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Seventh Day Baptist History

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EDITORIAL

The Neglected Garden.

When quite a small boy, I was given a little "patch of land" in my father's garden, which I was to plant and care for as I pleased; and this little garden was to be all my own. So delighted was I with the prospect of raising good things for myself, that the picture of that small piece of mellow ground has never faded from memory. I could go today, after more than half a century, and locate the spot, though it has not been used as a garden for many years. The interesting question as to what seeds should be planted, and the high anticipations with which I set about preparing the soil, made impressions that will last through life. I was especially fond of melons and, of course, quite a portion of my garden was to be planted with the choicest varieties. My "mouth watered" for the luscious fruit even while planting the seeds. This part was soon done, and so far as I can remember, it was well done. The seeds were good, the soil well prepared, and in due time the young, tender plants began to grow. How proud I was! Surely, I thought, in a few weeks I shall gather the harvest and enjoy the fruits! Time went on, and father's garden began to blossom and give unmistakable signs of good things in plenty. But for some reason mine looked sickly. It was overrun with rank weeds that threatened to choke down all my plants. Indeed, some of the plants had disappeared already, leaving nothing but stems and honeycombed skeletons of leaves, where once the plants had stood, green and beautiful.

One day my mother, noticing its sad plight, called my attention to the weeds, and said, "Your garden will soon be entirely ruined if you do not hoe out the weeds and take better care of it." This aroused my lagging ambition, and with hoe in hand I went to work in earnest. But it had been neglected too long already for the best results, even if I did hoe out all the weeds. Bugs had been given their way until some of my plants were hopelessly destroyed, and weeds had rooted so deep as to rob the plant-roots of moisture. They had actually grown so rank that the shaded melons could hardly endure the sunlight after the weeds were rooted up. If I had taken the work in time, it would have been an easy matter to keep the ground clear, and then my plants would have grown thrifty and strong. But now it was hard work to root up the weeds and, when done, it left nothing but spindling sickly growths. In the end I found but very little good fruit where I might have had plenty if I had not neglected my garden.

The neglected heart is a garden of weeds. No matter how rich the soil, or how good the seed sown, or how sanguine the hopes of good fruitage in harvest-time, simple neglect will spoil it all. The richer the soil, the ranker the weeds, if care be not given to it. I did not need to chop down my plants to destroy them; but simply neglect to hoe them and the ruin was complete. Weeds grow without planting, and flourish without care. So do bad habits. Everything but weeds retrogrades by neglect. The most highly cultivated roses will become the common hedge-rose, and the choicest berries soon dwindle to wild berries. There are too many neglected hearts growing up to weeds. The command to "keep thy heart with all diligence" is too often forgotten. Good seed, planted and properly cared for, will flourish and, after a time, overshadow the weeds and keep them back. Thus the task grows easier as the good gains possession. There is no hope for a neglected heart while it is indifferent to

the growth of sin. The only outcome for such is a troublesome growth of noxious weeds to curse the soul. "How shall we escape if we neglect?" God does not fill the granary for him who neglects the opportunities of spring; neither does he give a new set of early years to the old man who has neglected his youth.

Again, if the work is not thorough, and weeds and good fruit are allowed to grow together, the good will always be sickly and weak, thus robbing man of the best results from what virtues he may possess.

Comfort for the "Shut-ins."

A few days ago I received a letter from an aged sister whom I have not seen for several years. It was in regard to the RECORDER, which she seemed to prize very highly, and in her letter she said: "You probably know that I am a 'shut-in' and have been so for four years; but I shall never fail to love my people and my Sabbath." This dear sister lives in a city where we have no church, and is holding on in the dark. There are many who are thus isolated, to whom the RECORDER is a welcome messenger each week. I recall them tonight, scattered here and there among all the churches. Here is one upon whom has crept the infirmities of age, who was always active in our work, and who always enjoyed the annual convocations whenever Conference came within reach of her. Most of her loved ones are now in the better land, and she is patiently waiting by the river, amid the glories of a golden sunset, for the boatman to take her over.

Here is another whom I remember years ago as one of God's faithful mothers, who for many years has cast bright sunshine over every one coming near her bedside, and who with deformed hands has wrought fine things to help on the cause of missions. And while I pen these lines, there comes to mind a third mother in Israel, absolutely helpless for eight years, and yet who is the sunshine of the home, with faith strong and face growing angelic as the weeks and months go by.

