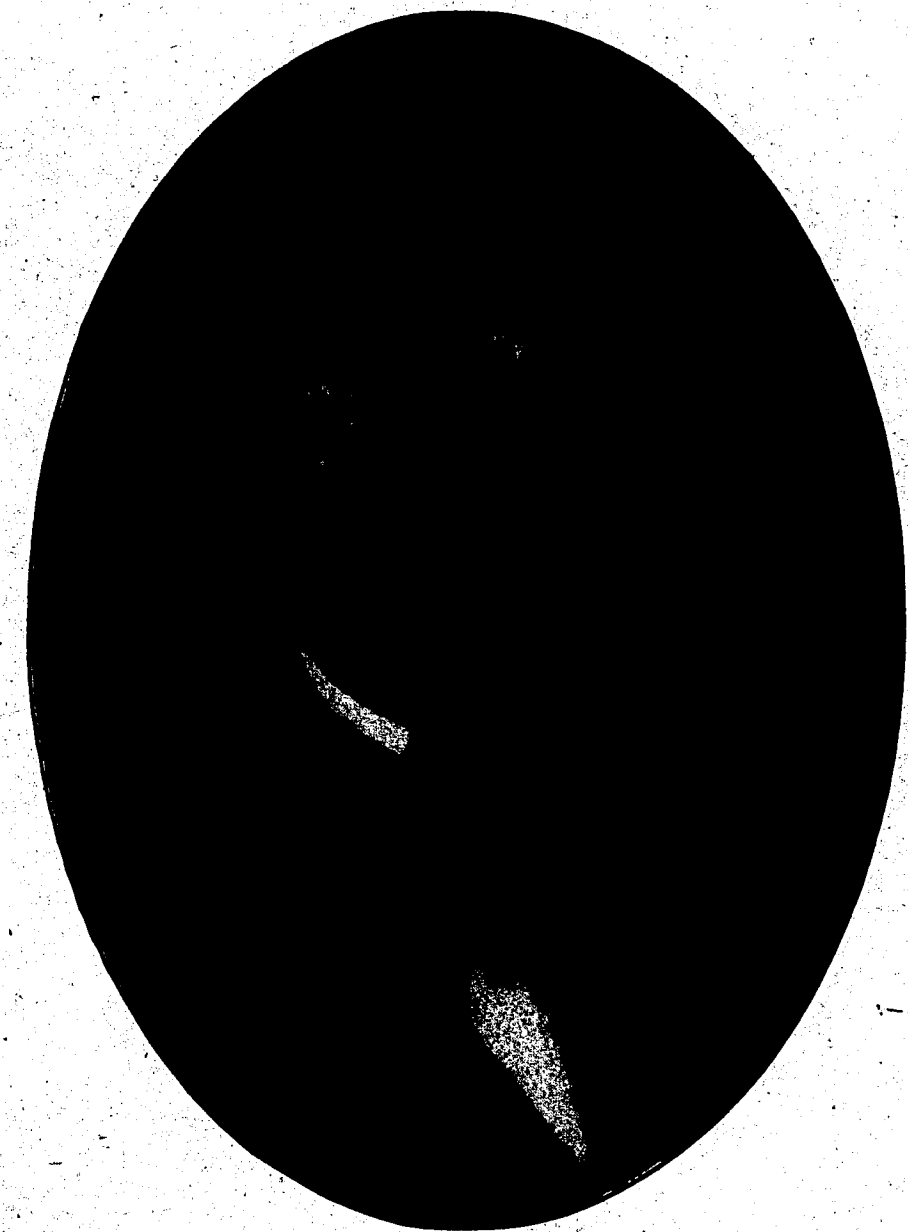


# The Sabbath Recorder



THOMAS BLISS STILLMAN.  
(1806-1866)

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# The Sabbath Recorder

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

VOL. 63, NO. 45.

PLAINFIELD, N. J., NOVEMBER 11, 1907.

WHOLE NO. 3,271.

## SABBATH REFORM

Conducted by Rev. A. H. Lewis, D. D., Corresponding Secretary of the American Sabbath Tract Society.

### Spiritual Sabbathism.

An understanding of spiritual, spirituality and spiritual values is doubly important at this point. These words are more near clearly definable than life, time, space and eternity are, but ordinary conceptions relative to them are indefinite and incomplete. Spiritual experiences are likely to be confounded with temporary emotions and transient impulses. There is much vagueness of opinion as to what spiritual life, spiritual development and spiritual agencies are. We must seek the deepest meaning and the clearest understanding of these in their application to the Sabbath and its observance. One is but poorly prepared to seek or find spiritual good when the true apprehension of such good is wanting. Good purposes and genuine desires must be supplemented by adequate knowledge of agencies, methods and ends to be attained. Formulated definitions will be helpful. The Century dictionary defines spirituality as "Freedom from worldliness and from attachment to the things of time and sense." Webster's International says that spiritual means "Pertaining to the moral feelings or states of the soul, as distinguished from external actions; reaching and affecting the spirit;" also, "Pertaining to the soul or its affections as influenced by the Spirit; controlled and inspired by the divine Spirit; proceeding from the Holy Spirit; pure; holy; divine; heavenly-minded; opposed to carnal."

Similar definitions are familiar. They all deal with man's real self—soul, spirit—as contrasted with his physical, material body and the earthly and temporary features that attend this first stage of his existence. The central thought of this editorial is the normal and eternal value of the Sabbath and its observance in develop-

ing, promoting and enriching human life and character through spiritual acquaintance and communion with God, good and righteousness. It is that larger and true view of existence which recognizes this life as the beginning of existence and its continuance in eternity—Heaven—as the logical and immediate goal of earthly beginning. Spiritual experiences, religious development, heavenly-mindedness, oneness with God through love and obedience, are the only real and worthy aim of human existence. Life on earth and within the material universe is a spiritual kindergarten. However much we may seem to be earth-bound and hampered while in this material tabernacle, life has neither high value nor deep meaning except from the spiritual standpoint, this from our relations with God and the eternal future. Because of this, God has made over-abundant provisions for our development and enrichment in spiritual things. Man's first duty and highest good call him to learn what these provisions are and how he may put himself in right attitude toward God and them.

What men call the "Mission of the Holy Spirit" finds large definition and vital meaning in this connection. That God is eager to keep His children in close and constant touch with Himself, spiritually, is first of truths. All our relations to God—our Father in Heaven—and the lesser relations between each other, emphasize this constant and abounding need of spiritual life and development, with God and in God, from the hour of birth and through eternity. Because of this need and the rich provisions made by divine love, the mission and presence of the Holy Spirit of God form a permanent and prominent feature in human history. The mission and work of that Spirit is degraded and obscured

when it is assumed that a particular time like "Pentecost," marks the entrance of God into spiritual communion with men through His Holy Spirit. It is also unscriptural and hurtfully inadequate to suppose that the work is in any sense abnormal in the realm of spiritual experiences. On the contrary, that the Spirit should overshadow and enfold men was first among the demands that God placed on Himself. It was the one way—supreme way—in which He made provisions for the guidance and inspiration of His children and for their salvation.

First and most efficient among agencies and provisions for spiritual intercourse and communion between God and His children comes the Sabbath. Such provision must be made while men dwell in the earthly tabernacle, surrounded by physical limitations, subject to human weakness, and wearied by material burdens. God's love, His soul hunger for His children and for their highest good, created the Sabbath to represent Himself in human experience and to furnish the one great and immediate means of spiritual contact between Him and them. The Sabbath and its observance come into true perspective only when seen in this higher divine light. Earth must have the "temporal" Sabbath. Heaven will unfold the "eternal." Both the temporal and the eternal Sabbath have highest and holiest spiritual aims, ends and ministries. Spiritual unfolding is the center and circumference of all true Sabbathism.

There can be no true Sabbath reform, no true Sabbath observance without this spiritual element. Whenever Sabbath observance is reduced to the materialistic standard of enforced idleness, or to mere ceremonialism, its higher and real value is destroyed.

\*\*\*

#### A Complete Misconception.

BROTHERS LEWIS AND MOORE,  
Plainfield, N. J.

Thanks for copy of the SABBATH RECORDER of Sept. 9, 1907. I have not time for an extended argument. "Tell me, ye that desire to be under the law, do ye not hear the law?" "There are two covenants; the one from the mount Sinai, which gendereth to bondage." "Now we, brethren, as Isaac was, are the children of promise." "But as then he that was born after the flesh persecuted him that was born after the Spirit,

even so it is now." "We are not children of the bondwoman, but of the free." Galatians 4:21-31. "Mount Sinai in Arabia answereth to Jerusalem which now is (then was), and is in bondage with her children." "But Jerusalem which is above is free, which is the mother of us all." II. Peter 3:13, tells us what "the promise" is of which we are the children. See Isaiah 55:17.

Our Lord "finished" the "new creation" (which was "more glorious" than the first, which was material, 2 Cor. 3:6-11) when He rose from the dead. Our Lord has "ceased from his own (personal work on earth) works, as God did from his, and is entered into his rest." Heb. 4:10. I am quite satisfied to observe a day that commemorates Our Lord's entrance into his rest, after his matchless "work" of Redemption in the "new creation" of a ruined world, and to do this even under a "new name"—which is SUN-day. Malachi 4:2.

Very truly your brother,

REV. WM. W. CAMPBELL.

Wilmington, Del., Oct. 9, 1907.

As an addendum to my note of the 9th allow me to invite your attention to Ezekiel 43:27; and to the symbolic signification of the rite of circumcision, on the eighth day, which, in the "NEW" dispensation was to apply to "the heart."

Very truly your brother,

WM. W. CAMPBELL.

The SABBATH RECORDER reciprocates with full appreciation the Christian spirit of Brother Campbell's letter, and finds corresponding pleasure in correcting his misapprehension of the position of the Seventh-day Baptists. Such a mistaken idea of their faith would not have come to our correspondent if he had been acquainted with their avowed and often-published opinions. They unite with Brother Campbell in rejoicing with exceeding joy in the liberty from the "bondage of the law" wherewith Christ has made men free. They are in unreserved agreement with all that the New Testament teaches concerning salvation by faith "without the deeds of the law," whether the word law be used to represent the temporary ceremonial system or the Decalogue which is made up of eternal verities. Seventh-day Baptists do not keep the Sabbath as a ground of salvation, nor a means of salvation. The history and published faith of English-speaking Seventh-day Baptists for more than three hundred years past, and the history of their Italian, Bohemian, and Ger-

man denominational ancestors during the Middle Ages show this. The same is true of the German-speaking Seventh-day Baptists, of Ephrata, Snow Hill, and Salemville, Pa. The idea that Seventh-day Baptists are now or ever have been "legalists," is a complete misapprehension. There is no more "bondage," such as Paul condemns, in keeping the fourth commandment in letter and spirit, than there is in keeping the first or the tenth commandment in the same way. The interpretation of the commandments by Jesus, the Christ of God, is the Christian's standard. Seventh-day Baptists honor the Son of God too highly and sincerely to disregard his teachings and example concerning the Decalogue by asserting, with thinly veiled indifference for him, that "He kept the Sabbath only as a Jew." If he lived, taught, and died "only as a Jew," Christianity is a weak pretense, and Protestantism is a foolish and wicked revolt from Catholicism. The RECORDER thanks Brother Campbell for calling out this correction of a groundless misunderstanding of the faith.

\*\*\*

#### Destroying "Sabbath Reform."

An incidental discussion of the Sabbath question, in Utica, New York, a short time since, furnishes a good illustration of the variant and destructive opinions which confuse the issues involved in "Sabbath Reform." Reverend Ralph W. Brokaw, D. D., pastor of the First Presbyterian church in Utica, made the theme for his post-vacation sermon, "Guide posts for Sabbath keeping," from the text, Mark 2:27, "The Sabbath was made for man, not man for the Sabbath." Mr. Brokaw said that "Christ corrected intolerable mistakes about the Sabbath and plainly set forth its high purpose." He also said that each individual must determine for himself what he will do on the Sabbath and that the state, by civil law, can do no more than "protect the majorities of her citizens in what they deem to be their religious rights." In saying "majorities" Mr. Brokaw enunciated a most non-republican and unchristian policy. True religious liberty declares the state to be under supreme obligations to protect minorities quite as much as majorities. The tyranny of majorities has stained history with the blood of martyrs and end-

less scenes of injustice. The *Utica Press* reports the main points in Mr. Brokaw's discourse as follows:

"Today I propose to set up before you three guide posts, hewn out and clearly marked by our Lord, by which I strive to regulate my own Sabbath day conduct and which I believe to be safe directors on the way for yours. The first of them I find in the original Sabbath legislation as codified by Moses. From this original legislation I see on this first guide post just two determinate words. They are "holy" and "rest." Holy in those days meant "set apart to Jehovah." The Sabbath was declared holy because it was so set apart. The holiness inhered in the bare setting apart and by no means can we fairly squeeze more than that into it. The other word, "rest," to these refugees from centuries of Egyptian bondage must have been a very welcome word in the constitution of their new commonwealth. In the plain provision indicated by it one day in each group of seven days was to be a day of cessation. The very title of that day, Sabbath, means rest. As Jehovah rested on a seventh day, so his children should."

