Plantations. He was a half-brother of Governor Richard Ward and a grandson of Roger Williams. His education was commenced in America and finished in Europe, after which he returned to give his extraordinary gifts of mind and heart to his church, city, and

colony. Though a merchant of wealth he found time to go on missionary journeys, and much time and money were spent in fostering art and literature. Mr. Collins was foremost in organizing the society which later founded the Redwood Library in Newport. Mr. Redwood gave five hundred pounds sterling and Mr. Collins gave the land on which the library stands.

Colonel Job Bennett, a prominent man in the Newport Church in the latter half of the eighteenth century, was also a conspicuous figure in the colony. He was a member of the committee that drafted the constitution of Brown University and was its treasurer from 1767 to 1775.

Deacon John Tanner, a goldsmith in Newport, was a member of this church and an eminent citizen in the colony. He was a trustee of Brown University and served the city and colony in other ways.

#### EMINENT SERVICE RENDERED BY SEVENTH DAY BAPTISTS

I might extend the list of eminent men in the Newport Church, and were I to turn to its twin sister, the church in Ashaway, the list would be quadrupled; but there is not time. I can not close, however, without a word regarding the eminent service rendered by Seventh Day Baptists in Rhode Island, to the colony and to the world.

It is difficult for us to form any adequate idea of these services. They stood shoulder to shoulder with Roger Williams and the Baptist churches, of which there were only five or six when our first churches were organized, in one of the world's greatest achievements and played no small part in making the founding of Rhode Island an epoch-making event in the history of this planet. Rhode Island, guided by Baptists and Seventh Day Baptists, led the world to civil and religious liberty. Men had never seen a state founded on these principles and did not believe such could survive. Not that the principles of civil and religious liberty had never been advocated before; for they had; the prince of Orange, William the Silent, embodied in the law of the Netherlands principles of religious liberty, but it was only a dim and distant star in the dark skies of oppression and martyrdom.

Up to the time of the founding of Rhode Island the relations of Church and State, as well as other human relations, had never approximated a proper adjustment, and un-

told woe had been the result. In the early days of Christianity the State dictated to the church and was hostile to Christianity; under Constantine an alliance was formed between them; during the Middle Ages the Church exercised supremacy over the State; while after the Reformation the tables were turned and the State exercised authority over the Church. It was always union of Church and State with all its cruel and bloody persecutions; the most advanced civilization, so called, did not seem to be able to get beyond it. The Puritans fled from persecution and then turned and whipped, imprisoned, and banished in the most cruel manner those who did not subscribe to their beliefs. It was as one said, "The Puritans came to this country to worship God according to their own consciences and to prevent others from worshipping him according to theirs." The world simply had not risen to a conception of religious and civil liberty.

When Roger Williams came to America he himself had not a clear conception of human freedom; it had to be burned into him, even, and into Dr. John Clarke, Samuel Hubbard, and Elder John Crandall by the fires of persecution. They finally caught the vision and founded a state where Church and State were separated; not only where there was toleration for every kind of belief, religious or otherwise, but one where persecution was a crime.

Such an undertaking was looked upon by the other colonies as a folly; it was wrong, hence they ridiculed and slandered. The Puritans and others said a state founded on such principles could not long endure.

The undertaking had its perils; but supported by Baptists and Seventh Day Baptists it did succeed; and as a result the United States of America one hundred fifty years later was based on the same divine principle of human freedom; more than this all the world is turning, slowly, but surely, to the same glorious heights.

It makes my blood tingle, my nerves thrill, and my heart glow to think that Seventh Day Baptists were among the foremost leaders in this great epoch-making movement.

#### WHAT OF THE FUTURE?

What of the future? The future is more important than the past. What of two hundred fifty years from now? It is all in

your hands—in the hands of those who make up the churches represented here tonight. Our fathers succeeded because they were humble, penitent, self-sacrificing, true, God-fearing, God-filled, and God-guided men; we will succeed if we are men and women of the same type. The greatest need is not more of us, but an improved type; not more money, but more of the humble spirit of sacrifice; not more education, but more of the spirit of the Christ; not better homes, but more Christ-like characters. May God help us!

#### THE SABBATH EVE PRAYER MEETING, MAY 14, 1926

REV. WILLARD D. BURDICK

"A worthy and talented gentleman of New York City, whose descent from and knowledge of the old Rhode Island stock qualifies him to speak concerning them, said to the writer (the editor of the *Seventh Day Baptist Memorial*), 'Ah! those old Seventh Day Baptists were sterling men!' They were, and our deepest regret is that we do not know more of them—that we can not hold up their lives as public exemplars to the present day."

I have looked over the partial lists of members of the Newport, First Hopkinton, Piscataway, and Salem churches in colonial times, that I have in my library; and I find and give below some family names that continue to the present time. These family names and the interesting history of Seventh Day Baptists in this country suggest many things to speak about in the prayer meeting; as, the influence of Seventh Day Baptists in education, in government, in business, for religious liberty, and for Biblical Christianity; our inheritance from Sabbath-keeping ancestors; the growth, enlarging services, and the future of Seventh Day Baptists; what will history say of us as Seventh Day Baptists.

#### SEVENTH DAY BAPTIST FAMILY NAMES IN COLONIAL DAYS

##### NEWPORT CHURCH

Elder William Hiscox, Samuel and Tacy Hubbard, Andrew and Rachel Langworthy, Robert and Ruth Burdick, Joseph and Bethia Clarke, James Babcock, John Maxson, Sr., John Cottrell, Thomas West, Elder William Bliss, Henry Collins, Tobias

Saunders, George Lanphere, Ruth Phillips, Elder Joseph Crandall, Joseph White, Rebecca Hakes, Deacon John Tanner, Richard Ward, Samuel Green, Sarah Greenman, Joseph Carpenter, Elizabeth Larkin, Edward Cartwright.

##### WESTERLY CHURCH (FIRST HOPKINTON)

Deacon William Beebe, Debora Utter, Rebecca Vars, Daniel Lewis, George Brown, Mercy Crumb, Deacon William Stillman, John Witter, Thomas Potter, Experience Satterlee, John Colgrove, John Hill, Deacon Asa Coon, William Bassett, William Champlin.

##### PISCATAWAY CHURCH

Elder Edmund Dunham, Deacon Samuel Dunn, Jonathan Smalley, Jonathan Curtis, Thomas Fitz Randolph, Gersham Hull, the Suttons.

##### SHILOH CHURCH

John Swinney, Dr. Elijah Bowen, the Sheppards, Bonhams, Thomases, and the Ayarses.

##### SALEM CHURCH

Elder William Davis, Increase Lippincott, Richard Bond.

Mr. Randolph, in *Seventh Day Baptists in West Virginia*, says: "The stream of immigration brought with it the Davises, the Maxsons, the Babcocks, the Thorps, the Brands, and the Claytons, from the Shrewsbury Church. They were either accompanied or followed by the Randolphs from Piscataway, N. J.; the Bonds from Maryland and Pennsylvania; the Bees and Kelleys from the vicinity of Salem, N. J.; and the Suttons, the Lippincotts, the Van Horns, the Kennedys, the Williamses, the Loofboros, the Battens, and others from various points in New Jersey and Pennsylvania."

Always Jesus was both urging and exemplifying unselfish service. Greatness, he said, lies in being a servant to all. He urged his followers to serve. He outlined some forms of service. And always, every day, his own life was one of abounding service, and it closed in the world's greatest instance of supreme service for men and women. He loved unto the end.—*P. P. Faris*.

"Comradeship, friendship, and fellowship among other young people in behalf of life's highest and best things, this is a meaning of Christian Endeavor."

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### MISSIONS AND AUXILIARY ORGANIZATIONS

What should be the attitude of the auxiliary organizations of the Church toward missions and evangelism? The chief object of the Church being to promote Christian missions, we would expect an organization that is a real auxiliary to be a promoter of missions and evangelism, directly or indirectly, also. As the Church is organized today, there are three chief auxiliaries, namely, woman's societies, Bible schools, and young people's societies.

#### WOMEN'S SOCIETIES

Most societies in the Church formed exclusively for women were organized to promote missions and evangelism. They may have different names, but their object as a rule has been to advance missions and evangelism.

These societies have a great and widespread influence in extending Christ's kingdom in their own midst and throughout the world, and many stupendous things have been accomplished in the mission field which never would have been had it not been for their help. In the work beyond the local church these societies have co-operated with denominational boards and have raised generous sums of money and given a new impetus to the work. These societies have been a great help to the women themselves in that they have given the women an opportunity to personally have part in a work which lifts and thrills as well as develops the Christian graces in the lives of those who engage in it unselfishly.

Every young woman in the church may well plan to connect herself with the woman's society of her church as soon as she is out of the Christian Endeavor, if not before.

#### BIBLE SCHOOLS

One can hardly conceive of a Bible school or a Bible class that is not a missionary organization. To be sure, if the Bible is put aside in the class for the study of the

writings of popular men, you will not expect much missionary information or inspiration for evangelism; but a class or school which puts the Bible aside ceases to be a Bible class or a Bible school. The message of the Bible is missionary and evangelistic throughout, and it can not be faithfully taught and loyally followed without advancing world-wide evangelism. The Bible is the greatest missionary text book ever produced.

#### YOUNG PEOPLE'S SOCIETY

Young people's activities have a great opportunity to promote missions and evangelism, and this opportunity they have made the most of for more than forty years.

There are about five million young people in the various young people's societies in Protestant churches, and there is a well planned and systematic program for the promotion of missions. The weekly prayer meeting is turned regularly (about once a month) into a missionary meeting. Mission study courses are promoted, in connection with which the world's best books on missions are studied and by which many young people are better posted regarding the world's mission fields than some pastors. The conventions of young people's societies are never complete without missionary addresses, and many of the twenty-nine thousand missionaries on the foreign field today, to say nothing of those on the home field, have caught the inspiration for life's work from these conventions. In addition to this these societies have produced a large amount of literature regarding missions and mission fields, and raised annually much money to help advance the work. One of the most powerful allies Christian missions have today is the young people's society.