Years ago, when toiling for seven long years to work my way through school, each one of these dear "shut-ins" did much

to cheer me, when kind words and sympathetic acts were greatly needed. Then they were active workers for the Master, and I can recall times when they helped me more than they knew. Memory has dwelt much on these scenes since receiving the letter mentioned above. This sister will never be able to know how much she and her good husband did to cheer my heart and give new courage in a day when everything seemed to go wrong, and my future hung in the balance. These things have prompted me again and again to do similar deeds and speak words of cheer to young people struggling for an education. May the memory of the help they gave to others, when they were able to give it, cheer them now while they wait God's angels coming to carry them home. Then I can think of others in the churches where my lot has been cast, who were patient, trusting "shut-ins;" two of them drawn out of shape, sitting in wheel-chairs, studying God's promises and ripening for heaven, while loving hands are being blessed of God as they minister unto their wants.

From another sister the sunlight has been blotted out for eighteen years, while she waits for spiritual eyes in the better land.

And so it goes in almost every community. Who does not know of one or more who have been laid aside in chair or cot, to bide God's time for their going home. To all these the RECORDER would speak words of cheer. The best spiritual graces the world has ever known have been developed in those who had to suffer much, and who might be called "shut-ins." If we would go where patience has wrought its most perfect work; where faces shine as with divine illumination; where God has revealed himself to some heart until standing in that presence seems like standing on hallowed ground—then we must go where suffering has done its best, and where God's dear children have grown sweet and submissive under the hand of affliction. God knows best in what furnace to purify his saints, and heaven will be all the more blissful for the sufferings here.

Again, what a means of grace to others is constantly coming from these dear ones, placed upon their hands for Christian ministrations! Many a soul is convinced of the reality of religion, and brought nearer to

God by ministering unto those who are in deep affliction. The light from heaven that shines from the bright face of a sufferer, often penetrates a hardened heart as nothing else can. These suffering ones stand for Christ before those who minister unto them; for did not he say that he accepted service given to others as if done unto him, even if it be but a cup of water given to them? The man who can care for an aged shut-in mother, the husband who can minister to a dear invalid wife, and the one who can cheer and comfort an unfortunate friend—all these are blessed of God above, their fellows, if they only accept this service in the right spirit and let it do for their souls what God means it shall do.

Then these dear "shut-ins" should remember that God has used them wonderfully in years gone by, to bring cheer and blessings to the world. There are men and women who are doing excellent work for the Master today, and have been doing so for years, who could not have done so much had it not been for the help given years ago by these who can now work no longer. The world must ever be better for the work once done by those who are now shut in. This does not imply, however, that even the shut-in days of life are any less helpful to others. Some of the very best work of Paul's life was done while he was a shut-in. And John Bunyan could never have been the power he was for good if he had not been a shut-in for twelve long years.

Many a child of God has a bitter cup of trial made sweet by the presence of Jesus. Baxter thanked God "for a bodily discipline of eight-and-fifty years." It was Harlan Page who said: "A bed of pain is a precious place, when we have the presence of Christ. God does not send one unnecessary affliction. Lord! I thank thee for suffering. Let me not complain or dictate. I commit myself to thee, O Saviour, and thy infinite love. I stop my mouth, and lie low beside thee!" Thus does God build up a blood-bought soul, faster than disease and suffering can pull down the frail tenement in which it lives. And through the shadows, heaven's glory shines in rapturous radiance for all who are willing to rest thus on the everlasting arms.

Who is Willing to Help Us?

We take it for granted that every true friend of the RECORDER wishes to help it whenever he can. There are several ways to do this; but you may not think of the one we have in mind. Of course, it would be a help if every Seventh-day Baptist family would subscribe and pay for it. It would be a help if each one now taking it would secure one new subscriber; and if everybody would speak well of it and so add to its estimation in the minds of others.

But it is for no one of these ways that we are now pleading. We are anxious for *more friends to write for it*. We wish it to become the greatest possible help to all our widely scattered people, and there is nothing like such a people being well acquainted with each other. What could the loyal ones, living on the Atlantic coast, and the dwellers along the shores of the Pacific know about each other without the RECORDER? How can the congregations in our oldest centers of church life understand conditions among the churches scattered over thousands of miles of the great West, without this medium of communication between them? Indeed, were it not for the RECORDER all these various sections would practically be strangers to each other, and all would know very little about our mission work and other interests which they hold in common. Can you think of the great loss that would come to such a people without their denominational paper?