\* \* \* \* \*

"The second guide post that I erect is that one upon which Jesus has written his interpretation of this original Sabbath legislation: 'The Sabbath was made for man and not man for the Sabbath.' It is a great utterance that suggests the rainbow of mercy over-arching the eternal throne of absolute authority. Rabbinical rules, as I have already intimated, had made the Sabbath a burden, under which the Jew could not stand erect."

\* \* \* \* \*

"The third sign post for our Sabbath day guidance is inscribed with the descriptions of our Master's own deportment and practice on that day. Nothing than this, surely, can better reveal his estimate of the value of the day. Nothing can better enforce his own words about the spirit for its observance and its high purpose. Works issue from faith. What one does best, tells what he thinks and what he is. If then you will take your New Testaments and gather all the passages from the gospel narratives that record what Jesus did on the Sabbath and classify them, you will discover that he kept the Sabbath strictly in three es-

stantial ways: He rested on that day according to the law of Moses. He performed works of necessity and mercy on that day, according to the spirit and the law as opportunity afforded, for as he said, it is lawful to do good on the Sabbath."

\* \* \* \* \*

"My own Sabbath day prescription, if you care to hear it, is as follows: A day sacred to cessation from all secular and ordinary labor excepting such as mercy and necessity demand, on which body and soul and home are to be considered. A day when first and foremost, I must gratefully worship God both privately and publicly, meditating on the things supernal and eternal; a day wherein I must recreate my physical self, which thing is to be done, however, according to the character and requirements of my six days of toil, providing I do nothing to rob others of their rest day, and providing also that I disturb nobody in his conscientious observation of the day; and a day in which I shall cultivate carefully my home life, being the priest of the fireside, teaching my children God's truth, fellowshiping with my loved ones and in all possible ways improving the domestic conditions surrounding me in the light of all the truth I have about the primal importance of the family."

#### A SEVENTH-DAY BAPTIST VIEW.

Since Doctor Brokaw discussed the question in the light of the New Testament and the teachings and example of Jesus, the Christ, and "Lord of the Sabbath," it was logical, pertinent and Scriptural that Doctor Maxson should offer the following:

"I notice in Monday's *Press* a sermon on Sabbath observance by Rev. Mr. Brokaw. I desire to endorse all he says. The great landmarks to the proper use of the Sabbath are the fact that God sanctified a given time or day, making that day holy time. And second that we are to follow the Lord Jesus as to the matter of Sabbatizing meets my mind exactly. Now how can one do all of this and observe Sunday as the Sabbath? If we follow in the line of God's law we must observe the seventh day or Saturday as holy time, for there is no other time sanctified by our God so far as we can learn from the Bible. Then again we all know that Christ for over 30 years observed Saturday as holy time

in harmony with his father's law. Jesus Christ could not have been without sin had he done otherwise. The fact remains that unless we believe the Catholic church has the power to change the day of the Sabbath, there is no scriptural reason for considering Sunday as holy time. The church today is teaching for doctrine, commandment of men on this question of Sabbath keeping. The result is the Protestant churches are weak on this point and are continually appealing to the civil law-makers to help them out. I do not think this will ever be a success. The church must stand with God and Jesus Christ in the matter of Sabbath observance before any real advance is made.

"S. C. MAXSON, M. D.

"*Utica, N. Y., September 3.*"

#### ANOTHER VIEW.

When Doctor Brokaw and Doctor Maxson had spoken, Rev. Dr. R. K. Sheffield, "Disputes the View of Dr. S. C. Maxson," according to the head lines of the *Utica Press*, of Sept. 6. The main point aimed at by Mr. Sheffield was that we of this time are not under obligations to keep the Sabbath according to the Bible and the example of Christ, although he avows the identity of the Sabbath with the "Saturday" of today. Among other things he said:

"The Jews could not have determined from the decalogue what day of the week was to be kept as their Sabbath. They have observed and continue to observe the day known as Saturday. The Seventh-day Baptists also observe Saturday as the Sabbath and are doubtless sure they are observing the right day because the Jews have made no mistake in their successive Sabbaths from the time of Moses."

However the Jews determined the day of the Sabbath, they believed that it was the last day of the week, and whatever there is of authority in the Bible, Old Testament or New, in the Decalogue or in the example of Christ, goes with that day. To secure some appearance of authority for discarding the Sabbath, and the example of Christ, Mr. Sheffield said:

"There is not on record any divine command given to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week; yet this change was made in the Apostolic

age and as St. Paul speaks of the Jewish Sabbath as not being obligatory upon Christians while at the same time the whole moral law was obligatory upon them, we conclude that as a Sabbath is obligatory upon us we proceed under apostolic authority for observing it on the first day of the week. The son of God was Lord even of the Sabbath and acting under that general authority confided to them by Christ, the Apostles caused the change of the day to be brought about."

Making due allowance for such generalization as men are likely to fall into in newspaper correspondence, it is still difficult to understand how Mr. Sheffield can assert that "the Apostles caused the change of the day to be brought about." It must be that he had forgotten many things among which are the following

#### IMPORTANT FACTS.

1. The Apostles were devout Jews who had accepted Jesus as the Messiah, and who expected his immediate return to complete the political and religious revolution which their Messianic theories called for. They were not prepared for any such radical change in the matter of the Sabbath, as Mr. Brokaw assumes, and the New Testament contains neither evidence nor suggestions of it. It is utterly unhistoric as well as unscriptural to assert that the Apostles caused this change, without leaving a shadow of evidence of the discussion so radical a measure would have brought about at that period.

2. Conservative dates for the historic books of the New Testament placed Mark's Gospel about 75-80 A. D., Matthew, 70-80, Luke, 75-85, Acts; 80-95, and John, 90-100. Devout, but more radical scholars make these dates considerable later. In any case they represent the closing years of the Apostolic Period, thus showing that the change could not have been made as asserted by Mr. Sheffield.

3. Only one First day of the week is mentioned in the Gospels. Each evangelist refers to the same day:

Matt. 28:1. In the end of the sabbath [late on the sabbath day—*Revised Version*], as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

Luke 24:1. Now upon the first day of

the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20:19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. [See also Mark 16:2, and John 20:1.]

4. The record shows that the disciples did not yet believe that Jesus had risen, and their meetings were to prove that fact. They could not have been commemorative, and then there is no trace of any discussion of the Sabbath question in any way.

5. The First day of the week is mentioned but once in the history of what the Apostles did. This reference is in Acts 20:7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them (ready to depart on the morrow), and continued his speech until midnight." The context shows that this was an evening meeting on what is now known as "Saturday evening," preparatory to Paul's departure. Conybeare and Howson, "Life of Paul," chap. 20, are correct in concluding that instead of observing Sunday, Paul continued his journey on that day. We do not call in question the honesty of Mr. Sheffield, when he puts forth his opinion as a fact of history; but how he can hold such an opinion, and be familiar with the New Testament, we cannot understand.

Further evidence that the Sabbath was not changed by the Apostles appears in the fact that *Sunday is mentioned but once* in the epistles of the New Testament, (1 Cor. 16:1, 2), "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store [*Greek*, at home], as God hath prospered him, that there be no gatherings when I come." Here is no reference to the change of the Sabbath nor to the Sabbath question, in any way. It is an order, that money be laid aside *at home*, for a specific purpose, and for a brief period. It was customary to pledge money on the Sabbath in connection with the public worship, but not to handle it on that day, and to redeem

such pledges on the next day. This letter to the Corinthians dates from about 53 to 57 A. D. It is significant that the ablest and most scholarly writers on the history of Sunday and its observance—Heylyn, Hessey, Cox, and the like, never make such assertions as those which came so readily from Mr. Sheffield.

#### MR. DART'S VIEW.

J. J. Dart, of Hubbardsville, N. Y., contributed another view of the Sunday question in two articles, Sept. 6 and 12, in the *Utica Press*. He said:

"I wish to notice a discussion which took place in the *Press* this week regarding the 'Sabbath Question.' I believe that both parties have truth concerning the question, and when Dr. Maxson intimates that the Sabbath is a different day from what we observed as a day of rest, and to worship God, that he is right. The first day of the week never was the Sabbath. The Sabbath always, in every instance, was the seventh day of the week. In Matthew 28:1 we have language like this, 'Now late on the Sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' (R. V.) Now, that is fixed if scripture is at all convincing."

The substance of Mr. Dart's position is that Christ destroyed the Sabbath law as a part of the Jewish ceremonial system. His closing sentence is this: "We have no Sabbath today, but we do have a day set apart for worship and religious activities and that is the 'Lord's Day.' Rev. 1:10. So you see that I, for one, do not 'sabbatize' what is commonly termed Sunday."

#### NO COMMON GROUND.

The diverse and destructive opinions concerning Sunday made "Sabbath Reform" impossible in connection with that day; the more so because Mr. Dart's views, essentially, if not openly avowed, are the prevailing ones, even among Christians. The facts were summarized by a prominent man, who occupies a leading position in "the largest Protestant Denomination in the United States," not long since. He had been urged to accept the presidency of a National "Sabbath Reform Association." After canvassing the situation he said to me: "If I could find any common ground

on which those who observe Sunday would unite for its defense, I would accept the place; but I can find no such ground." Popular and prevalent theories discarding the Sabbath under the erroneous notion that it is "only Jewish," regardless of Christ's teachings to the contrary, have left only a holiday basis for Sunday, and increasing Sabbathlessness is the unavoidable result. The removal of Sunday observance from either a Biblical or a religious basis is openly asserted in many ways. Baptists—who claim to be "Biblical Christians," above others—are abundant in such assertions.

One of the most open avowals of the decay of faith in the sacredness of Sunday, on the part of Baptist leaders, is found in the records of the Baptist Congress held in Detroit, Mich., in 1894. A prominent theme in that gathering was this: "Tradition as a Formative Force in Baptist Doctrine and Church Life." Five prominent Baptists took part in the discussion of this theme. It goes without saying that such a theme must induce a consideration of the Sunday question. Rev. Augustine S. Carman said: "It is doubtful whether, if we were left to the scanty indications of the New Testament alone, unaided by the light thrown on the New Testament from subsequent times, we should have been able to arrive at that observance of the Lord's-day, which has been the priceless possession of Christendom. At any rate we owe a large debt to tradition for facts which aid us in the interpretation of the scanty intimations of Scripture on this subject."

Rev. Levi D. Temple made a full surrender of the Sunday to tradition. He declared that tradition was the source of the introduction of the Sunday into the Baptist creed. It had been placed in their Standards like the "Philadelphia Confession," dating from 1784, without Biblical support. He averred that the Baptist creed which claimed that Sunday has taken the place of the Sabbath "has almost as little justification in the teachings of Christ and the apostles as the itinerancy of the clergy, or the Catholic doctrine of confession and absolution."

Doctor A. S. Hobart said that if Baptists give up tradition as a source of authority they must give up worship on Sunday, to begin with. Here is a representative

sentence from Dr. Hobart: "I tell you, you may stand up in any pulpit in the land and quote the Bible, and it won't make any impression at all toward changing the practice of the church, for they would say grandpa did it that way, and it is good enough for us."

These men told the truth. Sunday has no ground except tradition. Popular opinion contradicts the Bible in the claim that the Sabbath has been set aside for Sunday, on Biblical, or Divine authority. But when men yield all this without returning to the Bible, it is overwhelming evidence of the loss of Sabbath sentiment among them. This state of public opinion among church members, as well as outside the churches, and the consequent decay of Sabbath observance, church attendance, and the like, call loudly for a return to Christian Sabbathism, according to the New Testament. When men assert that Jesus "kept the Sabbath only because he was a Jew," they remove all foundations for a Christian Sabbath. Impending and hastening Sabbathlessness emphasizes the words of Jesus, Lord of the Sabbath: "By their fruits ye shall know them."

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#### Christians Promote Sabbathlessness.

The *Southern Presbyterian*, October 3, 1907, published a communication from the venerable and highly esteemed Rev. Dr. Theo. L. Cuyler, of Brooklyn, N. Y., in which is the following significant paragraph, concerning the influence of Christians in promoting the "desecration" of Sunday:

"Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: 'Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul.'"

Akin to what Doctor Cuyler says, is the following from Canon Chase, of the same city—Brooklyn—in the *New York Times*, of October 24. Doctor Chase was speak-

ing to a group of clergymen, who were considering the Sabbathlessness of Brooklyn, and the United States, in general. The Canon said:

"If all the religious influences of the day are destroyed for those people who do not go to church it will be better to open all forms of business on Sunday. For once in seven days is too often for a holiday unless people can be made to feel that it is a holy day and set apart for religious worship and education, and for private as distinct from public amusements."