#### PREPARING FOR THE CONFLICT

When a great international conflict is thought to be approaching, a wise government prepares itself for the struggle. A great conflict is approaching in the fields of missions and evangelism; and the Church's auxiliary organizations, as well as the Church itself, should prepare themselves for the titanic undertaking before them. The conflict has always been on, but the heathen world and heathen religions are awakened and aroused and are carrying the battle to the very citadels of Prince Immanuel, and his forces must make a greater

effort than ever before or the day will be lost. The auxiliary organizations of the Church, though today doing much to evangelize the whole world, must now make their supreme effort in Christ's name and for a lost world. The hour demands it and Christ commands it!

### NEW TYPE OF EVANGELISM IS GREAT SUCCESS

The churches of Baltimore have just enjoyed an inspiring experience in the Visitation Evangelism Campaign conducted in that city from February 14 to March 6, under the direction of Dr. A. Earl Kernahan. The extension of the campaign and its benefits from a denominational to an interdenominational scope was in itself an example of the usefulness of local church federation in co-ordinating evangelistic interest.

The city was divided into three approximately equal districts and one week devoted to each. Dr. Kernahan's plan contemplates no public meetings. Except for preaching in perhaps half a dozen pulpits in the city, Dr. Kernahan addressed only gatherings of pledged or prospective visitors. During the weeks of preparation, participating pastors had been urged to organize groups of visitors pledged to go two and two to call on the homes of families who, though not members, were in some associated relation with their respective congregations. The prospects included parents of children attending Bible school, occasional attendants, persons known to the ministers through various pastoral services, and persons who had belonged to the respective denominations in other cities. The workers were assigned to visit these prospects in teams of two each, and were asked to meet Dr. Kernahan each evening at dinner before their hours of calling.

The plan worked out with extraordinary results. During the three weeks of the campaign about 2,650 pledges were signed declaring the allegiance of the signers to Jesus Christ and promising to join the churches of their choice at an early date. In some cases the additions to the churches resulting from this effort have been more than fifty per cent of the former membership, and in one case practically one hundred per cent. In the judgment of persons long familiar with the religious life of the city this result in and of itself constituted a

larger accession to the strength of organized Christianity in Baltimore than had been derived from any previous evangelistic effort, although Baltimore has on certain occasions spent many thousands of dollars on "mass evangelism."

Quite beyond this result is the remarkable effect registered in the lives of the large corps of visitors enlisted. Scores of men and women who never believed themselves capable of such service have discovered that they can, without embarrassment and with positive joy, invite their neighbors to stand out for Christ. In all the churches that have been influenced by this work pastors agree that the best part of the outcome is the working spirit which continues eager and aflame in the breasts of their people.

The personality of Dr. Kernahan will be remembered by all participants in the canvass with affectionate admiration. His brotherly fashion of putting his shoulder to the wheel of every effort along with all the rest was a gracious reminder of the spirit of him who came among his brethren as "One who serves." With a very perfect mastery of what modern business psychologists would call "the principles of salesmanship" Dr. Kernahan nevertheless preserves an outlook and inlook far distant from the materialistic temperament of a booster, and constantly impresses all workers with their absolute and final dependence upon the Spirit of God.—*Federal Council Bulletin*.

### THE CALLING OF EVANGELISM

For the work of his spiritual kingdom the Lord has given various gifts and endowments. He has called some to be pastors. These are the shepherds of the flock, to nourish the people of God, minister to the sick, bury the dead, comfort those in sorrow, and lead the lost to Christ.

Others he has called to be teachers of the Word. Paul gave very special instruction to Timothy, "to rightly divide the Word of truth." How great is the need, especially in these modern days, for this exhortation.

Just as definite as the above has he called some to be evangelists, and given them special blessings of spiritual gifts. "Do the work of an evangelist." What a high calling to be an evangel of Christ, to be a flaming torch of fervency, carrying through

(Continued on page 531)



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE STOCKHOLM CONFERENCE

XXII

(Conclusion)

DEAN J. NELSON NORWOOD, PH. D.

AN EVENING SHOWER

You may now breathe a sigh of relief. We have come to the last day of the great convention and to our last installment. This last day's program was held at Upsala, about an hour's ride by train from Stockholm. A special express was provided without expense to us, and all enjoyed the bright morning and the ride to Upsala.

First came a morning preaching service in the cathedral, presided over by the archbishop of Upsala, the most electric, versatile official figure at the conference. He also preached the sermon. After the service came luncheon in the aula of the University of Upsala, when farewell addresses were made by delegates in response to addresses by the president of the university, the governor of Uppland Province, and several others. We got a little tired of listening to men whom we could not understand, especially after we had lived through twelve days of talk. Some of us took the opportunity to swap autographs. It was almost a scandal at times, the noise and buzz of conversation during after dinner speeches. Unfortunately this had been true at earlier dinners.

The luncheon over, we "did" Upsala, that is, we started out to do it. I got interested in the university library and did not notice how late it was getting. When I started out a sharp thunder shower began and I was obliged to take shelter on the columned porch of the library. When the rain stopped temporarily, it was too late to go back to the cathedral or "do" the old castle. I went to the "tea" place and found the crowd eating and drinking again. I had become separated from my acquaintances, so after eating good things provided by the hospitality of the Swedish committee I made

my way back to the special train, which was to leave about six o'clock.

As the train sped back with the delegates toward the capital, I fell into a sort of reverie or day dream. I had not found my acquaintances. The people all around me were total strangers, but all delegates. I was alone in the crowd. What a scene it was—little groups of people talking earnestly together, or joking and laughing, all in a foreign tongue. There were the colorful clerical decorations of some high church dignitaries; there were the varieties of national dress. On rushed the express with its babel of tongues and its thick clouds of consecrated (?) tobacco smoke.

Looking out of the car window toward the east, one saw the departing thunderstorm emitting occasional rumbles of distant thunder and sending intermittent splashes of rain on the car windows. In the west was the glory of a golden sunset. Blue sky was there, with brilliantly lighted clouds. Ever and anon shafts of yellow sunlight glinted through the trees and into our car.

Which way is mankind headed? Our conference has given us a wonderful picture of world conditions, world needs, and the power of the gospel. Are we headed east into that black storm cloud? Or are we headed west into that golden sunset with its radiant promise? Are the storms of war and hate and misunderstanding and misrepresentation going to abate? Which is the future? Will it get darker before it is any lighter in the zig-zag pathway of human destiny, just as it must that night grow darker before we could see the new sunrise on the morrow? I am none too optimistic about man's immediate future, but I hope it is the dawn of a new day. I hope we are headed toward the sunshine. Man can only progress as he makes Jesus King. We can all do our little to help. We must help.

"All hail the pow'r of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

"While the farmer justly complains of the low market value of his crops, certain of his political representatives have reason to rejoice that his vote value still holds its own."

### ADEN AND DJIBOUTI

ANNA CROFOOT

When we left Colombo on the night of March 1, we did not expect to go on shore again until we reached Djibouti on March 9; but we learned that the boat was to stop at Aden for oil, on Monday, the eighth. The week that we were on the Indian Ocean was a very quiet one. The sea was calm all the way, some of the time being as flat as a mirror. In all that time the only land we saw was two islands which we sighted two days before our arrival in Aden.

Our first view of Aden was rather a wonderful one. It was quite early in the morning and clouds were hanging over the top of the mountainous rock on which Aden is built.

There is very little rain in Aden, we have heard different things about the frequency of rain there. These reports vary from four or five times a year to once in five, or twenty-six years. When we saw the clouds we wondered if it was going to be one of the rare occasions when it rained there, but the clouds soon disappeared.

Aden appears to be nothing but rock. At first I thought that there was not even one single tree in the whole place, but one of our friends pointed out a green place near the quay where trees have evidently been planted. They were not very high yet, but they did furnish a touch of green to the otherwise barren landscape. Behind the trees we could see camels moving, some of them drawing carts and some being ridden.

The town looked so uninviting that my mother and I decided we would not go on shore, especially as we were anchored out in the harbor and would have to go, in small row boats to the shore. My father went and found a trip to the water tanks in the mountains very worth while. He also saw some stuffed mermaids in a tea-house.

The thing that interested us most was the manner of trading. As is the custom in every port, hawkers came out to the ship, but these men used a system that I have never seen or heard of before. They did not come on board the ship but stayed out in their little boats and bargained with their prospective customers from there. When they thought they had made a sale they threw up a rope to the customer, put a

basket on the rope, placed the merchandise in the basket, and the customer pulled the basket up. If he decided to keep the article he would put the amount agreed upon in the basket and the hawker would pull it back down again. The ropes were fifty or sixty feet long. The chief articles for sale were cigars and cigarettes, beads supposed to be of amber, rugs, ostrich feathers, and ostrich feather fans. Of course there was always a great deal of haggling over the price, and it got quite exciting when the boat was getting ready to leave. One man kept on sending up things when I was almost sure that he couldn't get his whole transaction made before the boat left.

We arrived at Djibouti sometime during that night. I wonder how many of you know where Djibouti is. I'm sure I didn't before we started on this trip. It is in French Somaliland, on the northeast coast of Africa. Our first view of the place was rather more beautiful than that of Aden, but distance lent enchantment to the view. This time we went on shore in a motor boat which held thirty passengers. A man stood at the foot of the gangway blowing on an old brass horn until the boat was filled, and then we started. There was quite a long walk to the town after we had landed at the pier. Most of the houses were in a tumble-down condition. We saw two places where there were trees, one a garden around the governor's palace, and the other a square in about the center of town. Nearly all the people we saw were Negroes, Arabs, or Indians. There were a great many beggars, and thousands of flies. We started out to see some camels, but the place pointed out to us looked so far away and so much like beggar huts that we decided not to go on.