If the RECORDER is to be a great help to any one section or church among us, there must be those, in each place, ready to write for it. There is no way for the people at large to understand the conditions and needs or to receive inspiration and help from the prosperity of such churches as Nortonville, Boulder, North Loup, Dodge Center, Hammond and many others, unless there are those in these churches who are willing to write for the RECORDER. No one man can give the special denominational spirit to the paper that could be easily given if several in each church and mission field would take hold of the matter and write interesting things that other churches ought to know. There are also lone Sabbath-keepers all over this land who could add to this helpful information by writing words of cheer, or of experience.

We do not want long articles or heavy essays, but terse, crisp "home news," and experiences in church work or prayer meetings that have given you an uplift. There are pioneers still living in some of our Western churches, who could write helpful reminiscences of their early struggles on the frontier,—something of the changes that have come since their churches were established; and there are "shut-ins" who could write an inspiring word about God's goodness to them. There are some who could write of the advantages in the country for any who might long to leave the city; and there are business men who can tell how loyal Sabbath-keepers can enter trades and business life and still be loyal.

These thoughts were suggested by a letter from a RECORDER friend, who objects to filling our columns with matter clipped from other papers, and pleads for more Seventh-day Baptist matter in the RECORDER. This friend proposes that the editor ask one hundred persons to write at stated times, so as to have two articles each week always coming. But this would only be "a drop in the bucket" toward filling up the 62 columns of reading matter each week in the RECORDER. We always have more than two articles in the paper from our own people. What we want is two or three hundred who are interested enough to keep all departments full. The editor cannot know all those in each church who could do this; and if he should make personal invitation, he would be sure to leave out some—possibly the very best ones,—who would like to write. I would much rather have volunteers. If soliciting of individuals is necessary, then I must appeal to our pastors and the Endeavor leaders to search for the ready writers in their flocks and see that something of interest comes.

As a rule, we would advise you not to try to write poetry,—it takes poets to do that. But many can write good prose, and these can help if they will. There are a few acknowledged poets also among us, and from these an original poem would be good.

The editor is very much gratified over the response thus far given to his plea made when he took up the editorial pen. The responses have been generous; but we need more. The fact that seven or eight pens have been set going by a question

from one writer about the Holy Spirit, shows what might be done if other questions on practical Christian experience were asked. "Cases of conscience" ought to come up and there are many who could answer such in the spirit and understanding, to the edification of many. Come, friends, help the RECORDER. Let pastors and teachers and students and business men and farmers take up the pen now and then, and *out of their own experiences* send helpful words. Let all the missionaries at home and abroad do more to keep people well posted regarding the fields and their work. Many incidents, capable of teaching a good lesson, should be made to preach the truth. Let everybody wake up and watch for chances to help the RECORDER. If you cannot put an illustration into form yourself, tell it to some one who can, and send it on. Above all, pray for the good work.

The Minister's Superior Opportunities.

An article in the *Homiletic Review* for March has some good things about the ability of ministers to live on small salaries. It puts the matter in quite a different light from that in which many writers have placed it.

Instead of the doleful cry over underpaid ministers, it compares the salaries of three denominations, showing that while all salaries are what the world would consider small, still the ministers, as a rule, are not complaining. The money question is not the main thing with them; and even with their limited means, they manage to live comfortably and do well by their children. It is quite refreshing to read such a tribute to the ability of consecrated ministers and their wives to live well and happily on \$400 per year, and at the same time become powers for all that is good among the people they serve.

But the matter of salaries was not what we wished to write about when we took up the pen. There are so many who have mistaken ideas regarding the opportunities of a minister to make his life count for good, as compared with those of other men. The writer of that article asked a young man fresh from college, what he was planning to do in life. The reply was that he had intended to enter the ministry; but

The Debt.

The RECORDER readers are becoming so familiar with the debt statements each week, that I presume these would be greatly missed if the debt should all be paid and the reports should cease to appear. This will not happen just yet. The fact is we did not realize the \$475.93 needed last week to finish the first half of the entire debt. Still we have made progress, at about the usual weekly pace of something like \$90.00; and there is no reason to be discouraged. Be of good cheer, friends, it is coming. We are looking each week for some pleasant surprises; and we are thankful that every one seems to keep sweet, and is disposed to look on the bright side. Really it is a pleasure to see the steady progress in such a businesslike way, and the matter-of-course way in which people take hold of the work. There are good words of promise coming now and then, explaining why the churches have not responded more fully, and assuring us that help will come before very long.