Mr. Chase is right. Leisure enforced by law upon those who have neither religious regard nor conscientious consideration for the time when they are compelled to be idle, promotes crime and irreligious holidayism. That fact is too well established by history to permit question. The non-religious and anti-spiritual tendencies among Christians, over which Doctor Cuyler mourns—and well he may—are promoted by a false reliance on Sunday law as an aid to "Sabbath Reform." Sabbath observance is a religious question, from first to last. Compulsory abstinence from labor and business is not Sabbath keeping. Present tendencies among Christians indicate that the evils which Doctor Cuyler and Canon Chase point out and condemn, will grow in extent and violence until Christians take new ground touching the Sabbath and its observance as an institution of religion according to the Bible, rather than an institution of the state according to statute law. Sabbath observance and Sabbath reform depend upon the motives from which men abstain from business rather than in the mere fact of such abstention. Idleness is not Sabbath keeping.

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#### Truthful Definition.

Loose and inaccurate definitions are foes of truthfulness. Deceptive schemes in business or politics delight in such definitions. They deal in glittering generalities and meaningless or misleading statements. Such an example appears in a late number of the *Cincinnati Enquirer*, which said:

"Sunday gives us rest from the gross and tedious treadmills of toil, and opportunities for contact with a beautiful world that did not 'just happen.'" May the sun

and winds be kind on all the 'seventh days' of October and November."

The New York *Herald*, October 22, with its accustomed brevity and accuracy, commented on the poetic fallacy of the *Enquirer*, in the following words:

"Very pretty; but Sunday happens to be the first day of the week, not the seventh."

If only secular newspapers put forth evasive and deceptive suggestions when accurate definition and actual history are demanded, the situation would be less seriously befogged. Too many, by far too many religious newspapers and leaders follow the example of the *Enquirer* when

#### Thanksgiving Proclamation.

*President Sets November 28 as a Day of Prayer and Rejoicing.*

President Roosevelt has issued his Thanksgiving proclamation, through the Secretary of State, naming the last Thursday in November, the 28th. The proclamation follows:

"Once again the season of the year has come when, in accordance with the custom of our forefathers for generations past, the President appoints a day as the especial occasion for all our people to give praise and thanksgiving to God.

"During the past year we have been free from famine, from pestilence, from war. We are at peace with all the rest of mankind. Our natural resources are at least as great as those of any other nation. We believe that in ability to develop and take advantage of these resources the average man of this nation stands at least as high as the average man of any other. Nowhere else in the world is there such an opportunity for a free people to develop to the fullest extent all its powers of body, of mind, and of that which stands above both body and mind—character.

"Much has been given us from on high and will rightly be expected of us in return. Into our care the ten talents have been intrusted; and we are to be pardoned neither if we squander and waste them, nor yet if we hid them in a napkin; for they must be fruitful in our hands. Ever throughout the ages, at all times and among all peoples, prosperity has been fraught with danger, and it behoves us to beseech the Giver of All Things that we may not fall into love of ease and of luxury; that we may not lose our sense of moral responsibility; that we may not

dealing with the Sabbath question. They assume or assert, that Sabbath and Sunday, First-day and Seventh-day, are synonymous and interchangeable terms. Such a course perverts or obscures facts, contradicts history and disregards logic. Accurate definitions, correct history, and sound logic are important elements in truthfulness. Less than these is destructive of that which fails to keep in accord with them. Much of the Sabbathlessness of these degenerate years, comes for want of truthful definitions and clear conceptions. If the inner purposes of men were not better than popular definitions are, matters would be hopelessly confused.

forget our duty to God and to our neighbor.

"A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice. We should earnestly pray that this spirit of righteousness and justice may grow ever greater in the hearts of all of us, and that our souls may be inclined ever more both toward the virtues that tell for gentleness and tenderness, for loving kindness and forbearance one with another, and toward those no less necessary virtues that make for manliness and rugged hardihood—for without these qualities neither nation nor individual can rise to the level of greatness.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 28th day of November, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to receive a continuation of these blessings in the future."

All which is real now, remaineth  
And fadeth never;  
The hand which upholds it now, sustaineth  
The soul forever.  
Then of what is to be, and of what is done,  
Why quierest thou?  
The past and the time to be are one,  
And both are now!

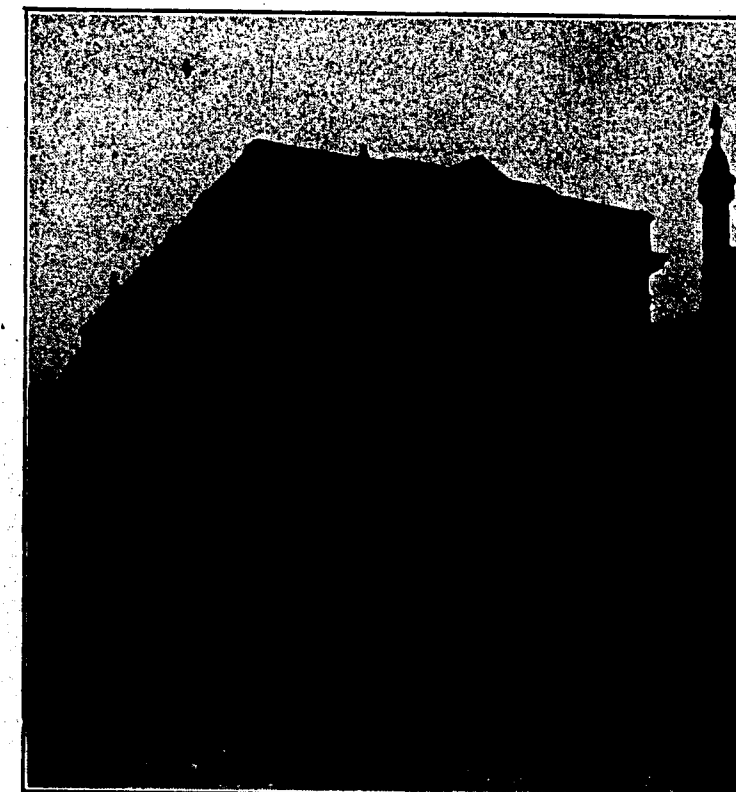
—Whittier.

## Seventh-day Baptists in New York City.

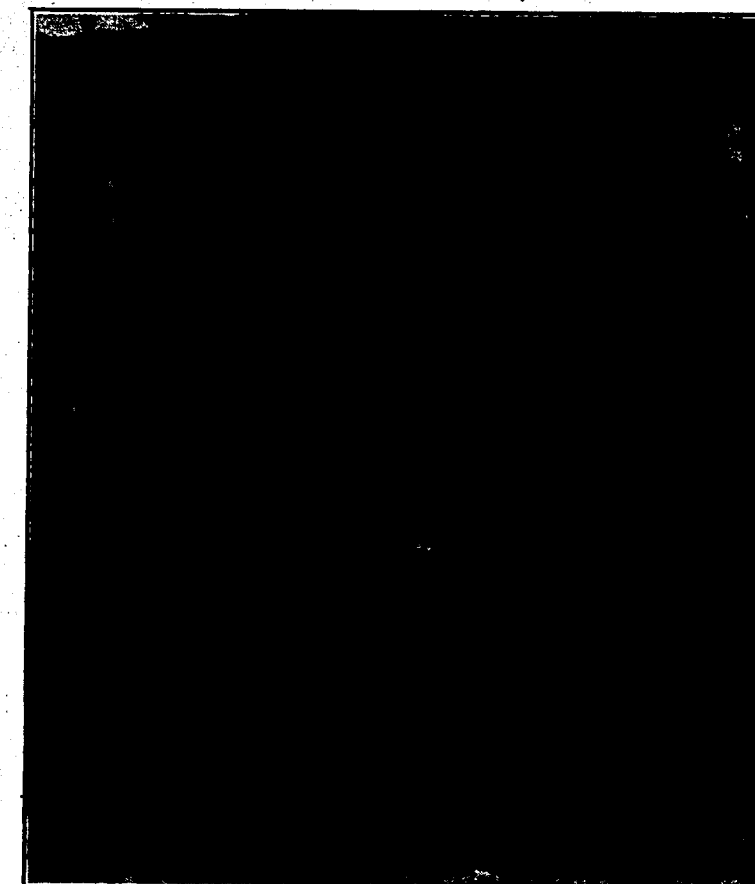
By Corliss F. Randolph.

The First Seventh-day Baptist Church of New York City, was organized November 9, 1845, at the residence of Thomas B. Stillman, No. 551 Fourth Street (now No. 324 East Fourth Street), New York City. Meetings had been held regularly for the most part, since about 1830; for the first few years at the home of Maxson Rogers, in Fulton Market; afterwards at the respective residences of other Seventh-day Baptists living in New York City. From almost the very beginning of the organization, the church was known as the "First Sabbatarian Church, of the City of New York," until 1892, when the name was changed to that of the FIRST SEVENTH DAY BAPTIST CHURCH, OF NEW YORK CITY.

A house of worship that had been but lately erected by the Eleventh Street Baptist Church, near Third Avenue, was purchased in the spring of 1846. During the next sixteen years, the Seventh-day Baptist Church worshipped here on the Sabbath, and on Sunday it was used by various other church organizations, to whom it was rented. At the time the building was pur-



*New York Historical Society Building.  
(From a recent photograph).*



*Residence of Stephen Babcock, 344 West  
Thirty-third Street. Door at  
right of lamp post.  
(From a photograph made a short time be-  
fore the building was torn down).*

chased, the basement had already been leased by the City of New York, for use as a public school. On the first of May, 1862, the entire building was leased to the Board of Education, who used it for school purposes until 1885, when it was torn down.

From May 1, 1885, the church met for worship in the rooms of the New York Historical Society, at the corner of Second Avenue and Eleventh Street. After this, services were held for a few Sabbaths, in the parlors of the residence of Stephen Babcock, at No. 344 West Thirty-third Street, until arrangements were made to meet in the building of the Young Men's Christian Association, at the corner of Fourth Avenue and Twenty-third Street. Here the church met for worship until March, 1900, since which time it has availed itself of the generous offer of the Judson Memorial Church, and has met in the main auditorium of the Judson Memorial, on Washington Square.

The first communion service was held on the third Sabbath in January, 1846. The first Sabbath school was organized in 1850.

In its very early history, baptism was administered, sometimes in the East River at the foot of Twelfth Street, or of Thirty-first and Thirty-second Streets; sometimes in the baptistry of a church in Stanton Street; and, later, in 1859, in the Harlem River. In more recent years, while the Church met for worship in the Young Men's Christian Association building, the baptistry in the Twenty-third Street Baptist Church was used. Since meeting in the Judson Memorial the baptistry of that church has served for that purpose.

Shaw; Rev. Eli Forsythe Loofboro; and R. Bertrand Tolbert, the present acting pastor.

Among those prominently connected with Seventh-day Baptist denominational life and history who have supplied the pulpit of the church when without a pastor, may be mentioned the following: Rev. Lucius Crandall, prominently identified with the Seventh-day Baptist church of Newport, Rhode Island; Rev. Wardner C. Tittsworth, for several years pastor of the First Alfred Church, and at one time Professor



*Parlor on second floor, front, of 344 West Thirty-third Street, where meetings were held. Mr. Babcock sitting in chair at the right.*

The constituent members numbered twenty-three. The last directory of the church, published under date of November, 1906, contains about one hundred and fifty names of members of the church and society.

The first pastor was the Rev. Thomas B. Brown, D. D., who served the church for eight years. The other pastors have been the following: Rev. William B. Maxson; Rev. Abram Herbert Lewis, D. D.; Rev. Judson G. Burdick; Rev. George Bly