We left Djibouti feeling that a few hours was a long enough time to stay there, and being sorry for people who have to live there. That night we passed through the Strait of Babel-Mandeb, and now we are in the Red Sea, which to our disappointment isn't red at all. Today, March 11, the sea is the roughest it has been on this journey and it is much cooler than it has been. We expect to pass Mt. Sinai and arrive at Suez on Sabbath day and leave this ship some time Sunday.

"We never forget the one who forgets himself for us."

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### SEVENTH DAY BAPTIST WOMEN OF COLONIAL DAYS

[It is suggested that the local women's societies devote an evening to this subject, using as desired the following sketches, and exhibiting such relics as may be gathered that will tend to make the program interesting and instructive.—W. D. B.]

#### TACY HUBBARD

MABEL POTTER HUBBARD

Writing to his cousin, John Smith of London, from Boston where he had been to a disputation, Samuel Hubbard said: "Through God's great mercy, the Lord have given me in this wilderness a good, diligent, painful, and very loving wife; we through mercy, live comfortably, praised be God, as co-heirs together of one mind in the Lord, travelling through this wilderness to our heavenly sion, knowing we are pilgrims as our fathers were, and a good portion being content therewith. A good home, as with us judged, twenty-five acres of ground fenced, and four cows which give, one young heifer and three calves, and a very good mare, a trade a carpenter, a health to follow it, and my wife very diligent and painful, praised be God."

Such is the tribute of an honest husband to his faithful spouse after thirty-two years of married life, thirty-two years of struggle in a new country for that religious liberty for which our Puritan forefathers settled in America.

Tacy Hubbard (parents and date of birth unrecorded) was among those early settlers living in Dorchester, Mass., in 1634; to this place, from England, whither he had come to exercise that freedom of conscience promised by a home in the new world, came Samuel Hubbard. A brief courtship culminated in their marriage at Windsor, Conn., "January, 1636, 4th, by Mr. Ludlow."

Forced on by privations, by Indian wars, by the rigors of the seasons, this couple eventually came to Newport, R. I., where they joined the Baptist Church, having been

previously baptized by "Brother John Clarke 3rd day of November, 1648."

In 1664, Stephen Mumford of London, the first Seventh Day Baptist to come to America, arrived in Newport and "brought the opinion with him, that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was the anti-Christian power, which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week." Several members of the Baptist Church embraced the belief, but continued to worship with the church. Among them we find Tacy Hubbard, "who took up keeping of the Lord's holy seventh day Sabbath," March 10, 1665. Her example was soon after followed by her husband.

For rare mental and spiritual qualities, few women ever surpassed Tacy Hubbard. She had been twice arrested, while a resident of Connecticut, for pleading too zealously for believer's baptism, and she was not afraid to speak her mind, so that when she was called upon in a church meeting to tell why she, with six others, did not commune any more, her logic tersely expressed left no doubt as to her position. For this reason (non-communication), these seven people, Stephen Mumford, Samuel Hubbard, Tacy Hubbard, Roger Baster, William Hiscox, Rachel Langworthy, and one other sister, withdrew from the Baptist Church, and on December 23, 1671 "entered into a church covenant," thus founding the Newport Seventh Day Baptist Church.

In spite of her zeal, Tacy Hubbard was not inconsiderate of others, for we read that when the church met to consider the delinquency of one of its members, Thomas West, because he didn't attend services, the "matter was suspended, Tacy Hubbard not assenting with the conclusion of the rest of the congregation."

One great sorrow came into the lives of this devoted couple when their son, Samuel, "a man grown," was taken from them. He was not married. Three daughters, from whom the worthy Clarkes, Burdicks, and Langworthys of Rhode Island are descended, shared with their parents those sterling qualities of character which the patience, piety, and patriotism of these stirring times produced.

Samuel Hubbard died in 1689, nearly

eighty years of age, leaving his wife alone in her old age. Her name appears in the records of a church meeting in 1697, but of her death and burial there is no record. Despite the lack of those genealogical records which would be of so great interest to many, these little mosaics of her life, culled from many sources, prove that this pioneer Seventh Day Baptist woman was diligent in the home, faithful in her church life, a loving wife and mother, an example worthy of emulation. "Her children arise up, and call her blessed; her husband also, and he praiseth her."

#### ANN SHARPLESS BOND

MRS. MARY DAVIS TOMLINSON

Ann Sharpless born at Ridley, Pa., in 1708, was the granddaughter of John Sharpless, one of the earliest disciples of George Fox in Cheshire, Eng., who on account of his religious principles suffered persecution. He came to Chester County, Pa., August 14, 1682, having purchased from William Penn one thousand acres of land. The writer of this paper has a facsimile of the deed.

John Sharpless, second, and Hannah Pennell, as was the custom of Friends, laid their intention of marriage before the meeting two different times; "all things being found clear, concerning them they are referred to their liberty to proceed according to the order of Truth." Ann was their seventh child.

Samuel Bond and Richard Clayton, both Seventh Day Baptists, came from England and settled in Cecil County, Md. Samuel Bond and Ann Sharpless became friends; and records tell us that "they eloped at the respective ages of under nineteen and eighteen years of age," going to New Jersey on horseback.

Ann's father followed, was too late for the ceremony, but good naturedly joined in the feast and took the children home. At Chester County meeting September 28, 1726, Ann Sharpless was complained of by a "priest" for marriage to Samuel Bond, who "was not a member." She made an acknowledgment, and records state that she informed the meeting "that she had deliberately, from a principle of duty, joined the Seventh Day Baptists." This the meeting accepted May 31, 1727.

Samuel and Ann moved to Maryland

where there were families of Seventh Day Baptists. A yearly meeting was observed on the last Sabbath in August. This was as late as 1770.

Samuel Bond was spoken of "as a popular justice of the peace," and quite an "oracle" in legal matters. The children of Samuel and Ann Bond were Richard Clayton, ancestor of Rev. A. J. C. Bond; Sarah, who married Ebenezer Howell of Delaware, and they were the great grandparents of Mrs. Jefferson Davis; Margaret, who married Jonathan Davis of Welsh Tract, Del., and they were the great grandparents of Mrs. Mary Davis Tomlinson. Jonathan was the son of David Davis, pastor of the Welsh Tract Baptist Church, and through the influence of his wife embraced the Sabbath, was ordained at the request of the Shiloh Church, and became its pastor in 1768. He changed the name of Cohansey Corners to Shiloh. He died in 1785.

The death of Ann Sharpless Bond occurred August 22, 1789, in Shiloh, while visiting her daughters, and she was buried in the cemetery at Shiloh.

#### ELIZABETH, BARBARY, AND MARY BLISS

THE SPIRIT OF '76

Elder William Bliss, the fifth pastor of the Newport Church, married Miss Barbara Phillips. They had seven sons and five daughters. The two oldest were Elizabeth, born January 25, 1750; and Barbary, born October 20, 1751.

"Elizabeth and Barbary were unmarried and lived to old age. They were of a heroic turn of mind, as will be seen by the following anecdote of the Revolution:

"While the British troops occupied Newport and General Sullivan occupied the hill towards Tiverton, the house of Elder Bliss, being in the valley between, was occupied by the British officers, who quartered upon him. Upon the embankment on either side of the valley were seen the flags of the respective armies, floating in the breeze. It so happened that one day when the attention of the British was drawn off in another direction, these daughters of Elder Bliss went up to the embankment, which still exists, and hauling down the colors, tore the bunting into thirteen strips, and returned it to its place. Upon the return of the officers a great search was made for the enemy who had laid such violent hands

upon the British honor; a reward was offered for the discovery of the offender; but the young ladies so managed as to elude the vigilance of the British. Had they been detected, they would likely have paid the forfeiture of their lives.

"On another occasion, a younger sister, Mary (who afterward married Caleb Maxson), while the British officers were at dinner, went up stairs where the arms were deposited and took one of the finest swords, with its scabbard, and thrusting it through a hole in the plastering, let it drop between the ceiling and clap-boarding, where it remained till after the war, when it was taken out and kept as a trophy of female valor, till it was destroyed by the conflagration of the house of Elder Bliss."—*Seventh Day Baptist Memorial*, vol. 3, pp. 57, 58.

Caleb Maxson married for his second wife another Mary Bliss, a cousin of his first wife, and their daughter Tacy was the mother of Dr. A. H. Lewis.

#### RUTH HUBBARD BURDICK

(A letter to Mr. and Mrs. Samuel Hubbard from their daughter, the wife of Robert Burdick.)

"MOST LOVING AND DEAR FATHER AND MOTHER: My duty, with my husband and children, presented unto you, with all my dear friends. My longing desire is to hear from you, how your hearts are borne up above those troubles which are come upon us, and are coming as we fear; for we have the rumors of war, and that almost every day. Even now we have heard from your island by some Indians, who declared unto us that the French have done some mischief unto the coast; and we have heard that twelve hundred Frenchmen have joined the Mohawks, to clear the land both of English and Indians. But I trust in the Lord, if such a thing be intended, that he will not suffer such a thing to be. My desire and prayer to God is that he will be pleased to fulfill his promise to us, that is, that as in this world we shall have troubles, so in him we shall have peace. The Lord of comfort comfort your and our hearts and give us peace in believing and joy in the Holy Ghost. Oh, that the Lord would be pleased to fill our hearts with his good Spirit, that we may be carried above all these things, and that we may remember his saying, 'When ye see these things come to pass, lift up your heads, knowing that your re-

demption draws nigh.' Then, if these things be the certain signs of our Lord's return, let us mind his command, that is, 'Pray always, that ye may be counted worthy to escape all these things, and stand before the Son of Man.' Let us have boldness to come unto him in the new and living way which he hath prepared for us. Through grace, I find the Lord doth bear up the spirits of his people in this place in some comfortable measure to be looking above things. The Lord increase it more and more unto the day of his appearing, which I hope is at hand.