Amount previously reported	\$1,524 07
Received from	
The Woman's Board	58 00
Mrs. A. B. Prentice, New York	3 00
Mr. and Mrs. C. H. Lindsey, Adams Centre	2 00
Mrs. Bert Greene, Adams Centre	50
Carl W. Crumb, Milton, Wis.	5 00
Ladies' Benevolent Society, Milton, Wis.	10 00
Mrs. J. H. Babcock	50
H. E. Davis, North Loup, Nebr.	5 00
Junior C. E. Society, Milton, Wis. ..	5 00
Mrs. W. J. Davis, Ocean Park, Cal. ..	75
Total	\$1,613 82
Still unpaid	\$2,386 18

DENOMINATIONAL NEWS

Professor C. B. Clark of Alfred University has accepted the call extended to him by the trustees of Salem College to become its president. This he did after spending a few days in Salem, looking over the ground and studying the outlook. He must think well of the work there, or he would not have decided in its favor. The editor can assure Professor Clark that he will find West Virginia an interesting and promising field, containing good material to be moulded into manhood and wo-

had recently changed his mind and decided to become a lawyer, because he thought he could there "have a better chance to whack the money-grabbing spirit of the age."

That young man was laboring under a great mistake, if he thought that any other profession could give him so good a chance to make his life count against the money evil as he would find in the gospel ministry. Probably the young man really wished to make the influences of his life tell against the avaricious spirit that undermines the church and ruins so many souls. If this is the genuine purpose of his life, there is no profession like that of the ministry in which to bring it about. The chances are that in the lawyer's calling he will be more likely to realize the slang meaning of "whack," that is, "get a chunk out of," than to become a power to overcome the spirit of money-making.

Let all the young men know, that there is no other profession in the world wherein a life can be made to count toward bettering human conditions and uplifting the masses toward true living, like the gospel ministry. The very fact that he is willing to put away the money-making spirit becomes in itself one great element in the minister's power. Just the moment people begin to feel that their minister is too fierce for money-making, and as soon as he enters any other business for gain, so soon does his power begin to wane and his people lose confidence in him. I am always sorry when I see a minister turn aside from his natural work, to put a part of his time in money-making business. This is sure to lessen his hold on his people, and is often the beginning of the end for him with his church.

The consecrated minister, well prepared for his work, who gives his entire life to the ministry, is sure of a chance to make a successful fight against every evil, and to build up every good as no other man can do.

After thirty-five years of experience as a minister, if I were young again with the choice of a life-work to make, I should certainly choose the gospel ministry. Next to this would come, in my opinion, the life of a consecrated teacher. The church and the school have ever gone hand in hand in laying the foundations and making strong the superstructure of our nation.

manhood. He will find faithful yokefellows in the service there, and we trust he will never regret his decision to go to West Virginia. We wish to bid Professor Clark Godspeed in his new field of labor. He begins there with the opening of the next school year.

Dr. A. H. Lewis is spending a day or two in Washington, D. C., in the effort to have a bill introduced to memorialize Congress, regarding the pending legislation upon the Sunday question. For some time the Doctor has been preparing this document in the interests of the American Sabbath Tract Society, whose Board sends him to the national Capitol to stand for the Seventh-day Baptist people. The memorial makes a strong document, full of interesting historic facts.

Condensed News.

PRESIDENT UPHELD.

The long controversy over the President's discharging negro troops for "shooting up" Brownsville has finally ended with the Senate Committee's exonerating the President by a vote of 11 to 2. The fight has been long and bitter. It might have been settled in June last if Senator Foraker had not protested, and now after every possible subterfuge to defeat the measure the vote of the Senate Committee on Military Affairs decided the matter just as the President found the facts to be nearly a year ago. It has been a long, expensive investigation, out of which the judgment of the President has come unimpeached.

TUNNEL UNDER THE HUDSON.

One of the most remarkable engineering feats of the world was completed last week in the opening of the tunnel under the Hudson river between New York and Hoboken. It is the fulfilment of the dreams of great engineers for half a century. The tunnel consists of double tubes, one for trains going east and the other for trains going west, which run from fifteen to ninety feet below the surface of the Hudson.