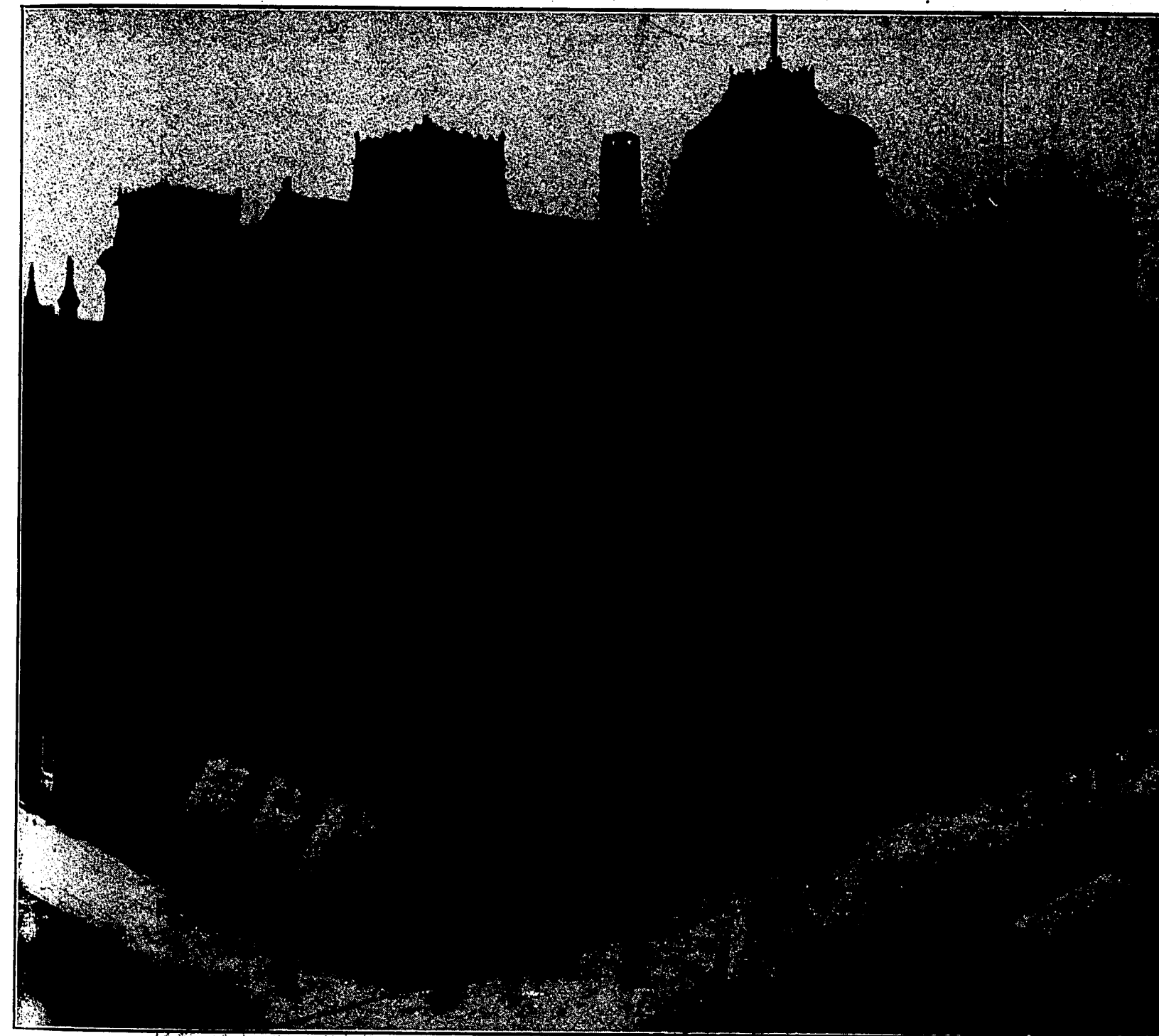
of the Latin Language and Literature in Alfred University; Rev. Ira Lee Cottrell, one of the most successful Seventh-day Baptist pastors of his time; Rev. Darwin E. Maxson, D. D., Professor of Pastoral Theology in Alfred Theological Seminary; Rev. William C. Daland, D. D., now President of Milton College; and Rev. Boothe C. Davis, D. D., President of Alfred University.

The church applied for membership in the Eastern Association in 1846. In Oc-

tober, 1847, by invitation, delegates were sent to the yearly meeting of the New Jersey churches, and in 1849, Thomas B. Stillman was appointed delegate to the General Conference.

Thomas B. Stillman was foremost in the founding of the church. For the first seventeen years of its history the business

supplying from time to time, any deficit in the treasury, which often amounted to hundreds of dollars. His interest in the church resulted in his making provision for it in his will, of so substantial a character as to enable it to carry on its work with a freedom that would not otherwise be attainable.

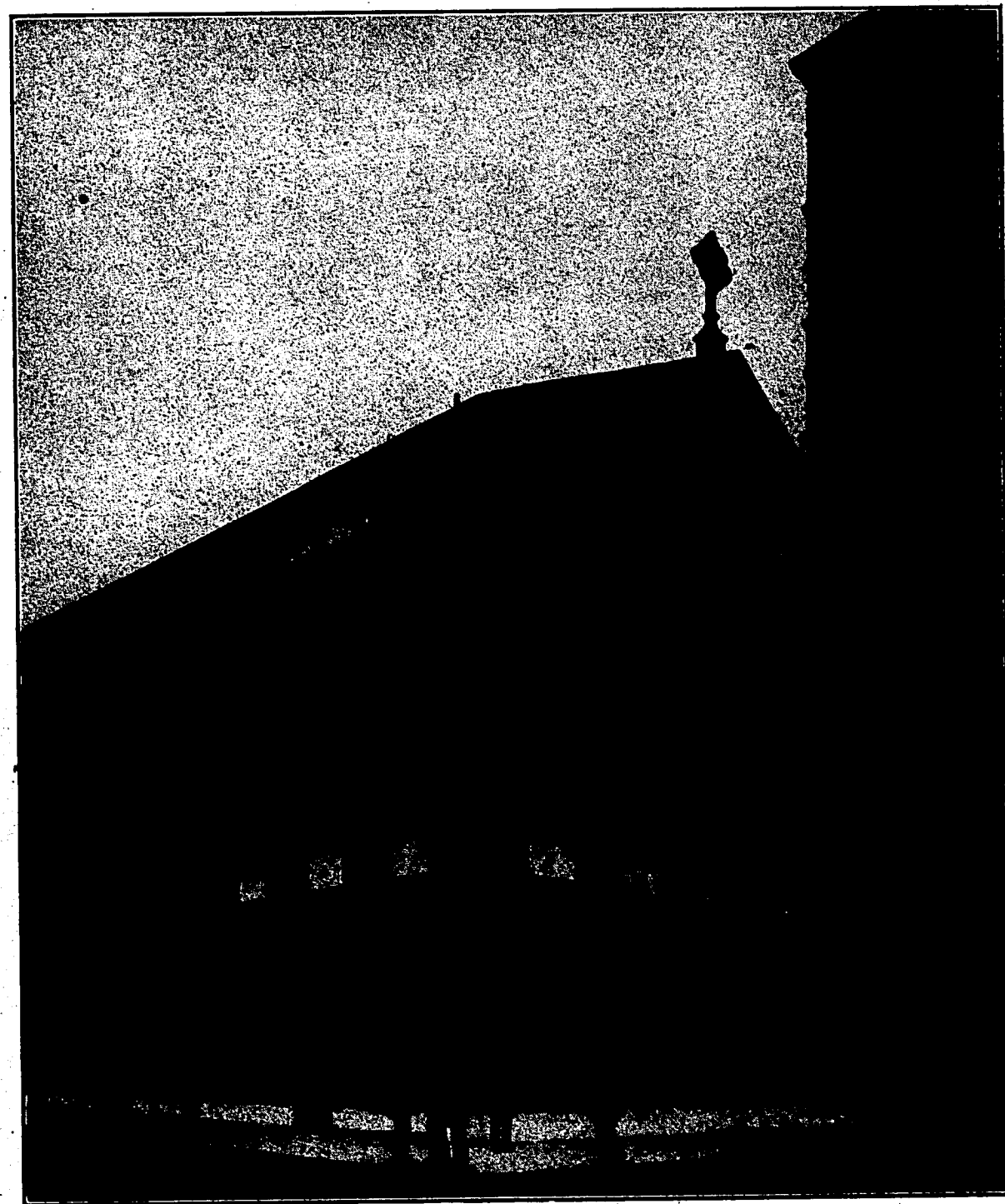


*Young Men's Christian Association Building, at the corner of Twenty-third Street and Fourth Avenue. The Building fronts Twenty-third Street. The Boys' Room, where meetings were held, is on the fourth floor, on Twenty-third Street side. (From a photograph loaned by the Association).*

meetings were held at his house and the records show that he was habitually present on these occasions. He was the first and only deacon elected by the church from the time of its organization until his death, and during this entire period he was its treasurer, contributing regularly nearly half of the funds raised for its support, and

The New York church has always been greatly interested in denominational work. For several years, the denominational publishing house was located in New York City. Here also was organized and located "The Sabbath Tract Society, of New York City," which gathered together for its library, one of the most valuable collections

known of books relating to the Sabbath. This library is now loaned to Alfred University. For several years, the resident membership of the Sabbath School Board of the Seventh-day Baptist General Conference has consisted, for the most part, of members of this church. At the present time, the church is represented upon the respective directorates of the following:



*The Judson Memorial. Built through the efforts of the pastor, Rev. Edward Judson, D.D., as a memorial to his father, Adoniram Judson, the celebrated Baptist Missionary. (From a photograph made soon after the erection of the building).*

American Sabbath Tract Society, Sabbath School Board of the Seventh-day Baptist General Conference, Seventh-day Baptist Memorial Fund, Alfred University.

The church recognizes its duty to assist in the amelioration of the great class composed of the destitute and ignorant in New York City, and in the absence of facilities

of its own, required for that purpose, it contributes regularly to the Fresh Air Fund of the Judson Memorial, with gratifying results.

Of the members of the church who have attained marked success in business and professional life, easily the foremost is Thomas B. Stillman, the founder and benefactor of the church, of whom a brief bio-

graphical sketch appears in this number of the SABBATH RECORDER.

Mrs. Phoebe J. B. Wait, M. D., besides being a practicing physician of repute, was for nineteen years a member of the faculty of the New York Medical College and Hospital for Women, and for eight years of that period, president of the faculty and

dean of the college. She was prominently identified with numerous medical and educational organizations, besides being active in the affairs of the Woman's Christian Temperance Union. She died January 30, 1904.

Stephen Babcock, after he became totally blind at the age of nineteen years, was for fifty years a teacher in the New York School for the Blind, in New York City, an institution which at the time of his retirement employed a corps of twenty teachers, and for almost that entire period was the principal teacher. He devised a series of dissected raised maps for the use of the

blind, which are standard and in general use throughout this country and Europe. He compiled and published, after thirty years of labor upon it, the *Babcock Genealogy*, a most excellent work of its kind, of upwards of 600 octavo pages. For many years, he has been the treasurer, as well as a trustee of the New York church. He is president of the American Sabbath Tract Society, a trustee of the Seventh-day Baptist Memorial Fund, a trustee of Alfred University, and a member of the Sabbath School Board of the Seventh-day Baptist General Conference. For one year he was president of the General Conference. He lives at Yonkers, New York.

#### The Crisis For New England Protestantism.

The *Pilot*, calling attention to the centenary next year of the creation of a Roman Catholic bishop for Boston, and to the fact that Archbishop Williams now sees eight dioceses where he only saw one when a youth in Boston, goes on to claim sixty-five per cent of the population of Boston as Roman Catholic, and the Catholic population of New England as 2,087,585. There have been few more striking alterations of status in history than the present condition of Roman Catholics in New England, and they are to be led, if Archbishop-elect O'Connell's life is spared during the next generation or more, by a very able, resourceful, intellectual leader.

Not all adherents of Roman fold who come to New England from abroad will remain Catholics. Thousands who were born in the church here have left it, and as many more will. Even though the older Protestant families do not bring forth children as their parents used to do, and even though the tides of emigration coming this way are not Protestant, there is nevertheless a fine future for Protestantism in New England, provided those now enrolled as such do two things. First, they must adequately appreciate their traditions, principles and privileges; and second, they must prepare to adjust their methods to new types of men. We read in the same issue of the *Pilot* words which are pertinent. It says:

"The American Catholic Federation unites men of Irish, German, French, Italian, Polish, Hungarian and any other blood represented in our citizenship, that they

may give the best of the distinguishing traits of their race lines to America and become the best Americans. It is the enemy of racial segregation and all the petty national antipathies which flourish where the recurrent boundary lines are numerous, and the strong but impalpable wall of varying languages is raised. As all these races own the Catholic Church as their spiritual mother, she becomes the great unifier, the strong but gentle eradicator of narrowness and jealousy, the supreme teacher of human brotherhood which transcends all nationalism."

The Congregational churches must find a way to be equally hospitable to men of all races.—*The Congregationalist and Christian World*.

#### Morning Cometh.

A little girl had been accustomed always to bid her father good-night in the same words. She was an only child, and loved as only children are. She used to say: "Good-night; I shall see you again in the morning." The time came when death's bright angel—bright to those who go, dark to those who stay—summoned her to heaven. In her last moments, she called her father to her side and putting up her little arms, she clasped them around his neck, whispering with her rapidly dying strength: "Good-night, dear father, I shall see you again in the morning."

She was right, as the child always is right about the highest things. "Sorrow endureth for a night; joy cometh in the morning."—*Dr. C. A. Vincent*.



## THOMAS BLISS STILLMAN<sup>1</sup>

By Corliss F. Randolph.

Thomas Bliss Stillman, one of the most prominent members of the Seventh-day Baptist denomination during the period of his activity—1830 to 1866—was born in Westerly, Rhode Island, August 30, 1806. He was the son of Deacon Joseph Stillman and Elizabeth Ward Maxson, his wife (a sister of Rev. William B. Maxson, of revered memory among Seventh-day Baptists), and through their lineage he was connected with many of the prominent people of New Eng-

land. He was descended from George Stillman, born in 1679, who came over from England and settled in Wethersfield, Massachusetts. Subsequently he moved to Westerly, Rhode Island, (in 1704), where he purchased land at Crumb's Neck, and married Deborah Crandall, daughter of Rev. Joseph Crandall of Westerly, in 1706. Thomas Bliss Stillman's mother was a daughter of Caleb Maxson and Mary Bliss. Mary Bliss, in her turn, was the daughter of Rev. William Bliss, pastor of the Newport Seventh-day Baptist Church from 1773 to 1808, who was a grandson of John Bliss of Newport, Rhode Island. John Bliss's wife was Damaris, a daughter of Benedict Arnold, who was a colonial governor of Rhode Island at various times from 1657 to 1678.