"Dear father and mother, the Lord hath been pleased to give us here many sweet and comfortable days of refreshing, which is great cause of thankfulness; and my desire is that we may highly prize it, and you with us give the Lord the praise for this benefit. I pray, remember my love to all my dear friends with you in fellowship. Sister Saunders desires to be remembered to you all; so doth Sister Clarke.

"Your loving daughter, to my power,  
"RUTH BURDICK.

"Westerly,  
"August 4, 1666."

#### MARGARET BOND DAVIS

"Jonathan Davis was born July 7, 1734. He early married Margaret Bond, of Nottingham County, Md., who was brought up in the observance of the seventh day as the weekly Sabbath, as many of that name had been before in that district of country. He continued for some time to observe the first day, until a change was brought about in his mind from the following circumstance, as related by his son. Mrs. Davis could not yield her convictions of duty in regard to the Sabbath, though she was separated from friends of her own faith. She was not a professor of religion when married, but she was remarkably thoughtful. Some time after their marriage, she became seriously exercised in her mind in regard to her religious duties. Entertaining a hope in Christ, she considered it her duty to be baptized. Her attachment to her own faith forbade her uniting in church fellowship with her husband; and there being no Seventh Day Baptist Church near, she concluded to leave her family for a short time and go to Shiloh, then called Cohansey, that she might be baptized and unite with the

Seventh Day Baptist Church in that place. While she was absent from home to follow her Lord and Master in baptism, her husband began to enquire more closely into the reasons of her strong attachment to the traditions of her fathers. He also began faithfully and seriously to examine the question for himself, and his examination resulted in his becoming fully satisfied that God required him to observe the seventh day, which he resolved to do. Soon after her return, they began to sabbatize together on the seventh day.

"Worldly inconvenience followed, and they soon came to the conclusion to remove from that place to a place where they could enjoy the benefits of society agreeing with themselves in faith and practice. . . . (They went to North Carolina, but not being satisfied to remain there they went to Cohansey, where he purchased a farm.) Soon himself and wife were united in the same church in Christian fellowship.

"Soon after his settlement at Cohansey, Mr. Davis began to speak in public meetings, as he had opportunity; and his brethren discovering in him an aptness to teach, called upon him for the more public 'improvement of his gift.' . . . November 13, 1768, he was publicly ordained to the work of the gospel ministry. . . ."

He continued his ministry in the church nearly seventeen years, during which time ninety-six persons were added to the membership by baptism.

He is said to be the founder of the village of Shiloh, and to have given it its present name.—*Seventh Day Baptist Memorial*, vol. 2, p. 166.

#### A WORD FOR THE CROW

Among the many benefits that follow from the establishing of bird sanctuaries is that of the rare opportunity the sanctuary offers for studying the habits of the feathered creatures who soon learn within its shelter to make their home. They quickly become so tame one can observe them at unusually close range. Dr. T. Gilbert Pearson, president of the National Association of Audubon societies, tells us of spending a day in the Roosevelt Sanctuary at Oyster Bay. Noticing that the wild cherry trees there were infested with leaf-rollers, larva of certain *tortricid* moths, he discovered,

sitting where he could watch them, a flock of purple grackles busily tearing the rolled leaves apart and devouring the wriggling worms. Some of these fell to the ground where robins finished the task. Those of us here in New England, where the wild cherry is so abundant, will remember this to the credit of the purple grackle.

But now he observed this also: The crow, which he calls "that black buccaneer of the forest and field," was also in the sanctuary and doing man a service, for he was feeding on those leaf-eating beetles of the genus *Diabrotica*, which have so nearly, Dr. Pearson says, killed all the locust trees of Long Island. Yet some time ago a great powder company was offering prizes to exterminate the crow.

Hundreds of people, we are told, visit this one sanctuary alone and gain a more adequate idea of the beauty and value of bird life and a practical knowledge of how birds may be brought about the home and garden, as well as prove of unusual service to mankind. This sanctuary contains twelve acres of land and was given to the National Association of Audubon Societies in 1923 by Colonel Roosevelt's cousin, W. Emlen Roosevelt.—*Our Dumb Animals*.

#### THE CALLING OF EVANGELISM

(Continued from page 525)

special gifts, the messages of life, stirring the busy souls of men in the cross roads of life, calling them to halt in their mad and selfish ways, and pointing them to the blood-dripping Cross of Calvary. To what higher place can man be called to stand between a lost world and the Redeemer?

Evangelism is as wide as the kingdom. Some are endued for special platform evangelism, some evangelism of song, and some the quiet evangelism of a daily spirit-filled Christian life.

Evangelists are human and liable to the mistakes of humanity, so is all mankind. His grace is sufficient for all. Abounding in this grace the evangelist shall hold high estate in the affairs of the Church. Let such evangelists come to the aid of heavily burdened pastors who are appalled at the sudden flow of sin rushing into their churches and threatening the very life of the Church.—*John S. Hamilton, D. D., Winona.*

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
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Contributing Editor

### LESSONS FROM PIONEERS

Christian Endeavor Topic for Sabbath Day,  
May 15, 1926

#### DAILY READINGS

Sunday—Home Life (Eph. 6: 1-3)  
Monday—Friendship (1 Sam. 20: 10-17; 2 Sam. 1: 17-27)  
Tuesday—Authority (1 Sam. 12: 1-5)  
Wednesday—Patriotism (Esther 4: 1-17)  
Thursday—Education (1 Sam. 12: 22-24; 2 Tim. 2: 15)  
Friday—Faithful unto death (Rev. 2: 10, 11)  
Sabbath Day—Topic: Lessons from God's pioneers in all ages (Heb. 11: 8-10, 17-27, 32-40)

#### SABBATH RALLY DAY

[Please note the change of programs. In order to co-operate with other denominational organizations in the observance of Sabbath Rally day, the C. E. topic for May 29 has been adapted to Seventh Day Baptist pioneers, and suggestions for its use will appear this week. The regular topic for May 15, "How to Use the Bible," will be prepared for use on May 29.—R. C. B.]

#### SUGGESTIONS FOR THE MEETING

Short talks from the biography of Governor Samuel Ward illustrating the topics mentioned in the Daily Readings.

Brief accounts of other Seventh Day Baptist pioneers. Abundant material will be found in *Seventh Day Baptists in Europe and America*. A few names, with references, are given: Joseph Davis, pages 74, 75; Joseph Stennett, pages 96-99; Amos R. Wells, pages 331-333; Nathan Wardner and Soloman Carpenter, pages 346-348; John James, pages 78, 79; Henry Collins, pages 143, 144.

#### SUBJECTS FOR DISCUSSION

What lessons can we learn from these pioneers?

What opportunities for "Pioneering" have Seventh Day Baptist young people of today? Do you know any present day "Pioneers"?

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, May 15, 1926

GOVERNOR SAMUEL WARD: STATESMAN AND PATRIOT

SCRIPTURE READING: MOSES' CHARGE (DEUT. 11: 8-19)

Seventh Day Baptist young people may well be proud of the life of Governor Samuel Ward of Rhode Island, who was a member of the Seventh Day Baptist Church of Westerly. We shall study his life this week instead of the regular Christian Endeavor topic. Prayer meeting committees and leaders will need to plan for the meeting some time in advance and see that every member has some fact about this great life to tell about in the meeting.

As we are this year to celebrate the one hundred fiftieth anniversary of the signing of the Declaration of Independence, it is well to remember the part that a Seventh Day Baptist had in it. Although Governor Ward died before the immortal document was signed, yet he had much to do with the work leading up to that declaration. Let us see how that is so.

Ten years before the Revolution started, when Mr. Ward was governor of the colony of Rhode Island, he had trouble with the British ship, the *Maidstone*, for seizing and impressing American seamen, while in the harbor of Newport. The very firm action which Governor Ward took at that time helped to free them. About the same time, the Stamp Act was passed, taxing the colonies without their consent. The governor of every colony but one swore to enforce it, and that was Governor Ward. From this time on, he saw more and more clearly that the colonies must fight for their independence.

It was at a town meeting in Providence, on May 17, 1774, that there was first proposed a general congress of all the colonies. Samuel Ward and Stephen Hopkins were elected by the Rhode Island General Assembly the first delegates from any colony to the Continental Congress, which met later in Philadelphia. Accompanied by his faithful colored servant, Cudjo, he gladly made the long journey, on horseback or by a stagecoach, which was the best those days could offer in the way of transportation.

Again, on the following year, when the Congress met, Governor Ward was a delegate. He was honored by being called to preside as chairman during much of the time while Congress was resolved into a Committee of the Whole. Thus, he was in the chair while important business was being transacted, including the discussion which led to the election of Colonel George Washington as general of the Continental forces.

He was a friend of Washington and felt when that great leader took command of the army that success would surely come. His circle of friends included also Benjamin Franklin, John Adams, Thomas Jefferson, and John Hancock. His death was felt by these leaders to be a loss to the cause of liberty. He was stricken with smallpox on the fifteenth of March, 1776, while attending the meetings of the Congress, and died on the twenty-sixth. On his deathbed he said that if his "vote and voice were necessary to support the cause of his country, he should live; if not, he should die."

His trust in God is revealed by very many of his letters, as well as by a confession of faith which he made in writing when he joined the Seventh Day Baptist Church of Westerly. He was interested in education, and became one of the first trustees of the Rhode Island College (now Brown University). John Adams says of him that "he was a gentleman in his manners, benevolent and amiable in disposition, and as decided . . . in his patriotism as any member of Congress."