The formal opening was February 25, with great ceremonies attended by immense throngs of people. The governors of both states made notable speeches, and the first train-load of passengers was started by

President Roosevelt through the touching of a button at his desk in Washington.

This new subway makes subway travel possible now from Hoboken, New Jersey, to Brooklyn, New York, under two rivers and one great city. Work on this new tunnel began in 1878, thirty years ago. It cost \$70,000,000, and 6,500 men have been employed in its construction. It is 2.85 miles long and in the deepest places runs 90 feet below the surface of the river and 65 feet below the mud in the bottom. There were five hundred invited guests on the first train. The carrying capacity of the tunnel is about 10,000 people per hour. Not less than 30,000 tickets were sold the first twelve hours, 5,800 of which were sold in one hour, from 7 to 8 o'clock A. M., at the Hoboken end. The tunnel lands its passengers right in the midst of the New York shopping district.

We are glad to see the favorable comments of many leading papers upon the wise action of the President, in urging the Interstate Commerce Commission to investigate the question of the proposed reduction of wages by railroads. It is clear that Mr. Roosevelt is anxious to prevent, if possible, any conflict between capital and labor at this time. He strikes right at the root of things when he demands such an investigation as will give the public the opportunity to know the merits of the case.

The President is right when he says: "If the reduction of wages is due to natural causes, the loss of business being such that the burden should be, and is, equitably distributed between capitalist and wage-worker, the public should know it. If it is caused by legislation, the public and Congress should know it, and if it is caused by misconduct in the past financial or other operations of any railroad, then everybody should know it, especially if the excuse of unfriendly legislation is advanced as a method of covering up past business misconduct by the railroad managers, or as a justification for failure to treat fairly the wage-earning employees of the company."

His warning to any who may not be disposed to keep the peace when workers and their sympathizers are dissatisfied is also most timely. If men on both sides of the dividing lines between capital and labor see that the President means no more than a

"square deal" for both, and that he is anxious to have both public and lawmakers well informed as to what would be exact justice, most of the causes of trouble would be removed.

THE DEPORTATION OF ANARCHISTS.

The recent steps taken by our Government to apprehend and return to his native country every anarchist who has not been in America three years, is a move in the right direction. The order has been issued from Washington to the police and detective forces of all our cities, to spare no pains in their efforts to cooperate with United States officials in this movement.

They are ordered to search out all information possible regarding alien anarchists; and wherever one is found "who has been convicted of a felony, or who has admitted the committing of any crime, felony or misdemeanor involving moral turpitude," he shall be apprehended. And if he has not been three years a resident here at the time of his arrest, he shall be returned to the land whence he came.

The Government order says: "It is desired that the above indicated steps shall be taken at once, and that no proper effort shall be spared to secure and retain the cooperation of the local police and detective forces in an effort to rid the country of alien anarchists and criminals falling within the statute relating to deportation."

We are glad indeed to see this, timely movement well under way. It is high time the United States ceased to be a retreat for criminals and haters of all government, who come here for the purpose of propagating their views, and of maturing their plots against all rulers.

Alfred Theological Seminary.

The Seminary is now in the second half of the seventh year of its reorganization; and the year has been a good one, we think, for all concerned. In saying this we do not forget our former fellow-teacher, Professor *emeritus* Jas. L. Gamble, whom death has released from toil and pain and taken where "the first things are passed away." The Seminary has nine regularly registered students; fifteen students,—from the College, for the most part,—are doing elective work in Hebrew or the English Bible; and there is a Mission Study class

of thirteen or fourteen Christian Endeavorers. Thus thirty or more young people, counting none twice, are receiving instruction at the hands of the Seminary; and some twelve of these have the ministry in view.

Professor Wayland D. Wilcox is doing excellent work in Homiletics, Public Speaking, and Church History; and his students give cordial expression of their appreciation. Regular preaching and reading by students before the Seminary, followed by kindly criticism, is a valuable part of this year's work. From the first there has been a weekly Seminary prayer meeting; but this year, twice a month, we substitute for this, "chapel exercises." Some member of the faculty, or an invited speaker, leads in the worship and gives an address on some subject vitally and practically related to student and ministerial life and labor. Missionary Secretary E. B. Saunders gave us, recently, an earnest talk on the importance of religious and spiritual points of view. We expect to have other addresses from members of the College faculty, Rev. Walter L. Greene, Doctor A. H. Lewis, and others.