In the early life of Thomas Bliss Stillman, his father removed to Schenectady, New York, with his family, where Thomas subsequently entered Union College with the purpose of taking the classical course to fit himself for the Seventh-day Baptist ministry, to which he had determined to devote his life. This was during the administration of the Rev. Dr. Eliphalet Nott as president of that institution, whose fame and influence as a college president was



THOMAS BLISS STILLMAN.  
(From a portrait made in later life)

due in no small measure to his close personal contact with the students of the college and the keen interest he evinced in their individual welfare.

Mr. Stillman was a brilliant student in his chosen course, but soon displayed such marked ability in scientific mechanics that he was dissuaded from his cherished plan of entering the ministry by President Nott, who pointed out to him that with his generous endowment by nature for scientific pursuits,

he could benefit the Seventh-day Baptist church far more in another way, than by becoming a clergyman, however brilliant and successful he might be in that profession.

Accordingly, after the completion of a course in mechanical engineering at Union, through the influence of President Nott, and the financial aid of the banking house of Brown Brothers of New York City, he established in New York City a large plant for building steam engines for steamships, along with the required accessories for installing them, known as the Novelty Iron Works. This establishment was situated on the East River at the foot of Twelfth Street, and employed from a thousand to twelve hundred men, who, along with their families, represented, probably, a population of from ten to twelve thousand souls. This plant being established in the early stages of steam navigation, Mr. Stillman designed and constructed the engines of some of the finest steamers on ocean, river,

<sup>1</sup> The present writer is greatly indebted to Professor Thomas B. Stillman, M.S., Ph.D., Professor of Engineering Chemistry, Stevens Institute, Hoboken, N. J., for much of the material contained in this article. Professor Stillman is a nephew of the subject of this sketch. Other sources of material, not indicated in the article itself, are the SABBATH RECORDER for January 11, and 25, 1866, and a paper prepared by Mr. Stephen Babcock for the services held November 9, 1895, in commemoration of the fiftieth anniversary of the organization of the New York City Church.

and lake, that ever left our ports during his lifetime; and it was generally conceded at the time of his death that in the line of his profession, he left few equals, and no superiors. The plant was the largest of its kind in this country until after the Civil War. Appleton's *Annual Cyclopaedia* for the year 1866, p. 554, states "\*\*\*\*\* Mr. Stillman may be called the father of coast navigation in the country, having established the first line of steamships on our coast; the *Southerner* and the *Northerner* carrying passengers and freight between Charleston, S. C., and New York.' Among the steamers fitted out with machinery at the Novelty Iron Works, were those of the Collins Transatlantic Line, which were the fastest steamships of their time afloat.<sup>1</sup>

In 1837, Mr. Stillman became a member of the American Institute, and a few years later was awarded a silver prize for improvements made upon steam engines.

For the benefit of his army of employees, he instituted the Mariners' Savings Bank, which was subsequently merged into the Metropolitan Savings Bank, at No. 1, Third Avenue, New York City, of which he was president at the time of his death. At the time of his decease, this bank took appropriate action in recognition, not only of his services to the bank, but of his effective activity as a business man, and of the high qualities of his personal character as well. From the record of this action the following excerpt is taken:

RESOLVED, That in the sudden and lamented death of our late President and friend, Thomas B. Stillman, this board has lost an earnest, capable, and intelligent member; the community a useful, upright, and patriotic citizen; and the cause of science, an advocate who practically promoted its useful discoveries, and whose whole life was a pattern of Christian fidelity and honor.

RESOLVED, That to Mr. Stillman eminently belonged the credit of enlarging the sphere of local enterprise, of opening new sources of employment for labor, and of introducing the improvements of science and the appliances of art into the various industrial branches of manufactures and navigation; and that a large debt of gratitude is due for the persevering energy and

<sup>1</sup> A very full, richly illustrated descriptive article treating of the Novelty Iron Works, written by Jacob Abbott, may be found in *Harper's Magazine*, for May, 1851 (Vol. II.) pp. 721-734.

devotion evinced by him in all the many trusts confided to his management by private enterprise, as well as by the authorities of government.

In 1857, he was appointed by Governor King of New York, chairman of a commission for the regulation of Common Schools in New York City. In the same year, he was elected a member of the Board of Supervisors of New York City, and gave a large share of his attention in that capacity to the establishment and development of Central Park, in conjunction with General Egbert Ludovickus Viele, its chief engineer. For twenty years, Mr. Stillman was a trustee of the New York Hospital; and when the Municipal Police Board of New York City was forced out of office in 1859, and supplanted by the Metropolitan Police Board, he was made president of the Board and served as such for a number of years. One writer at the time of Mr. Stillman's death, says that under his supervision "He had the satisfaction of seeing a force enrolled, equipped, and drilled, which has been taken as a model by other cities, and is probably equal to any force of the kind in the world."

At the time of the brutal assault upon Charles Sumner in the Chamber of the United States Senate by Preston Brooks, when the citizens of New York City met in the old Broadway Tabernacle in public mass meeting to express their indignant disapproval of so cowardly an act, Mr. Stillman presided over the assemblage in a calm, dignified manner, making a short address at the same time, in which he gave expression to his own feelings in burning, but temperate words.

The last years of his life were devoted to the service of the United States Government. In March, 1862, President Lincoln appointed him Supervising Inspector of the Revenue Marine for the Eastern District—from Eastport, Maine, to Norfolk, Virginia. Here he rendered most valuable aid in bringing this department of the Federal Service to its highest degree of efficiency. Before October, 1865, he had placed in commission, twelve new steam Revenue Cutters of the most advanced type of construction—heavily armed, each with a crew of one hundred men. Of his service for the Government, a writer says in

the New York *Tribune*, at the time of his death, "His life was one of ceaseless activity and usefulness and his services in behalf of the government during the war and since have been so arduous that his life has been as much a sacrifice for his country as if he had fallen on the field of battle."

On April 27, 1830, Mr. Stillman married Susanna, the daughter of James and Catharine Burt of Schenectady, New York. They were childless.

He was a man of deep religious feelings and was as active in religious and charitable work as in his business and professional life. For twenty-five years previous to his death, he was prominently identified with different phases of the life and work of the Seventh-day Baptist denomination. In that time, he occupied important offices in the several organizations, having the Missionary, Tract, Publishing, and Education interests of the denomination in hand. During the life of the *Seventh-day Baptist Memorial*, a quarterly periodical, published for three years (1852-1854), he was one of its editors and spent considerable time in the historical research required to produce a magazine of the lasting value which the *Memorial* enjoys.

In 1856, Mr. Stillman invested largely in real estate in Plainfield, New Jersey, a few miles from New York City, and after a few years he removed there, where he was a liberal giver to the Seventh-day Baptist Church at that place, although he still retained his membership with the First Seventh-day Baptist Church of New York City, of which he was a constituent member, and of which he was the treasurer, deacon, and a trustee from the time of its organization until his death, when he gave his old home in New York City to the New York church. He was intimately known by the clergy throughout the Seventh-day Baptist churches, and his home was always open for their convenience.

He was greatly interested in Alfred University. In 1857, when Alfred Academy gave way to a new and larger organization, and Alfred University was organized, Thomas B. Stillman was one of the incorporators named as a trustee in the special act of the legislature of the State of New York, creating the university. This office he held, giving freely of his time and means for its welfare, until failing health

a short time before his death compelled him to relinquish it. Touching this subject, a letter written under date of May 29, 1891, by the Rev. Jonathan Allen, D. D., LL. D., then president of Alfred University, contains the following short extract:

Very little correspondence passed between Mr. Stillman and myself; all or nearly all was done face to face. \* \* \* When we first started a movement for a college here [Alfred, New York], I went to New York to lay the matter before him and get his approval and support. After laying the matter before him, his immediate reply was, "I will give \$5,000.00 to inaugurate the enterprise."

It was found necessary to secure the funds to organize the [Seventh Day Baptist] Education Society. In this enterprise, Mr. Stillman took a leading and a very active part, serving as its president for several years. Later he gave five hundred dollars toward the endowment of the Greek Professorship for which he proposed the name of the *William B. Maxson Professorship of the Greek Language and Literature*. It accordingly bears that name.

Mr. Stillman was an active and vigorous man until a few months before his death. The duties of his office in the Revenue Marine were very exacting, and his health began to fail. He took a mid-summer trip to the coast of Maine in the hope that he would recuperate, but the cares of his office pursued him, and he was compelled to return with little or no apparent benefit. Finally on the 29th of December, 1865, he went to New York City to remain a few days, anxious to close up the business incident to the duties of his office in the government, and to retire from public life. His weakened physical condition made him an easy prey to disease on slight exposure. He contracted a severe cold, and hastened home. Pneumonia speedily developed, and he died January 1, 1866.<sup>1</sup> His remains lie in Hillside cemetery, at Plainfield, New Jersey.

Of him, one who knew him well wrote:

He was no ordinary man; and the loss to society, to the church, and to the world, of such a character, is not easily estimated. One so gentle, and yet so firm, of such understanding

<sup>1</sup> This is the date supplied by his nephew, Professor Thomas B. Stillman. The *Sabbath Recorder* for January 11, 1866, in announcing his death says that it occurred on the 2nd of January.

and practical sense, of such generous impulses, so wise in counsel, so ready and so self-sacrificing in friendship, it is rare to find united in the same person. Those who knew Mr. Stillman best, appear to have admired and loved him most. But it was necessary to see him in

public, active life, in the hurry and bustle of weighty business, too important to be committed to any but the hand of ripe experience; to understand how high must be the principle that could enable him, on all occasions, to maintain the consistent character of a Christian gentleman.

#### Christ Seeking the Lost.

He seeks each of us by the inner voices and emotions in our hearts and minds, by those strange whisperings which sometimes we hear, by the suddenly upstarting convictions of duty and truth which sometimes, without manifest occasion, flash across our hearts. These voices are Christ's voice, for, in a far deeper sense than most men believe, He is the "true Light, which lighteth every man that cometh into the world."

He is seeking us by our unrest, by our yearnings after we know not what, by our dim dissatisfaction, which insists upon making itself felt in the midst of joys and delights, and which the world fails to satisfy as much as it fails to interpret. There is a cry in every heart, little as the bearer of the heart translates it into its true meaning—a cry after God. And by all your unrests, your disappointments, your hopes unfulfilled and blasted in fulfillment, your desires that perish unfruitful—by all the mystic movements of the spirit that yearns for something beyond the material and the visible, Jesus Christ is seeking his sheep.

He seeks us by the discipline of life, for I believe that Christ is the active providence of God, and that the hands that were pierced on the cross do move the wheels of the history of the world and mold the destinies of individual spirits.—*Alexander Maclaren*.

#### His Own Knew Him.

One of the occupations in Australia is sheep-raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that he had been missing from the flock for some days, but, as soon as he saw the animal, he knew him.

The other man claimed the sheep and said he had owned him since he was a lamb, and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found to the courtyard, and told him to call the sheep.

The animal made no response, only to raise his head and look frightened as if in a strange place among strangers.

Bidding the officers to take the man back to the court-room, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, where the sheep could not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the Judge.—*Selected*.

#### The Inner Life.

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness, and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy, and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. —But if we go forth in a charitable frame of mind, with goodwill in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshine dwells;  
In ourselves the music swells;  
Everywhere the heart awake  
Finds what pleasure it can make;  
Everywhere the light and shade  
By the gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.—*J. R. Miller*.

## The Sabbath Recorder

THEO. L. GARDNER, D. D., Editor.  
N. O. MOORE, Business Manager.

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

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

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

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

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

## EDITORIAL

### The Old Testament Was Christ's Bible.

Dr. David Gregg, President of the Western Theological Seminary, is writing some fine things upon "The Master as a Preacher," which are published in the *Homiletic Review*. His first point in the November number is so pertinent in these days when so many are trying to do away with the Old Testament, that we gladly offer some of the thoughts to RECORDER readers. Dr. Gregg says: "The Old Testament was Christ's Bible, and it satisfied Him and furnished Him with material for His grand sermons. It made Him and it made His sermons. To Him the Old Testament was not an exhausted mine. He sung its sacred songs, and they sustained Him in the great crises of His life. He lived in the visions of its prophets, and these heartened him to push forward his Messianic work. He used its law, and by quotations from it, He triumphed over the devil in the season of his great temptation. He built up His grand and perfect life under the guidance of the Old Testament. As for His sermons and teachings, He got there the Lord's Prayer, the Beatitudes, and the Golden Rule. When pastor of the Park Street Church, Boston, I once selected these three gems of the New Testament as subjects for prayer meeting services; and they made most delightful and profitable mid-week meetings. They set the whole congregation at work studying the Bible. The task set the congregation was this—to parallel these gems of the New Testament by reading quotations from the Old Testament. I read from the New, and the congregation read from the Old. The paral-

els were complete; and the people were astonished. These prayer meeting services opened their eyes, and lifted the Old Testament up to par in Boston. That was in the day when the guns of criticism were doing rapid firing at the Old Testament."

The Doctor hereupon refers to a book of Dr. W. L. Watkins, of London, from which he quotes, among other things, these words: "Who can read the New Testament without feeling what a wealth of moral ideas, perceptions, discriminations, the genius of Christ and His Apostles developed out of the general moral doctrines of the Old Testament?"