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR MAY 15

Remember that a girl must lead the singing today and the leader must make out questions to be answered by the juniors if the goal work for this month is being done.

This is another of our torch bearer lessons. Make the torch for David with "Worthy" for the lesson today. Use the following object talk taken from *On the Highway* by Ella M. Wood.

Use for the object lesson an apple that appears perfect and sound on the outside, but has a bad, worm-eaten heart. The apple can be cut in two to find out its condition, and be fastened together again with tooth

picks. Also have a perfect apple, but not quite so large or nice looking as the other.

These were all good-looking men that passed in front of God, but he did not choose any of them. Now, there was some reason.

Here make clear to the pupils that God can see us through and through; that he knows every thought of our minds and every motive, whether good or bad. He could see right down into these men's hearts, and he saw that they were bad.

Now show the apple with the bad heart, hold it up and ask whether it looks good to eat, and which of the two is the better looking. Compare it to the men who passed before God. Now open the apple and show the bad heart.

Let one of the pupils tell the story of how the heart of the apple became bad; how, when it was a beautiful blossom on the apple tree, a tiny fly came buzzing along and left a little egg right in the heart of the blossom. Soon the petals fell off; and, where the blossom had been, there grew a little apple; but, as the apple grew the egg hatched into a little worm that finally ate the heart away, and then bored its way out. Compare this story of the apple with our own lives. The little germ of sin enters into our hearts sometimes merely as a pleasure, but it grows and grows until our hearts are all bad.

But there was one man who passed before God who had a good heart. Here show the perfect apple; open it, and show the good heart.

Emphasize the lesson that David was worthy and fulfilled God's test and so he was the one that was chosen to be made king. If juniors would win God's approval they, too, must be worthy of his love and care.

R. F. D. No. 1, Westerly, R. I.

### DR. JOHANSON IS HONORED

Dr. B. F. Johanson, 516 Post Building, is attending the annual home coming and banquet of the Chicago College of Dental Surgery, where he has gone to accept membership in the scholarship honor fraternity known as the Omicron Kappa Upsilon. This fraternity occupies the same position in the dental world as the other honor scholarship fraternities represent in the fields of medicine, law, and sciences. Dr. W. H. G.

Logan in the official announcement stated, "I am directed by the officers to advise you that you have been approved for membership because of your scholastic standing as a student, your subsequent achievements as a practitioner, and your worth as a citizen, as it is only upon these three qualifications that membership in the fraternity is granted." Dr. Johanson was graduated in 1909 in a class of one hundred. He was valedictorian of the class. Subsequently he has held office in the Michigan State Dental society and has given clinics in Grand Rapids, Detroit, Cleveland, and Chicago, as well as smaller cities.—*Battle Creek, Mich., "Enquirer and News."*

### WHAT DOES CHRISTIAN ENDEAVOR MEAN TO ME?

VELMA DAVIS

[Some weeks ago you were asked to participate in a contest in answering the question stated above. The three winners were to receive copies of "The Francis E. Clark Year Book." The ones to receive these books are Miss Velma Davis, Jane Lew, W. Va., a member of the Lost Creek C. E. society; Miss Mary H. Davis, Bridgeton, N. J., a member of the Marlboro C. E. society; and Miss Ina C. M. Richards, Kingston, Jamaica, B. W. I. The first of these essays, by Miss Velma Davis appears this week. The congratulations of the Young People's Board are extended to the young people who have so well expressed their convictions in regard to Christian Endeavor.—R. C. B.]

Christian Endeavor means much to me.

It means to me a greater opportunity for service in doing my part in helping some one to the path of duty who is weak and who may not comprehend the true value of a close fellowship with Jesus Christ.

Then Christian Endeavor means to me the fitting of myself to become a more useful member of my church. I do not feel that I can be an active Christian endeavorer, living up to the sacred vows which are embodied in the pledge, without being more helpful in the services of the church, and not only be willing but anxious to do my part in the great cause which it represents.

Again most of all, Christian Endeavor means to me a higher appreciation of God and his holy Word. I can not be attentive to my duties as a Christian endeavorer, being present at its regular meetings, reading the Bible and talking to God each day in prayer, without a greater knowledge of him and a better conception of his wonderful works.

Christian Endeavor means to me, trust, hope, peace, and joy.

*Jane Lew, W. Va.*

### MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at the home of Dr. B. F. Johanson.

The president called the meeting to order and Rev. H. N. Jordan offered prayer.

Members present: Dr. B. F. Johanson, E. H. Clarke, Rev. H. N. Jordan, I. O. Tappan, Lyle Crandall, Egmond Hoekstra, Dr. L. S. Hurley, Russell Maxson, Allison Skaggs, Helen Jordan, Marjorie Willis.

Visitors: Mrs. I. O. Tappan.

The secretary read the minutes of the previous meeting.

Owing to the absence of the corresponding secretary the routine business was deferred until the next meeting.

The meeting resolved itself into a general discussion of our work for the coming year, particularly the question of supporting the Fouke School and of procuring a field secretary. After an extended discussion a committee was elected to consider the proposition of a part time field representative. The committee consists of the president, secretary, and treasurer.

The minutes were read and approved.

Adjournment followed.

Respectfully submitted,

MISS MARJORIE WILLIS,

*Recording Secretary.*

*Battle Creek, Mich.,*

*April 1, 1926.*

### WHAT THE SABBATH MEANS TO ME

(The following papers were read at the regular meeting of the Plainfield Society of Christian Endeavor Sabbath afternoon, April 17, 1926.)

RUTH HUNTING

What thought is there so restful on Friday afternoon or evening as the thought that tomorrow is Sabbath day, when we can put away our school books and our studying and other work? Sabbath day is entirely different from other days. It is a day when we can rest our bodies, and minds, and our souls. What a pleasure it is to get away from our weekly occupations and enjoy a quiet Sabbath!

Not only do we get rest, but we get inspiration from the sermon, from the church service and the music, and from Sabbath school and Christian Endeavor. It is in church that we obtain a desire to live the following week better than the last, that we

are uplifted by the music, the prayer, the Scripture reading, and the sermon. It is in Sabbath school that we learn from God's Word more about God's love for us and Jesus' life. It is in Christian Endeavor that we discuss informally the problems that we must face and how to solve them. It is in these ways that we are prompted to live more of a Christ life.

Another value that Sabbath day has is in the friendships that we make and the friends we meet on that day. How we would miss meeting and talking with our friends after church! It is one of the things that we have little time for except on the Sabbath. And there is a chance to brighten somebody's life by a friendly word or greeting or to make a stranger feel at home in our church, or to invite someone home to dinner. Yes, friendship is one of our chief joys on the Sabbath.

Last of all, there is time on Sabbath day to enjoy nature and to enjoy our home and our family. There is time to take walks or rides in the fields or open country. There is time to read the RECORDER and to think. Sabbath day should be a time when we come into closer communion with God, and I think it will be if we will only make it so.

JOHN REED SPICER

The significance of the Sabbath to me can best be expressed in terms of the four-fold life—social, mental, physical, and religious.

The Sabbath is the only day when our congregation regularly gathers. To some of us in fact, and to all in spirit, it is a family reunion. Nothing can take the place of such an event. Sometimes it seems a hardship not to be able to attend other than church affairs on Friday night. It may seem as though we are so set apart from society in general in this respect that we can not make a success of ourselves socially. Yet in our own church there are people who have faithfully refrained from engaging in social affairs on Friday night and who have at the same time been outstanding leaders in their school; and they all consider the Sabbath an asset rather than a detriment to their social progress.

For most of us, the Sabbath offers more time than any other day for reading and thinking. On week days our activity in these two directions is more or less dictated

by the nature of our school or business work. If we choose our reading material carefully and direct our thinking wisely, we will soon notice in ourselves great mental improvement.

And we are at ease not only in mind but in body. We can choose for ourselves that form of exercise which will be most agreeable to us. While I do not approve of regular sports on the Sabbath, I do think that a walk or ride is quite in keeping with the spirit of the day. Little can be found that is more inspiring than a beautiful landscape, a colorful sunset, or the song of a bird. Such things appeal to the physical senses and at the same time better our observance of the Lord's day.

The Sabbath is the crowning feature of our religion. It is the one thing which distinguishes our faith from that of most other people. The day itself is something which should be set apart for the worship of God and the advancement of his work. The Sabbath as an institution helps us to do this. I am sure that my religious life would lose most of its value if I were to lose the Sabbath.

So this day of our God symbolizes life—the four-fold life, life for Christ, with Christ, and under the leadership of Christ.

VIRGINIA BOND

It was a beautiful Friday evening, and the western horizon was painted the most gorgeous shades of red and gold, with tints of lavender and yellow. Oh! what a beautiful beginning for God's Sabbath, with the setting of the sun—something controlled entirely by our heavenly Father, the One for whose worship the Sabbath is set apart.

When supper was announced, at the beginning of the Sabbath, our family gathered around the table and listened while father read from St. John's Gospel, and then we joined in singing "The Church in the Valley by the Wildwood," each singing his own part. Instead of grace, we all united in saying the Lord's Prayer.

The church bell rang, telling us it was fifteen minutes before time for prayer meeting, and all who could go filed into the prayer meeting room to our seats, prepared for an hour of worship. After the meeting everyone exchanged greetings, and then went away feeling better fitted for the morrow.

We always speak of the Sabbath as a day of rest; it is a day of rest from regular weekly duties, but at our house we had to scurry around in the morning pretty lively to get to church and into the choir loft soon enough to save the organist a nervous fit.

The children's sermon that morning was about tomatoes not growing on a rag weed, and I think all enjoyed being children and listening to this sermon, as well as to the regular one. And then after the benediction had been pronounced and the choir had sung the "Dresden Amen," the people were so interested in speaking to each other, and in finding out how the folks with the grippe were getting along that the Sabbath school superintendent had a rather difficult time to get the Sabbath school called to order. Our lesson that morning was about Joseph, a story that never loses its interest for children.