Dr. Gregg continues: "The Decalogue loses nothing in the hands of Jesus. In His Sermon on the Mount, He spiritualizes it and broadens it until it becomes the law of life both for the outer and inner man. He endowed it with universality.

"When He opened the Old Testament in the synagogue of Nazareth, and took His text from the Prophecy of Isaiah, the Prophecy took on a new form in His hands. He gave it pointedness that day."

Picturing him as holding the Old Testament in his hands and preaching from it, Ewald says: "Never was there brought to the interpretation of Holy Scripture a deeper intuition, a more luminous discernment and a more penetrating intelligence." And that was true, every word of it.

Is it not strange that this Preacher of the ages, the discriminating Christ, "with the Old Testament in his hands," himself exemplifying its teachings by strictly keeping its commandments, and in whose hands the "Decalogue loses nothing," should say never a word or give never a hint that the central command of the Decalogue was to be done away and should not be binding upon his followers?

He kept the Sabbath all his life as a part of that Decalogue which "He endowed with universality." If he endowed it with universality, then indeed, was it "made for man," and who can say it was Jewish only? Yes, indeed, Jesus did honor the Old Testament and taught his followers the sacredness and binding force of its precepts.

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### The Bible Perspective

In speaking of the proper study of a landscape painting as a whole, we used the word "perspective." By this we mean the

effect of distance upon the appearance of objects that stand in the picture. The relation sustained by each object to the great whole is thus brought out. Every true artist has this principle in mind whenever he places an object in the foreground or in the background of his painting. And the art student who would see things as the artist designed them to be seen, must also observe the law of perspective. If he sees only the mere surface of the canvas, things in the foreground and background will appear on one plane, and all equally distant from the point of sight. To do this would rob him of all the effect of depth and distance in the landscape and he would miss the real thing for which the artist had wrought.

There are plenty of people who read the Bible in just this way. They read it as if it were all written at one time and as if it had to do with only one age. They see the plane surface of the picture and do not see the whole in perspective stretching away into the ages with each part holding its proper place in the foreground or the background, and sustaining a definite relation to each other part so as to make one grand whole—a unity in diversity, developing one mighty plan of human redemption through Christ. It will not do to overlook completely the "sundry times and divers manners" spoken of by New Testament writers—the "sundry times" reaching through thousands of years covered by the documents used by Moses in preparing the Pentateuch. The more of these documents the better, so long as they all combine to make definite progress toward the one great end. A score of witnesses agreeing upon the main points, is far better than one. The fact that they may differ upon some minor particulars is often the real source of strength which makes testimony unimpeachable. Therefore, it will be all the better, in my opinion, if the critics do find that many documents were used in making Genesis and Isaiah. The greater number the better it will be so long as they fit so well into the great Bible plan, and thereby multiply witnesses for the main points. The many-document theory only tends to make the depth and distance in Bible perspective all the more impressive.

Again, in our study, the "divers manners" must not be overlooked. Think of

the great company of different writers with different tastes and different surroundings, who gave us the Bible.

There were prophets, priests, kings, historians, tent-makers, physicians and fishermen, living in many different lands, surrounded by different peoples, using different dialects, and living in ages far distant from each other. They existed under circumstances as different as can be imagined—some of them were in bondage and others were kings on their thrones; and yet, in all these "divers manners," what they write enters into the great plan as an essential part—each in its proper place, contributing to make the one story of Salvation, with Christ as the central figure. Whoever studies the Bible thus in perspective cannot fail to recognize the hand of the Divine One guiding the hand of every human author who contributes to its records.

What would you think of one who proposes to study some great picture by having pieces of it cut out and brought to him to study in parts, instead of studying the painting as a whole, with each part where it belongs in the picture? And then, suppose that in cutting out the pieces, it was done without special reference to natural lines, in an arbitrary manner, leaving a part of the same object upon two different blocks!

Suppose an object from the background is taken out and studied all by itself, and then one from middle field or foreground is treated in the same way? How long would it take such an one to know that *picture as a whole*? He might be familiar with all its separate parts, and yet have no conception of it as a whole. In such a case, how distorted and incomplete would his knowledge of the painting be!

Yet there are scores of men who study the Bible in just this way. They chop off the Old Testament and throw it away and then try to study the Bible by studying the New Testament alone. No wonder they get all mixed up over the ceremonial and moral law, and distort things until some of the greatest truths are dropped out of sight.

What a loss must come to those who study the Bible in this way. There will undoubtedly come some benefit from a study of Abraham all by himself, or of Noah, Moses, David, or Solomon, as sim-

ple biographies apart from their places in Bible story. But what is such benefit when compared with the benefit that comes by studying each of these lives in its proper setting in the great picture. Abraham, studied with heathen Chaldea as a background, and with the Israelitish nation bringing forth the Christ as a foreground, gives grander conceptions of God's plans than any amount of study of Abraham outside the Bible plan, could possibly give. So, too, of Moses and David and Isaiah. This is pre-eminently true of any study of Christ and the gospel without that of all the preparation for his coming as found in the Old Testament.

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#### Christ the Point of View.

We all know what is meant by the term "Point of View." It is defined in the Standard dictionary as "The relative position from which one sees an object or a proposition." Every landscape presents a different face and gives a different impression whenever the point of view is changed. And there is usually some particular view-point which brings out more of the beauties of any scene, and from which one can get the best effect from the landscape as a whole. The time of day also settles the question as to how much one can see in any given landscape; and this also may determine the best view-point from which to study it. For instance, almost any of the little hills either east or west of the editor's office will give him a fine view of the beautiful vale in which is embowered the city of Plainfield. Or he may secure a charming view from his high window in the very center of the scenes which he so much admires. But if he wishes to obtain the grandest view of this vale and of all the surrounding country, and to understand the relations which each town and hamlet and the distant bay and far-away mountains sustain to each other in the great picture, he must go to the highest point and take some position like that at "Washington's Rock;" and there he may take it all in. There and there alone, can he secure the best understanding of the landscape as a whole. And from some point like this, if he is careful in his observations, he may discover the true position of each part, as it stretches away in perspective, and find

each part perfectly natural as it stands in its own proper place in the landscape.

Again, the time of day would make a great difference in the grandeur of this panorama. When the sun has reached the position where its rays illumine every object on the side next to the observer, then and then only, can he secure the best and truest effect. If the observer studies the scene when all the shaded sides confront him, he will see but little of the real glory of the scene, but whenever the sun reaches the proper point where its rays illumine every object within the observer's vision, then, indeed, is that landscape filled with a glory that transcends all expectations. This is the point of view any true artist would take. This is the way to treat any great landscape if one would obtain the best there is in it. And this, too, is the right way to study any great landscape painting by the master artists. There is but one true view-point for any great painting; and whoever would find the artist's real thought, must not only secure the true view-point, designed by the artist, but must also give the picture the advantage of its true light. Some pictures are best seen in the dawning light of morning; others in the strong beams of the noon-day sun; and still others in the softening rays of twilight. It would be folly to try to see the noon-day glare in the picture representing dawn, or, again, in the one representing evening.

Why cannot people treat the Bible with as much common sense as they do the landscape or the painting? Too many would-be Bible students overlook the true point of view in its study. There is only one such point. It was fixed by the Divine Artist himself; and whoever would secure the greatest good from Bible study must stand at that point. It is Jesus the Christ. He is the central figure in all the Bible story. To him all the lines in the Old Testament history and prophecy converge. From him diverge all the lines in Christian history and in the prophecies of things to come. He, indeed, stands as the one true point of view for the entire panorama of Christian civilization. He alone enables us to understand the real heart of the Old Testament. He is the one product toward which all the Old Testament writers pointed. And he was foremost in pointing men to its precepts, and in building his king-

dom upon this foundation. Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. He said "O fools, and slow of heart to believe all that the prophets have spoken." He opened their understanding because he was the point of sight.

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#### Christ the Gibraltar of Our Faith.

Some one has said that he who possesses Gibraltar holds the Mediterranean. We can say that he who accepts Christ possesses the Gibraltar of the Christian faith. Sometimes, when asked concerning the foundations of their faith, men say, the Bible is the foundation. But the Bible makes no such claim. It teaches that Christ is the sure foundation, and declares that "Other foundation can no man lay." Some might ask upon what ground we believe in Christ. We do not have to call upon the Bible alone to prove that Christ lived his matchless life on earth. We know that with even greater certainty than we know the life and character of Nero. And all the ages of active criticism, striving in everything to discredit the story of the Christ have utterly failed. So great a skeptic as John Stuart Mill, who was as far from the Christian's faith as a man could well be, studying the story simply as a historian, declared in his very last writings that, "Whatever else may be taken away by rational criticism, Christ is left." And he further admitted that he might be a "man charged with a special, express, and unique commission from God." Right here let me quote the words of Dr. J. Monroe Gibson, the noted Presbyterian divine, upon this very subject. His book, "The Ages Before Moses," has been very helpful along these lines. He says: "If only Christ be acknowledged as a 'man charged with a special, express, and unique commission from God,' a sufficient foundation is laid for the entire Christian system. Only get the authority of Christ, as speaking in the name of God to us, fully certified, and everything that as Christians we believe follows of course. If he speaks in the name of God, we have good reason to believe what he says about God, what he says about Himself, what he says about the Holy Spirit, what he says about the Scrip-

tures, and what he says about our duties and our destiny."

A man commissioned of God and living such a life as Christ lived, must be truthful and trustworthy. He is the believer's strong fortress. Dr. Gibson says: "And the best way for ordinary Christians to do, when pressed with difficulties and objections about Jonah, or Joshua, or Noah, to which they do not at once see the answer, is to say: "It is not Jonah I believe in, or Joshua or Noah, but Christ. These are only side issues. Your objections do not touch the Rock on which my feet are planted. I believe in the Lord Jesus Christ. Have you anything to say against him? Do you feel competent to criticise him? Are you wise enough, and good enough, and great enough, to sit in judgment upon him? On Christ the solid rock I stand."

Well, this is indeed good Seventh-day Baptist doctrine. We believe in Moses and in the prophets upon the authority of Christ. We believe in Abraham and David, upon the authority of Christ. We believe the ten commandments, upon the authority of Christ. And since he obeyed the fourth commandment to the end of his life, and never so much as hinted that so important a commandment was ever to be done away; but on the other hand, taught that not one jot or tittle of the law should pass away until all be fulfilled, we therefore, feel bound to follow in his footsteps, and to obey his teachings. Indeed, Christ is our all in all. He is the Rock upon which we stand, and upon his authority we believe in Moses and the prophets, as well as in the apostles.

Thus, "We are built on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief cornerstone."

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#### Rapid Increase in Prohibition Sentiment.

In spite of all the efforts of saloon sympathizers to belittle the anti-saloon movement, and notwithstanding all the loud protests from certain quarters against "puritanizing the people of this country," and "depriving them of their gentlemanly vices," the progress in the prohibition movement is too strong to afford much comfort to its opponents.

It is really surprising to see what gains the anti-saloon sentiment has made within

a year or two. These gains are by no means confined to sections of country where we would naturally expect strong prohibition sentiment, but they have been most marked in places where the anti-saloon movement would hardly be expected. One of the sections in which the victory attracts much attention is that of Jefferson county, Alabama. It contains several large manufacturing towns, such as Birmingham, with 38,400 inhabitants, and Bessemer, with over 6,000 inhabitants, and Ensley, all of which would naturally be expected to give a strong majority for the saloon. Yet the entire county, including these cities, gave a majority of about 2,000 for prohibition.

The prohibition tide that is sweeping over the southern states is filling the liquor men with consternation. Many of the western states are also forging ahead in the work of exterminating the saloon.

The characteristic of the present movement seems to be that of settled, quiet, and conservative progress. It contains no element of undue excitement or radical extravagance. It seems to be moving with the steady power that always goes with reform movements when the people have settled the point in their own minds, and determined to move steadily against the enemy.

The movement is by no means confined to the South and West. Some of the middle states are gaining rapidly in their fight with the saloon, and the state of Massachusetts made a gain of 7,889 votes against license in the past year. In that state 249 towns voted against license for saloons. One year more of equal gain will carry the entire state for temperance. This is an end worth striving for. There is a great moral effect upon the masses in favor of prohibition, whenever they know that the majority stands against the dram shop.

Probably many will continue to cry, "Just as much whisky sold in these anti-saloon towns as ever;" but thinking people know better. If that were true, why should liquor men be filled with such consternation over the growth of the no-license sentiment? They are not philanthropists enough to want to pay heavy license fees, if it were true that just as much could be sold where license is voted out!

Here is a word of southern testimony upon this point. Let me quote the *Charles-*

*ton News and Courier*. It is against prohibition of the traffic; but it evidently believes that prohibition does prohibit. This paper frankly says:

"If the entire disappearance of the whisky traffic from public view, the reduction of retail sales to one fiftieth or one hundredth part of their former volume, the complete obliteration of stationary whisky shops and the destruction of the treating habit constitute prohibition enforced, then it is enforced in the rural counties of South Carolina. There are numerous towns and villages in the state where one may spend weeks without seeing, hearing or smelling whisky, and where one would find it a commodity about as rare as paregoric or other staple articles of the druggist."