Sabbath afternoon I went to the church again to attend Christian Endeavor. I always enjoy the meetings and the friendly visits with the other young people. When Christian Endeavor was over the sun had almost disappeared behind the hill and another Sabbath was done.

This is a typical Sabbath day for me. Although it is a full day, I am always glad when the school week is over, when the Sabbath comes, a time when I can think of other things than lessons. It is always a day of spiritual refreshment, of coming into closer friendship with my heavenly Father—a day that I can truthfully say I enjoy.

### HOME NEWS

VERONA, N. Y.—We were much interested in a poem in a recent issue of the RECORDER, "Wherein Lies the Fault?" If the word Verona could be substituted for Little Genesee, it would describe our case exactly. For no sooner had we "turned our backs" than Pastor Hurley resigned. We have enjoyed the time he and his wife have been with us, and deeply regret that the pleasant associations are to be severed. The spiritual, inspiring sermons he has given us from week to week can not but make our lives richer and better.

During the past few months the interior of the church has been greatly improved. The walls have been newly decorated, new window shades purchased, and a fine steel

ceiling, the latter being the gift of Mrs. Ida Williams Bowman, as a memorial to her father and mother, the late Mr. and Mrs. Alfred Williams, who were at one time members of the Verona Church. Mr. Williams was the grandson of Henry Williams, who was one of the constituent members of the church. Upon moving to Watson, N. Y., they became identified with the Watson Church and were active and faithful members as long as the church was in existence. Mr. Williams served as deacon many years. He was a man of God, deeply interested in the church and always true to the "Faith of Our Fathers." T.

Our church attendance has been rather small during the winter because of sickness and weather conditions. We hope to regain first place in the Town Sunday School Contest which is partly based on attendance and study of the lesson. We are proud to possess a banner for having received the highest score in the town for four successive times. This banner was designed by Mrs. T. J. Van Horn and contains the motto, "Thy Word have I hid in my heart."

There have been four new names recently added to our cradle roll, namely: Anita Marion Dillman, Alden Arthur Vierow, Olin Cecil Davis and William Garth Warner.

The Ladies' Aid are preparing for a sale of home made garments to be held in the near future. Each member has been asked to contribute one article for the sale.

PRESS COMMITTEE.

### BOOTLEGGERS VERSUS TEETOTALERS, AND ALL SORTS BETWEEN THEM

Newspaper polls are the modern form of referendum. They are now reporting on prohibition with majorities of ten to one against the present law. Spokesmen for the Anti-Saloon League say that the referendum is misleading in the extreme. And it is. It has all the earmarks of interested propaganda. The American people wanted, and probably they still want—at any rate, ultimately they will want—prohibition. We have the amendment and the Volstead law; so far, well. But we have also local enforcement largely paralyzed in some places by the political control of the same old friends of bootleggers who have been the perennial curse of American democracy, and

(Continued on page 538)

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### DAVID

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
May 15, 1926

#### DAILY READINGS

Sunday—David, the musician (1 Sam. 16: 17-23)  
Monday—David, the champion (1 Sam. 17: 32)  
Tuesday—David, the hunted (1 Sam. 19: 18-20)  
Wednesday—David, the generous (1 Sam. 24: 1-7)  
Thursday—David, the king (2 Sam. 5: 1-5)  
Friday—David, the builder (2 Sam. 7: 1-3)  
Sabbath Day—Topic: David, whose torch helped his people to become a nation (1 Sam. 16: 1, 10-13)

MRS. MARGUERITE S. WHITFORD  
The Juniors' Friend

Dear juniors, the hero we are to talk about this week is David. He was a shepherd boy, caring for his father's sheep. His father's name was Jesse.

David had seven older brothers, but he went out alone on the hill to tend the sheep. His father must have put a great deal of faith in David to send him out alone. I suppose there were many times when he felt lonely and almost afraid, but he loved God, and he knew God loved him and would take care of him. How many, many times that thought is a comfort to all of us.

Little did David know he was to be anointed king some day, as he roamed over the hills with his father's sheep. Just as boys do now he may have had dreams of what he would like to be, but he did not know that his dreams would come true.

One day a messenger came to call David to come home to his father's house. There he was anointed by Samuel. That meant that God had chosen him to be one of his helpers.

Do you suppose if David had been a boy who could not have been trusted that God would have called him to be a leader of his people? No, God does not choose boys and girls who can not be trusted to do his work. Sometimes we think what we have to do is so small it will not matter much whether we

do our best or not. But there is One who always sees and wants us to give him our best.

Great men and women are not made in a minute! They come from the boys and girls who are faithful in the little things.

So boys and girls, let us be true to our pledge. Let us be obedient to father and mother and the little tasks they give us to do, and who knows but some day God may choose you to do some greater thing in his service. May God bless our juniors.

West Edmeston, N. Y.

### HOW THE POTATOES TOLD ON PETER

You would hardly believe that a potato could tell something on a little boy, would you?

It was springtime, and Peter's father, who had a small city garden, took his little hand plow and laid off several rows and told Peter to plant the potatoes.

Peter knew how it was done. He had helped his father the spring of the preceding year. But Peter had wanted to help at that time, and this spring day he had something else that he was very anxious to do. The boys were going to play ball and Peter was the captain. He felt that he ought to be on hand even if there were no potatoes planted.

Peter's mother helped cut the potatoes and get them ready for planting after father went to his place of business. There were so many of them, it seemed to Peter, and he said as much to his mother. "Oh, you will get through with them this morning—" she answered.

Peter said nothing in reply, but he remembered that the ball team was to meet at ten o'clock. He took up the bucket of potatoes and went on to the garden.

At nine-thirty Peter was back in the house saying his work was finished. His mother said she did not see how he had done the task so quickly. And Peter told her to please step out to the garden gate and look. Mother did so and saw all the rows smooth and nice as father always made them. So she gave Peter a piece of cake and told him to run and play.

Peter went, but he didn't enjoy the ball game as much as usual. He went home early from play that afternoon, too, and did up the chores without being told. And that night when father praised him for be-

ing such a fine boy, Peter just mumbled something and went out of the room; he didn't seem to enjoy talking about the potatoes.

Three weeks passed and father came in from the garden one afternoon with a queer look on his face. When Peter came in the house he said, "Son, come here I want to have a talk with you. Did you plant the potatoes just as I told you that day?"

Peter hung his head, then he stood up straight and looked his father in the eye.

"I did not, father," he confessed. "I wanted to go play ball, and so I just planted three rows and—"

"And buried the rest of them down in the corner of the garden," said father.

Peter's eyes grew big. "How did you find them," he asked.

"Why they told on you Peter—" said father solemnly. "Go out there and see what they have to say to you."

Peter went and found a green patch down in the corner of the garden. The potatoes had all come up to tell on Peter.—*Storyland.*

A Hungarian girl came to America when in her early teens. She had the care of a little motherless boy. She was trying to learn English, but found many words and phrases to puzzle her. One day the little boy's father noticed that his blouse was ripped. He remarked to the girl, "I notice Bobby's blouse needs tacking up." Poor girl, she knew what tacks were and that they had to be driven in with a hammer, but how she was going to mend Bobby's blouse by "tacking" it up to him, was a puzzle.—*"True."*

### MY GRANDMA USED TO SAY

"They that go borrowing go sorrowing." Ask your grandma what she thinks my grandma meant.

### PICTURES IN DRINKING GLASS

Take a drinking glass and fill it to half an inch from the top with cold water. Then allow it to become quite still.

Ask for some white of an egg from mother and pour it gently into the center of the glass. As it sinks slowly to the bottom and spreads out, watch the water very closely. You will notice that some of

the egg-white begins to arise in places, forming pretty pictures of ships at sea, and other forms.

The models may take from three minutes to a quarter of an hour to form completely, but the longer the time taken, the more beautiful the picture will be when finished.

—*George M. Holden.*

"Sculpture is very easy, isn't it?" asked a sweet young lady at an exhibition of statuary.

"Very, very easy," said the sculptor, "and very, very simple. You just take a block of marble and a chisel and knock off all the marble you don't want."—*Outlook.*

### THE DANDELION

Rounded golden faces,  
Not the least bit shy,  
Dot the sunny places,  
Smiling at the sky;  
Snuggling in the shelter  
Of their leaves' green fold—  
For March winds, helter-skelter,  
Blow too brisk and cold.

First to greet us, cheery  
In your golden glow,  
Welcome! we grew weary  
Of bleak winter's snow;  
Coming, too, a herald  
With the word that May,  
All in bloom appareled  
Waits along the way.

—*Janet Gargan.*

### BOOTLEGGERS VERSUS TEETOTALERS, AND ALL SORTS BETWEEN THEM

(Continued from page 536)

the federal prohibition service has been infested to some extent by party patronage and by a gang of hangers-on who have no sympathy with the law and who muss up every form of public service ever entrusted to them. Finally there are the faint-hearted, whose position is determined by the passing gust. If prohibition survives all of these, as it probably will, it will demonstrate its immortality; nothing can kill it. One of the most sinister signs is talk of an investigation by the national congress. Prohibitionists naturally welcome scientific investigation, but a congressional investigation is often a refuge for rascality and a tomb for righteous causes. After all, perhaps the noise comes from the fact that prohibition is too successful to suit its foes.—*The Baptist.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### A SEVENTH DAY BAPTIST TEACHER

One day a long time ago I met at a teachers' meeting a gentlemanly school principal of whom I had often heard good things said. I was glad to have some time between exercises to visit with him. His name was Amos Squire. I was somewhat surprised to find that he was a brother of Thomas Squire, one of my army comrades. This Amos Squire told me a little story about himself that I have not forgotten, and I am writing it as something worth while for this Sabbath School Page. I am not telling it word for word as it came from him, yet it contains the substance of what he said.