So let the good work go on. There are ten thousand fathers and mothers who would rather send their boys to such towns to learn their trades and to live and go to school, than to send them where majorities join hands with the saloon.

Everybody knows that saloons mean ruin to young men; and this ruinous influence is multiplied many-fold in towns where the boys know that a majority have voted to establish saloons and are, therefore, patrons in the criminal-making business.

A successful life is made up of deeds, not words. Talk is very cheap. Mrs. Grundy works overtime, but while she talks her house is in disorder. William the Silent was a man of deeds, not words. He wrought the redemption of his people. The glib-tongued, oily-mouthed man as a rule is not able to spend much time doing things—it takes so much of his time talking about it. He thinks out loud, and his thinking is to no purpose. He has no control of his processes, no self-restraint. His words flow like water. Stop talking, and go to work. Your weak palaver is empty. Do things!—*Baptist Commonwealth*.

For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them  
friends?

For so the whole round world is every way  
Bound by gold chains about the feet of God.

—*Alfred Tennyson*.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Whatsoever thy hand findeth to do, do it  
with thy might.

### Prayer.

MRS. F. R. KELLY.

Prayer is the steps that lead to God;  
Prayer is the path the Savior trod;  
Prayer links us to the angel throng;  
Prayer is the keynote to their song;  
Prayer is the clasp with Godly might;  
Key of the day, lock of the night.

Prayer is the index of the soul;  
Prayer is the power to self-control;  
Prayer lifts us up from earthly woe;  
Prayer gives to deeds a brighter glow;  
Prayer is the safeguard of the right;  
Key of the day, lock of the night.

Prayer is the glorifying power;  
Prayer is the help in trial's hour;  
Prayer is the healer of life's ills;  
Prayer is the hope that nothing kills;  
Prayer is the Christian's whole delight;  
Key of the day, lock of the night.

Prayer is the messenger with wings;  
Prayer binds us to the King of Kings;  
Prayer is the summit of renown;  
Prayer is the gems that deck life's crown;  
Prayer is the soul's defender bright;  
Key of the day, lock of the night.

### Prayer and Praise.

"We thank thee, Lord, that thou hast  
taught us to ask and forget, and art teach-  
ing us not to be astonished when we get."

"Thou hast taught us to ask." We all  
believe that. It must be true because we  
ask for so many things we had not dared  
to ask had he not dared in us. But  
"forget!" Did He teach us to for-  
get the petitions we thus offered? Have  
we not often reproached ourselves that we  
could forget? Day after day, week after  
week, we have sought some good for some

friend, carried some lost, or sick, or bur-  
dened one to God. Then somehow, un-  
aware, they have dropped out of our pray-  
ers and we awake to the fact some day with  
bitter regret and wonder that it could have  
been so. It may be a letter, or some word  
let fall in our presence, that arouses us to  
this sense of failure. Perhaps we hear un-  
expectedly how well and strong the sick  
one for whom we prayed has become, or  
that the one over whom we wept, has re-  
formed, or that some loss we pleaded  
should not fall, in falling enriched and  
blessed. "Thou hast taught us to ask *and  
forget.*"

We do not chide ourselves that at night,  
in sleep, we forget the cares that burden  
our day. Is it not possible that He who  
"giveth his beloved sleep," may also give  
his beloved forgetfulness lest they weary  
with remembering; become overburdened  
with loads of prayer as well as care; be  
discouraged with the long waiting that  
must be and that, in forgetfulness, is passed  
unconsciously? He never forgets. The  
many prayers from many people, the  
many needs, do not burden Him. "He shall  
not fail nor be discouraged." And since  
He has heard, has accepted and passed  
sentence on our petitions, it is not necessary  
that we should carry them all. "We thank  
Thee, Lord, that Thou hast taught us to  
ask and forget."

"And art teaching us not to be aston-  
ished when we get." Only God could do  
that, so wonderful is it to have answered  
prayers; so especially wonderful is it to  
have prayers we did not persist in lifting  
—prayers we have reproached ourselves  
for forgetting—answered. "When we get."  
The "get" is as sure as the "forget" and  
both are of God, for forgotten things are  
not necessarily lost, nor are delayed an-  
swers necessarily denials. Forgetting is  
but laying aside for our getting by and  
by, and what we lay aside with God is  
well kept and always returned to us sooner  
or later.

Lord, teach us to pray. Teach us to  
store our prayers in Thy heart and rest  
them and ourselves there. We thank Thee  
for many things today, and for nothing  
more than that "Thou hast taught us how  
to ask and forget, and art teaching us not  
to be astonished when we get."—*The Un-  
ion Signal*.

**The Work at Hand.**

If you are sighing for a lofty work,  
If great ambition dominate your mind,  
Just watch yourself and see you do not shirk  
The common little ways of being kind.

If you are dreaming of a future goal,  
When, crowned with glory, men shall own  
your power,  
Be careful that you let no struggling soul  
Go by unaided in the present hour.

If you are moved to pity for the earth,  
And long to aid it, do not look so high,  
You pass some poor, dumb creature faint with  
thirst.  
And life is equal in the eternal eye.

If you would help to make the wrong things  
right,  
Begin at home; there lies a lifetime's toil.  
Weed your own garden fair for all men's sight,  
Before you plan to till another's soil.  
—Ella Wheeler Wilcox.

**My Yard of Pennies.**

SARAH L. WARDNER.

My strip of pennies was nearly complete.  
Just two were lacking and I opened my  
purse to see whether I had them. Yes—  
there were two—one bright and new, fresh  
from the mint, looking almost like a coin  
of gold. I stuck it to the strip and its  
neighbors seemed entirely in the shade.

Then I took up the other—a veritable  
old, copper pilgrim. It went on with a  
protest, seeming to scorn its neighbors and  
insisting all the while that the allotted space  
was too small.

I sat studying the strip till in my weariness  
my eyes grew misty and presently a  
pert little voice spoke up:

"Oh, you big, clumsy, musty-looking  
piece! How could you presume to present  
yourself as suitable for such company as  
this?"

Then with stern dignity the veteran copper  
replied:

"You little upstart of the twentieth century!  
You are like the human bipeds of  
your age. You do not know such a word  
as reverence. It has been cut from your  
dictionary. I'd like to tell you a story to  
show you I am not so unimportant as you  
deem me. Why, the very appearance  
which you deride increases my value, for

it is token of my connection with the first  
financial families of our country.

"Long, long ago, when forests reared  
their lofty heads where stand the crowded  
cities of today, deep in the earth lay beds  
of volcanic rock which had been forced  
upward from its seething center by giant  
convulsions. As the white race grew and  
spread in this land and coin was needed for  
trade, from these beds of rock men mined  
what they called copper. The rocks were  
brought to the surface, dumped, sorted,  
crushed in breakers, carried to the stamp-  
mill and placed under heavy hammers  
which beat off the rock from the crude  
copper. Great furnaces with roaring  
flames melted the mass, separating the im-  
purities, and left the copper ready for coin-  
ing. Rude machines rolled it into strips,  
which were cut into coins and stamped  
with their face value. This was in colonial  
days, and the stamp bore the design of the  
individual colony which issued the coin.

"The copper cent of Vermont of 1785,  
had on one side a plow and a sun rising  
behind the hills. On the reverse side was  
a radiated eye surrounded by 13 stars.

"In 1786, Jefferson framed an act which  
was passed by Congress, to coin a cent,  
one hundred of which should make \$1.00,  
of United States money.

"From 1793 to 1857, there were seven  
different types of cents, and meantime a  
United States mint had been established  
at Philadelphia.

"Notice on my face the likeness of the  
Goddess of Liberty, with a pike over her  
shoulder, bearing a liberty cap. My date  
is 1794. Is there one of you that can com-  
pare records with me? In 1796, Liberty  
was shown with head and draped bust;  
from 1808 to 1814, her head was filleted with  
13 stars; from 1816 to 1839, she wore a  
plain coronet with coiled hair; and from  
1839 to 1857, she changed the fashion of  
dressing her hair to a braid.

"In 1857, I, with my brothers and sisters,  
were set aside from coinage and a smaller  
coin of copper and nickel was issued, and  
in 1864, the present coin, to whose family  
you belong, was issued. You are called  
bronze—a mixture of .95 copper and .05  
tin and zinc.

"Do you think our value is diminished, or  
that we are less highly prized than our  
modern successors? Not so. Every year

adds to the reverence and esteem in which  
we are held. And places of honor are re-  
served for us by collectors who pay for us  
very many times your value.

"And one word more to you. Do not feel  
so secure of your position. Even now the  
decree has gone forth that you are to be  
supplanted by a new cent, bearing the head  
of the American Indian in his real head-  
dress. So shine while you may, but you  
are having your day and it will be a short  
one."

A rap at my door startled me; the voices  
ceased, and I joined my friend who with  
her yard of pennies had called for me to  
go to the tea in the church parlors, where  
the strips were to be donated to the treas-  
ury of the Woman's Society for Christian  
work.

Plainfield, N. J.

**The Dearth of Ministers.**

The problem of a declining ministry is not  
solved when we say that the lack is largely  
due to inadequate salaries, even though the  
proposition is admittedly true. Back of this  
lies the question, Why do churches expect  
pastors to serve on small salaries? To an  
attempt at answering this question this ar-  
ticle will be devoted.

1. It is, no doubt, due, in part at least,  
to the prevailing method of engaging a  
pastor. As a rule the pastor accepts the  
salary offered by the church. He feels  
ignorant of the cost of living, and of other  
requirements of the community to which he  
is invited; furthermore, he hesitates about  
setting a price on his services in the gos-  
pel lest he weaken his influence by appear-  
ing to be over anxious about his income, or  
to care more about his salary than about  
his work; so he confidently leaves it to the  
church to say what his salary shall be.  
The church, running back possibly through  
a series of pastorates, makes an offer no  
greater than that paid for the last quarter  
of a century or longer, and takes little note  
of the fact that a salary which, twenty-  
five or thirty years ago, furnished a com-  
fortable living, will not today pay for the  
bare necessities. Thus the unbusinesslike  
method of the minister and the unthinking  
method of the church have combined to  
put the salary at a figure out of proportion  
to the ever increasing demands made upon  
the minister.

2. Account must also be taken of the  
fact that the minister no longer holds the  
place of importance in the public estima-  
tion once accorded him. Multiplied fa-  
cilities for general investigation of a great  
variety of subjects; the great progress  
made in all classes of schools of advanced  
learning, both public and private, have  
combined to take from the hand of the  
minister the key to the temple of knowledge  
of which he once held almost undisputed  
control. Many people went to church to  
hear the minister discourse upon themes  
of political, social and scientific, as well as  
of religious interest, and for all this they  
were willing to pay. Today the minister  
is sole authority upon no subject of gen-  
eral interest, not even religious or theo-  
logical. There are today many men in his  
congregation at whose feet the minister  
might sit with profit to himself, if he would  
know the latest things in the world of bus-  
iness where most of his congregation live,  
or enter the mysteries of scientific dis-  
coveries which are laying their unconse-  
crated hands upon things biblical and theo-  
logical, until recently thought to be his  
exclusive domain. This is not an outcry  
against the wide dissemination of general  
and technical learning, or against the con-  
sequent dethronement of the minister from  
the high position he once held in the public  
estimation. It is an attempt to recognize  
the fact as furnishing at least one of the  
factors which have entered into the reduc-  
tion of the minister's salary as compared  
with the salaries and earnings of other  
men.

3. The drift of men's minds and hearts  
today is away from, rather than toward,  
things religious. A good many things com-  
bine in this result, which cannot here be  
discussed in detail. Among these is: 1.  
The application of the scientific methods  
to the interpretation of the Bible and Chris-  
tian doctrines, which has driven a few men  
into infidelity and needlessly scared a good  
many more into an attitude of doubt or  
uncertainty concerning things with refer-  
ence to which faith was once settled. 2.  
Another is the multiplication of societies  
for almost every phase of Christian or char-  
itable work, divorcing such work from the  
church and practically leaving out of it the  
one redeeming, regenerating power of  
men's lives—the gift of God in the Lord

Jesus Christ. The minister is often solicited to join this benevolent society or that "order," that he may have a larger influence over the ungodly by means of the fellowship he has thus gained with them!

3. Then there is the everywhere recognized passion of men for money, which is blighting the faith and crushing the religious aspirations of large masses of people. The craze which is on the world today in this respect makes it almost, if not quite, a necessity for men to enter the mad rush, who would gladly give more time and thought to the important and practical things of the religious life. By causes like these, and others which might be named, the work of the ministry is viewed by very many people as something which, for various reasons, ought to be maintained, but hardly demanding the prompt and careful attention which is given to business matters; and the salary of the ministry is easily made one of the last things to be provided for, and that in no very liberal amount. I am speaking here of the general drift of the times. To the conditions here described there are noble exceptions.