"As a big boy in school I was not so good as I ought to have been. I cared very little for books and less for good behavior. I was, in fact, a trial to every teacher. As I came close to the age of young manhood my folks put me into what was called an academy. They thought that being among young people the most of whom were older than I—somewhat refined, too—would have an influence for good upon me; and they hoped I would thereby become myself something of a student. But I disappointed them and plagued the principal.

"This principal was A. C. Spicer, one of your Seventh Day Baptist people. He was a good man, too good to be so bothered, but I was just the kind of boy to do it. I was not really *bad*, yet had not been led to see the fitness of things. Mr. Spicer was very patient with me, but one day when I had done something that really made me ashamed of myself, he said he would like to speak with me after the close of school for the day. I felt that as like as not he wanted to tell me he did not wish me any longer in school.

"As I sat there awaiting the dismissal of the classes I thought the matter all over. I knew that if Mr. Spicer should expel me it would hurt my father and mother very much. I cared more for them than I did for him—more than I did for myself. I

tried to think up some reasonable plan of defense or excuse, if not justification, for what I had done. I knew that Mr. Spicer was a gentleman and would undertake to do what he thought was right. I really expected, however, a pretty sharp reproof, and felt that I truly deserved it.

"As soon as he was ready he called me into his room and sat down before me in a serious yet kindly mood. Somewhat to my surprise he did not scold me at all. He appeared to regret having to reprove me in any way, and told me so. He said that during the short time I had been in school he had noticed some good things in me. He even praised me for a thing or two I had done that led him to understand there was much good in me—something well worth while for me to cultivate; and he kindly suggested that I undertake to make the most of it and to discourage what was not so good. He was sure that I had it in me to make of myself a worthy man, and that he expected me to do so.

"I do not know now just how it was, but for some reason this good, sensible, wholesome, manly talk by Mr. Spicer had a wonderful influence upon me there at once—wrought a great change in my purpose in life. I suppose it was that peculiar, indefinable something in A. C. Spicer that we call *personality*. He became from then on, present or absent, an inspiration to me. I resolved then and there that for his sake if for no other I would make a man of myself.

"When we shook hands that afternoon I went forth a young man, a boy no longer. That good man was a real teacher—is my teacher yet."

Teachers like him are what we need in our Sabbath schools.

### ITEMS OF SEVENTH DAY BAPTIST COLONIAL HISTORY

(Compiled by Rev. Willard D. Burdick, to be used in Sabbath school or other service of Sabbath Rally day, May 15, 1926.)

"In 1664 (Old Style) the London Seventh Day Baptists sent Stephen Mumford to America, and in 1671 (Old Style) the Newport, R. I., Church was organized.

"In 1675 (Old Style) Rev. William Gibson came; and thus our English brethren 'did as much, in proportion to their ability, as had been done by any society for propagating the gospel in foreign parts.'—*Dr. A. E. Main, in "Historical Volumes."*

"For zeal, few women ever excelled Mrs. Tacy Hubbard. She had been twice arrested, while a resident of Connecticut, for pleading too zealously for believer's baptism, and she was not afraid to speak her mind when occasion required."—*Seventh Day Baptist Memorial*.

"Elder Thomas Hiscox . . . served the town as treasurer for sixty years, from 1712 to 1772, and upon resigning received the 'unanimous thanks' of the freemen."

Fifty different Seventh Day Baptists served in the Colonial Assembly of Rhode Island prior to 1776, serving a total of one hundred ninety-one years.

Henry Collins "was a native of Newport, and born in March, 1699. He was educated in England. . . . Fond of literature, he animated and encouraged kindred spirits; and in 1730, with seven associates, formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the colony, and probably was one of the first in America. . . ."

"Mr. Collins, affluent and generous, widely diffused around him those blessings he enjoyed; he educated at his own expense many poor but deserving young men, some of whom afterward became prominent in our community. He appears to have been at the head of every public improvement in Newport—the extension of the long wharf, the building of the brick market and granary, etc. The conversational powers of Mr. Collins were of the highest order, and the riches of his well-stored mind were dealt out with an unsparing hand; few ever left him without improvement, or shared his converse without pleasure."—*From the Newport "Mercury"*.

Morgan Edwards in his history of *Baptists in East Jersey and West Jersey*, May 1, 1790, writes of the Seventh Day Baptist churches of Piscataway, Shiloh, and Squan (Salem), from which I quote: "This is the first church of the Seventh Day Baptists in Jersey, and for thirty years included all of this denomination in the state. (2) It has, in eighty-two years, increased from eighteen to one hundred; besides a detachment to form a church at Shiloh. (3) In

1753, a separation took place in this church on account of doctrines: Mr. Dunham, and a few more, holding to John Calvin's system; and the rest to James Arminius. They continued in this state for four years, and then re-united, promising to bear and forbear towards one another. The same variety of opinions continues among the body of Sabbatarians (in Jersey) to this day; to which may be added that of particular and universal salvation; and yet they keep in unity, from the consideration of their all agreeing in the denominating point."

"The first minister of the Sabbatarian order, who preached in this neighborhood (Shiloh) and in that of Trentown, was Rev. Jonathan Davis . . . and he preached not without success; for the church of Shiloh, and the one hundred twenty families which belong to it, may consider him as their founder and father. He died at Trentown about the year 1750, in the seventy-fifth year of his age. His wife was Elizabeth Bowen; but no issue. He was tall and fat, which made his familiars banter him under the name of the *great high priest*. I have seen a printed letter of his, directed to Mr. Whitfield, and dated Trentown, May 1, 1740; the contents are queries relative to the Sabbath, which Mr. Whitfield did not answer."

"In the month of September last, one part of this church (Squan) went, in a body, towards the Ohio. That division consisted of seventy-two souls; the remaining families talk of following their brethren when they shall have pitched on a place of residence to their satisfaction. They talked of the Kenhawa when they went away; but if not there, then on some other part of Mr. Read's land, with whom they have bartered their estates and meetinghouse at Squan."

Deacon John Tanner, a goldsmith in Newport, erected at his own expense the two tables of the Ten Commandments, above the pulpit, on the walls of the Newport church.

In his will he gave to the Newport Church sixty pounds lawful money; to the First Hopkinton Church sixty pounds; to the Piscataway Church thirty pounds; and to the trustees of the Rhode Island College (now Brown University) one hundred dollars.

"During the war Newport was occupied by the British troops, who built their entrenchments on the farm of Mr. Bliss (Elder William Bliss), cut down his trees, and destroyed his fences. He was, however, permitted to remain with his family, because of his sacred calling. Yet his house was made the quarters of the British officers, and all he had was at their mercy.

"When the British were expecting General Sullivan, with the American troops, to land upon the island, the officers who quartered in his house frequently expressed in his presence their desire to meet the *rebels*. Not many days afterward, several of the officers accompanied him to the seaside to see him shoot wild fowl—an exercise he was frequently engaged in, and in which he was very skillful. After observing him for a while, they expressed their astonishment at his skill in killing birds flying. He replied, 'You seem to be very anxious for the Americans to land upon the island; now, when they come they will take you down as easy as I do these birds.' They seemed to be much agitated with this reply and expressed no more desire to meet the *rebels*."—*Seventh Day Baptist Memorial*.

Several Negroes belonged to the Newport Church, among whom was Scipio Tanner, a slave owned by Deacon John Tanner.

In Deacon Tanner's will is this "Item—My will and pleasure is, that at my decease my Negro man Scipio shall be set free, and I give and bequeath to him my great coat, my surtout coat, my every-day clothes, two of my shirts, three of my check-shirts, three pair of my winter stockings, and three pair of my worsted stockings, and two neck-handkerchiefs, and two pocket ones, and my shoes and boots; and my mind and will is, and I do hereby order, that in case my Negro man Scipio shall become chargeable to the town of Newport, that my nephew, James Tanner, shall indemnify the said town from all such charges out of that part of my estate which I have given him in this my will."—*Seventh Day Baptist Memorial*.

"From this record it will be seen that the Sabbath-keeping Church of America passed through three severe conflicts for liberty of conscience before it was obtained: first, from the Established Church of England; second,

from the Puritans of Massachusetts and Connecticut; and third, from the Baptist Church of Newport, R. I."—*Elder James Bailey, in Seventh Day Baptist Quarterly*.

"In 1696 there was appointed a General or Yearly Meeting of Rhode Island Seventh Day Baptists; and our Conference is a direct descendant of that general meeting. From that meeting there sprang up a 'Union and Communion' among such churches as entered into the fellowship, which continued for one hundred five years, without written constitution or very formal organization."

"There was also correspondence between this meeting and Sabbath keepers in England."

"There were other general meetings in New Jersey, Connecticut, and Pennsylvania; and, later among Sabbath keepers who found their way to eastern and central New York. These were seasons of social joy, increased fellowship, and spiritual refreshing, the time being largely given to preaching and devotional exercises. For the sake of these blessings some would travel a hundred miles by ox teams.

"These several General or Yearly Meetings began to exchange fraternal greetings, letters, and delegates; and out of their union . . . grew our General Conference." (In 1802).—*Dr. A. E. Main in "Seventh Day Baptists in Europe and America"*.

Deacon William Stillman (First Hopkinton Church) became celebrated as a clock and lock maker. "In order to make it (his first clock) run more than one day he cut a hole through the floor and let the weights which ran the clock go into the cellar, and for a bell he used a bottle with the neck broken off. I have been told that in 1836 or 1837, when the Washington Bank moved into their present bank building, Deacon Stillman's locks were placed on the vault; previous to this the locks used by this bank were made by Robert Brown; also that the locks on the vault of the Phenix Bank, at the time of the robbery of that bank in 1849 or 1850, were made by Deacon Stillman. The robbers being unable to pick the lock drilled a hole through the door and pulled the bills from the safe with a wire fastened to a broom stick."—*Records and Papers, The Westerly Historical Society*.



**Sabbath School. Lesson VI.—May 8, 1926**

ABRAM AND THE KINGS. Genesis 14: 1-24

*Golden Text.*—"In all these things we are more than conquerors through him that loved us." Rom. 8: 37.

## DAILY READINGS

May 2—Abram and Lot's Choice. Gen. 13: 7-18.

May 3—Abram and the Kings. Gen. 14: 13-24.

May 4—Conquering through Christ. Rom. 31-39. 5: 1-10.

May 5—Melchizedek a Type of Christ. Hebrews

May 6—The Greatness of Melchizedek. Heb. 7: 1-17.

May 7—The Perfect High Priest. Heb. 7: 18-28.

May 8—Jesus the Liberator. Isa. 61: 1-6.

(For Lesson Notes, see *Helping Hand*)**CHOOSING OUR GRANDPARENTS**

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., April 17, 1926)

*Text: Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.*—2 Timothy 1: 5.

A wise man was once asked how early a child's education should begin. He replied, "The education of the child should begin with its grandparents." What he meant was that the boy or girl whose grandparents were strong and wise and good has a very great advantage in this life, and will be able to get on better in the world, that is, if he is willing, of course, to make the proper effort himself.

Now, I do not suppose any of my Plainfield boys and girls were permitted to pick out their own grandparents. But if you were given this privilege I am sure you would choose the very same ones you now have. Of course you would, for you could not make a better choice if you had all the grandmothers and grandfathers in all the world to pick from.

I never saw a grandma or a grandpa of my own. They all went to heaven before I came to earth, and I missed out and never saw one of them. I am going to tell you a story which will show you how my grandfather who died four years before I was born, did me a good deed.

When I was eighteen years old I passed a teacher's examination and got a number two teacher's certificate and taught school. I remember the next Sabbath after I got my certificate, when I met him at church, my

uncle said to me, "How are you, Number Two?" I replied, "Second rate, how is yourself?"

That certificate was good for two years, but I didn't want to be "second rate" for two whole years, so I took the examination the next year and got a number one certificate. Then, too, with a number one I would get more money, and I wanted to go to college the following year.

One morning I saddled one of father's horses, climbed into the saddle, and started off up the road to find a school to teach. I went up the valley and over the hill through gates and bars, and down another valley. I was going to apply for a school that was nearer home than the one I taught the year before. I found the trustee I was looking for at work in the field. I went up to him, told him my name, and, when I thought the proper time had come, asked him about the school. Now, I had my number one certificate in my pocket, but I do not remember that he asked about that. I am sure he did not ask me where I had gone to school nor whether I had taught school before. I was sure I could answer all these questions quite to his satisfaction. But this is the question he asked me, "Are you a grandson of Richard Bond?" I didn't see just then what difference it made whose grandson I was. But it evidently did make a good deal of difference to this old farmer-trustee. When I told him Richard Bond was my grandfather, he replied, "He was the best friend I ever had. You can have the school." My grandfather, who was a prosperous farmer for those days, had been kind to a poor boy, and that kindness had not been forgotten. If that kindness shown so many years before helped me to get a school, I am sure it helped me to teach a better school. How much of the good that comes to us comes because of the good in the lives of those who have lived before us—our parents and our grandparents.

When Paul was writing to his young friend Timothy, he spoke of the faith which was in his grandmother and mother. Paul wanted to stir up in Timothy the desire to make good. Everyone who has a good Christian mother and grandmother can make good; and they should certainly want to try to be *somebody* in the world. I presume Paul did not know Timothy's father. Perhaps he had died before Paul became

acquainted with the family. He must have been a good man, for he had chosen a good wife, and a good mother-in-law, and he had a good son.

It was just last week that we received into the fellowship of this church a young lad who in asking for baptism spoke of the good influence of his grandmother. Because his grandmother was a good Christian he wanted to be a Christian too, and join his grandmother's church.

*Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.*

**MARRIAGE**

KENYON-BAKER.—At the home of the bride, in Ashaway, R. I., April 19, 1926, by Rev. William L. Burdick, Mr. R. Merritt Kenyon and Miss Gladys E. Baker, all of Ashaway, R. I.

**DEATH**

DAVIS.—At the home of her son, in Clarksburg, W. Va., March 30, 1926, Mrs. Mary M. Davis in the 87th year of her age.

Mary Martha Green was the daughter of James and Julia Betts Green. She was born September 7, 1839, at Quiet Dell, W. Va.

In 1861, she was married to Silas C. Davis, who died in 1868, leaving her with two little boys, Lee and Guy. Mrs. Davis has been a widow 58 years. Lee died in early manhood.

She is survived by a half sister, a son, a grandson, a granddaughter, and a great granddaughter.

Mrs. Davis was a charter member of the Salem Ladies' Aid society and of the Sabbath school. She was active in all departments of the work of the Salem Seventh Day Baptist Church until extreme age and failing health made it impossible for her.

By many she will be remembered as the pleasant and capable woman who for many years owned and operated the hotel in Salem.

The text at her funeral service was 2 Tim. 4: 6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."

G. B. S.

"A young girl, living amid the lonely mountains of Virginia, writes, 'We have no Sabbath school now, but we have a little Christian Endeavor society in our home, when my mother gathers us children together Sabbath mornings to read the Bible and worship the living Christ.'"

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him.—*Abraham Lincoln.*

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson 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. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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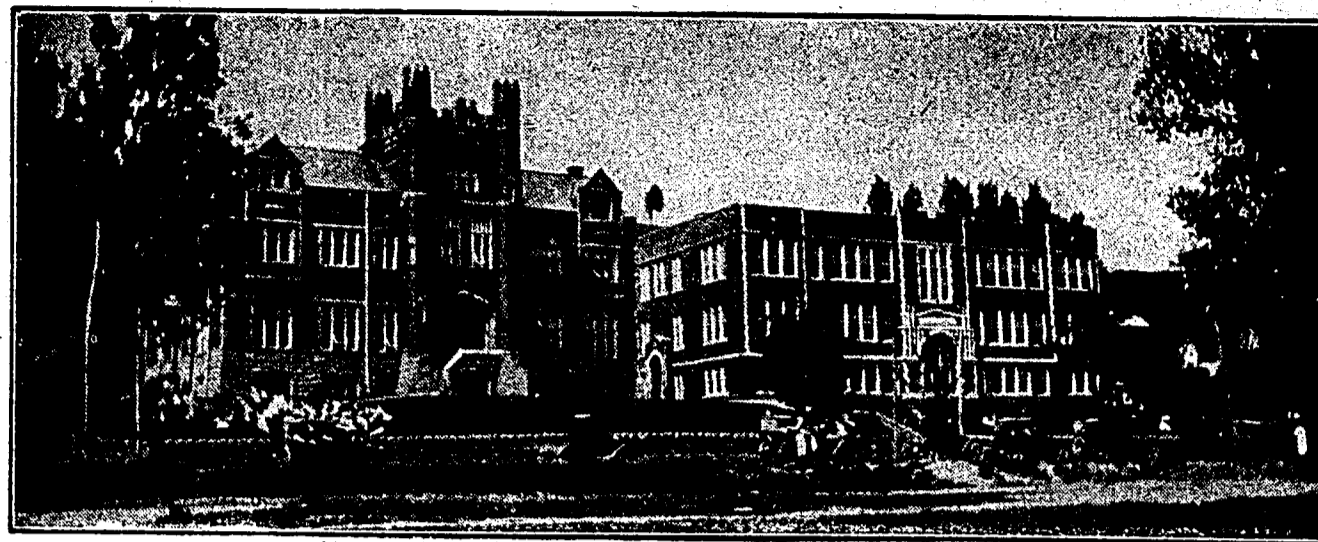
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If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach;  
It needs an overflowing heart  
To give the lips full speech.

"Think truly, and thy thoughts  
Shall the world's famine feed,  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed."

### CONTENTS

<b>Editorial.</b> —The Christian Ministry Still a Holy Calling, Much More Than "A Job."—Why the Scarcity of Ministers?—Shall We Gain the Victory?—What Should be Expected of Our Schools?—Genuine Referendums Tell the Story.—Report Number Seven—Building Fund Canvass ..... 545-548	<b>Young People's Work.</b> —Christ Changing China.—A Thought for the Quiet Hour.—The Intermediate Corner.—What Does Christian Endeavor Mean to Me? ..... 563
Annual Meeting of the Plainfield Church ..... 549	Dr. Henry M. Maxson Resigns..... 564
<b>Seventh Day Baptist Onward Movement.</b> —Our Bulletin Board.—In Kansas and Nebraska ..... 554	Tract Society: Meeting Board of Trustees.—Treasurer's Receipts for January, February, and March, 1926... 566
A Beautiful Letter From a Consecrated Lone Sabbath Keeper ..... 555	<b>Children's Page.</b> —Sabbath Rally Day Programs for Junior Societies.—My May Queen.—Just-like-that Stories.—A Long Talk.—My Grandma Used to Say ..... 568-570
<b>Education Society's Page.</b> —The Value of the Small College.—Education Society—Executive Board Meeting.. 557	Jennie L. Greene ..... 570
Sixty-five Years of Married Life..... 558	<b>Our Weekly Sermon.</b> —Remnants—A Layman's Sermon ..... 571-574
<b>Woman's Work.</b> —Milestones in Child Labor.—The Church and the Ministry ..... 561	Suez to Jerusalem ..... 574
	Resolutions of Sympathy ..... 575
	Deaths ..... 576
	Sabbath School Lesson for May 15, 1926 ..... 576