These complex conditions—the loose and unbusinesslike way in which most churches and ministers settle the business part of a minister's call, the changed relation of the pastor to his flock as a public instructor, and the drift of the times towards things secular, to the detriment of things religious, are, in the opinion of the writer, the most potent factors which keep the minister's salary at a low average. The discussion forces us back upon the question of the prime need of the church—deeper spirituality, an abiding sense of the supreme importance of things religious as compared with all other interests to which men give thought and effort, and the value of the work of the church which is God's chosen agency for the proper adjustment of all human relations and interests, of a ministry unhampered by the limitations of an empty purse and a scantily filled larder.

This opens a series of questions and suggestions of vastly greater importance than any yet considered in this brief series of articles, and into which the writer cannot now go. Let all ministers and all Christian people cry mightily to God for such a work of grace as will put the truth of

God above all other considerations, and the work of saving men from selfishness, greed and sin in the very highest place of all human labor.

L. A. PLATTS.

Milton, Wis., Oct. 16, 1907.

#### Another of Those Poems.

EDITOR RECORDER:

The enclosed are two poems, which were asked for through the columns of the RECORDER.

FERN BARBER.

North Loup, Neb.

#### "THE AFTERNOON NAP."

The farmer sat in his easy chair,  
Smoking his pipe of clay,  
While his hale old wife, with busy care,  
Was clearing the dinner away;  
A sweet little girl with fine blue eyes,  
On her grandfather's knees was catching flies.

The old man laid his hand on her head,  
With a tear on his wrinkled face,  
He thought how often her mother, dead—  
Had sat in the selfsame place;  
And the tears stole down from his half-shut eye;  
"Don't smoke!" said the child, "how it makes  
you cry!"

The house-dog lay stretched out on the floor,  
Where the shade, afternoons, used to steal;  
The busy old wife, by the open door  
Was turning the spinning wheel;  
The old brass clock on the mantel-tree,  
Had plodded along to almost three.

Still the farmer sat in his easy chair,  
While close to his heaving breast,  
The moistened brow and the cheek so fair  
Of his sweet grandchild were pressed;  
His head bent down, on her soft hair lay;  
Fast asleep were they both, that summer day.

The other poem sent by Miss Barber was published a few weeks ago. It was entitled "Scatter Seeds of Kindness."—ED.

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21-28-4-11.

#### Anniversary of the Charity Organization Society.

The twenty-fifth anniversary of the Charity Organization Society of New York City will be held in New York on November 19, 20, and 21, 1907, and will be an event of national importance in charitable work. This society is the largest charity organization society in the United States, and from its establishment by the New York State Board of Charities in 1892, it has been closely identified with almost all social movements in the metropolis.

The opening session of the anniversary at Carnegie Hall on the evening of November 19 will be particularly noteworthy, because addresses will be delivered by Honorable Charles E. Hughes, Governor of New York, Dr. Emil Muensterberg, President of the Department of Public Charities of Berlin, Germany, and others. During the two succeeding days, three conferences each day will be held in the Charities Building. At one conference, the contrast between the New York of today and that of a quarter of a century ago will be presented. Another topic of vital interest will be the social education of the community, and the methods of increasing the general knowledge of sound principles and good methods in social work. There will be excursions to various points of civic interest, and one session of the conference will probably be held at the Immigration Station at Ellis Island.

All who are interested in the welfare of the poor are invited to attend and participate in the discussions.

#### \* Mrs. Esther A. Allen.

Esther Almeda Coon, widow of the late Dr. Orlenzer Allen, died suddenly in Austin, Minnesota, October 13, 1907, in the 82d year of her age. For several months she had been a great sufferer from asthma. Mrs. Allen was born in Rensselaer county, New York; but while she was a little girl her parents moved to Allegany county, and she entered school at Alfred University, from which she received the degree of Master of Arts in 1840. After her family moved to Milton, Wisconsin, she became a successful teacher in that country, where she taught twenty-two terms.

In 1847 she was married to Dr. Orlenzer Allen, who died at Milton, in 1883.

From 1856 to 1870 their home was in Austin, Minnesota, where he practiced medicine and was the proprietor of a drug-store. But in 1870, they returned to Milton, where the children had the advantage of school in Milton College. Doctor Allen resumed his practice in Milton and continued there until the time of his death. Three years later, in 1886, his widow returned to Austin, Minnesota, where she found a home until called to the better home above. She was the mother of four sons and two daughters. Two sons are still living: Dr. Abraham O. Allen, of Hamilton, North Dakota, and Dr. Arthur W. Allen, of Austin. Mrs. Allen was an earnest and faithful Seventh-day Baptist all her life. She was well educated and possessed excellent literary taste. In the old pioneer days she was one of the important factors in the life of that country, always taking great interest in religious and literary matters. In 1869, a literary club was organized at her home, which contained a library at that time of 223 volumes. She was in those days a great help to her husband in caring for the sick and needy, and her sympathy and counsels brought hope to many hearts. A woman of strong will, conscientious and clear in her religious views yet respectful toward the views of others, she brought to that country just the characteristics most needed to meet the perplexing difficulties of pioneer life. Those who knew her intimately, realized the strength of her character and her loyalty to the faith of her fathers.

She had been a member of the Milton Junction church from its organization, and after short services in the home, by Rev. C. D. Belden, the remains were taken to Milton Junction, where the funeral services were conducted by Pastor Geo. W. Lewis, assisted by Rev. L. A. Platts. Her body was laid to rest beside that of her husband.

The history of our country shows that the citizen who lives close to the soil and to the influences of nature is far more apt to shape his own political convictions, instead of being a mere obedient fraction of a political machine. He is certain to be more self-reliant and more stubborn in holding fast to his own idea of what is right.—*Grover Cleveland.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Nov. 30. The Death of Samson,	Judges 16: 21-31.
Dec. 7. Ruth's Wise Choice,	Ruth 1: 14-22.
Dec. 14. The Boy Samuel,	1 Sam. 3: 1-21.
Dec. 21. A Christmas Lesson,	Matt. 2: 1-12.
Dec. 28. Review Lesson.	

### LESSON VIII.—NOVEMBER 23, 1907 WORLD'S TEMPERANCE LESSON.

Romans 14: 12-23.

*Golden Text.*—"Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14: 13.

#### DAILY READINGS.

First-day, Prov. 23: 29-35.

Second-day, Titus 2: 1-15.

Third-day, Eph. 5: 11-21.

Fourth-day, 1 Pet. 4: 1-11.

Fifth-day, Dan. 1: 8-20.

Sixth-day, 1 Cor. 8: 1-13.

Sabbath-day, Rom. 14: 12-23.

#### INTRODUCTION.

The Lesson for this week breaks the course of our Old Testament studies in order that we may consider a temperance lesson at the same time with all the Bible Schools that use the International Lessons or the Lessons suggested by the British Committee. This very fact shows the importance of this subject in the minds of those who select the passages for our study.

We need to establish our practice of temperance not upon sentiment, nor upon expediency, but upon fundamental principles. We should be self-controlled for our own sakes, but also for the sakes of others. The truest temperance man has his conduct based upon an ideal. The emphasis in the Lesson before us is upon the ideal of restraining one's own liberty for the sake of avoiding injury to others.

The Epistle to the Romans in our arrangement of the New Testament books has the first place of all the Epistles. This is not because it was the first written, but because it is the great doctrinal Epistle. Paul was writing to the members of a community which he had never visited. His thought was not constrained by flagrant minor disorders or abuses which demanded immediate correction. He was free to

set forth with calm deliberation the fundamental principles of the religion which he preached.

This letter is not, however, entirely taken up with an exposition of the doctrine of Justification by Faith, but has also a very practical section. It is from this part that our Lesson for this week is taken. It is a temperance lesson not because wine is mentioned in v. 21, but because in speaking of the eating of meat offered to idols, Paul touches on a principle that in our day fits the question of our personal indulgence in the use of alcoholic liquors and tobacco also.

**TIME.**—The Epistle to the Romans was written in the early spring, probably in the year 58.

**PLACE.**—The Epistle was written from Corinth, or from the eastern seaport Cenchreae.

**PERSONS.**—The Apostle Paul writing to the Christians at Rome.

#### OUTLINE:

1. We Should Not Judge Others. v. 12.
2. We Should be Careful of Our Influence over Others. v. 13-21.
3. We Should Look out for our own Conduct in Doubtful Matters. v. 22, 23.

#### NOTES.

12. *So then each one of us shall give account of himself to God.* This verse concludes the first paragraph of the chapter. Paul has been admonishing his readers to receive weak Christians kindly, and to be respectful towards their scruples. At the same time he would have the weak Christians to understand that many of the practices which they esteem to be wrong are really matters of indifference, and may be engaged in without sin by those who apprehend them in their true light. All Christians are accountable to God, but no one has to explain why he has not lived up to some one's else opinion of what is right and wrong. By *weak Christian* Paul means one who is troubled with scruples and thinks many things are wrong which are really matters of indifference; by *strong Christians* he means those who are not bothered by rules and scruples, but who have grasped the principles of the Christian life. Both of these words, *weak* and *strong*, are therefore to be understood in this connection in a technical sense.

13. *Let us not therefore judge one another any more.* The weak Christian ought not to judge the strong Christian a sinner; and the strong Christian ought not to judge the other a poor imitation of a Christian and unworthy of consideration. Paul plainly reckons himself a strong Christian, and directs his exhortation

more especially to strong Christians. Of course we are right, but we must beware of doing injury to others. Compare 1 Cor. 8.

14. *I know, and am persuaded in the Lord Jesus.* Paul is very sure of his position. It is a part of his Christian consciousness. *That nothing is unclean of itself.* In order to set forth this principle with the greatest clearness, namely, that we should abstain from certain things for the sake of others, he makes it very plain that the strong Christian has no scruples about ceremonial uncleanness. *To him it is unclean.* If a man should happen to have scruples, he must regard them. If a man *thinks* that a certain course of conduct is wrong, it certainly is wrong for him.

15. *Thy brother is grieved.* That is, his conscience is wounded or injured. It is not the part of love to compel another to do what he thinks is wrong, even if that compulsion is no more than the moral compulsion of constraining example. *Destroy not with thy meat.* The Apostle has particularly in mind the flesh of animals sacrificed to idols which the strong Christian recognized as no different from any other meat since an idol is nothing; but the weak Christian thought that he was engaging indirectly in the worship of the idol if he ate such meat. Compare 1 Cor. 8: 10, 11. *For whom Christ died.* Thus does Paul allude to the great value of one single Christian, even though he be weak.

16. *Let not then your good be evil spoken of.* That is, do not allow your Christian freedom to eat or drink anything that you like become a matter reproach among your brethren. Refrain from exercising your rights rather than allow your conduct to be regarded as flagrantly evil, and thereby encouraging others to sin.

17. *For the kingdom of God is not eating and drinking.* The most important matters in the Christian life are not eating and drinking. It is perfectly absurd for the strong Christian to hold that his right to eat anything he pleases is so important that he must exercise that right no matter what damage is done. Far better to respect every outward scruple, and to eat and drink nothing at all.

18. *For he that herein serveth Christ.* The man that is loving and conciliatory rather than standing on his rights will certainly be approved both by God and men.

19. *Whereby we may edify one another.* The main thought of the Christian should not be in regard to exercising his rights, but rather concerning the upbuilding and strengthening of the Christian community.

20. *For meat's sake.* Food is not of such

consequence that it can be reckoned in comparison with the prosperity of God's kingdom. *Who eateth with offence.* That is, with stumbling. This may mean, who by eating causeth stumbling, or who by eating, himself stumbleth. Perhaps a little more likely the latter.

21. *It is good not to eat flesh,* etc. Paul is not really arguing for the position of the vegetarians, but is stating his own position in unmeasured terms in order that he may give it due emphasis. Christian love suggests that we should make the largest sacrifice rather than cause a brother to stumble.

22. *The faith which thou hast, have thou to thyself before God.* If you have confidence that all these things which many consider wrong are really morally indifferent, rejoice in that confidence, thank God for it, and keep quiet, neither exercising your liberty nor boasting that you possess it. *Happy is he.* Two interpretations are possible for this line, either as we take it as closely connected with the first half of this verse, or with the next verse. (1) Blessed is the man who has such thorough confidence in what he has himself reasoned out, that he can do what he has decided is theoretically right, even when it looks doubtful, and have no qualms of conscience. (2) Blessed is the man who is thoroughly consistent in theory and practice, and while giving illustration of his Christian liberty to do things that are doubtful, does not really let that liberty decline into license, and find himself doing absolute wrong.

23. *But he that doubteth is condemned if he eat.* Certainly the weak Christian is committing sin if he follows the example of the strong, and does what he knows to be wrong. Of this point there can be no question.

#### SUGGESTIONS.

The strength of this Temperance Lesson lies in the fact that through love for our fellow men we ought under certain circumstances to refrain from doing what we have a perfect right to do, lest by our example we should lead others into the path of sin. The argument from this Lesson holds even if it should be admitted that for many men the use of intoxicating liquors is not personally dangerous.

It is, however, hardly safe to admit that the use of intoxicating liquors is not dangerous for every man. A man has no right to damage himself for the sake of indulging in a habit that seems pleasant to him. And again he will certainly have difficulty in satisfying his conscience of the propriety of taking risks even when the present damage is not apparent.



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