Some two or three months ago a greatly encouraging letter was received from Principal Corliss F. Randolph, of Newark, N. J. The entire letter was read before the Seminary and cordially indorsed. By permission I give here some most valuable extracts:

"I am one who believes that after all the true way for us to promote Sabbath reform is not so much by academic discussion of the principles involved, as by showing what we as a people have accomplished in the world outside the pale of the church. I think the Seventh-day Baptists may safely challenge any other church in this country for a better showing in proportion to its numbers, in the way of men who have actually put their shoulders to the wheel and assisted in the establishment and growth of the government of this country, and in developing and promoting its industries. Among...the commendations of my book that I prize most highly is that of a letter recently received from a prominent New York business man, from which I quote a single sentence,—'What a positive and conserving force must their influence have been in forming individual and na-

tional character.'.... I think the feeling so long prevalent among us, and a feeling in which I shared for many years, that our young people should be educated in other and better schools than ours, in order to do their best work for us, is ruinously fallacious. Let us carry them as far as we possibly can ourselves, and thus win their sympathy and loyalty in a way that cannot be got otherwise, and then, if need be, send them elsewhere for additional equipment. Continue the good work you have begun, and along the lines you have already laid down, and in twenty years we will have a real Seventh-day Baptist clergy that has a common bond of sympathy and understanding, making us a unified body, far more invincible than one organized in any other way..... No man appreciates more highly than I the value of general theological training..... But the fact remains that when the students leave the Seminary and go into active ministerial work, they are judged and the Seminary is judged largely by the showing they make in their pulpits. So to my mind the actual production and formal actual delivery of sermons should constitute the major part of their work in Homiletics. I would make the production and delivery of at least one sermon for each calendar month the Seminary is in session from October to May, before and in the presence of the faculty and students of the Seminary and such others as might be invited by the Dean, absolutely obligatory. These sermons I would have subjected, on the spot, to a calm and serious but most merciless criticism on the part of any and all of the hearers, but particularly of the professor of Homiletics and Public Speaking, and of the Dean; and above all I would lay emphasis on the elocutionary side of it..... Please do not feel that I am criticizing you, for I am not. On the contrary I cannot but be sure that your ideas coincide closely with mine..... I write as I do, knowing something of the prejudice that exists against 'practice preaching' of this kind among many ministers and particularly among our own people, and of the natural shrinking from such training by the students themselves. But it is done in other seminaries, and if possibly what I say here may strengthen your hands in bringing

about what I have already said I feel you want done, then my present purpose has been served."

From the fifty-eighth annual catalogue of the Rochester Theological Seminary I quote the following:

"When the Seminary began its existence it was wholly without endowment, and dependent as it was upon the churches for means to defray its current expenses, as well as to support its beneficiaries, the raising of a sufficient endowment in addition was a long and arduous work. * * * It has required fifty-seven years of effort since that time to bring the endowment of the Seminary to a point where it is sufficient to meet the necessary annual expenses of the institution, even apart from the support of beneficiaries."

The assets of that Seminary now amount to over two-million dollars. Our own Seminary is partly endowed and partly dependent upon the churches for means to pay current expenses. For the help our people give we are grateful; and without this aid the Seminary could not live. But our expenses ought to be increased, and must be greater than now, if we are to meet growing demands and enlarging opportunities. And we trust the friends of the institution, and those who believe that our denomination has a work in the world, will not cease their efforts until the present endowment is increased by about forty thousand dollars.

Six churches of this Association, and several other neighborhoods, are largely dependent upon members of the Seminary for their preaching. Students enter upon this work heartily.

It is my privilege to add that Secretary Saunders spoke to the Seminary again last night, and in a most encouraging and helpful way. He urged upon us the necessity of doing all our work, both general and in connection with Sabbath reform, in the spirit of Christ, showing forth love, patience, gentleness, and endurance, like His. And he brought directly from the home mission field illustrative examples of the power of this spirit to touch, move, and persuade men.

A. E. MAIN.

Alfred, N. Y.,
February 26, 1908.

Missions

Corner-stone Ceremony.

REV. DAVID H. DAVIS.

Today a large number of missionaries and friends, including a number of our own mission were, through the courtesy of the Baptist Mission, invited to attend the laying of the corner-stone of the Yate's Hall. The Northern and Southern First-day Baptist Missions of America have recently joined in union educational work, and selected Shanghai as the most central and best adapted location for this work. For two or three years past they have been planning for the establishment of a large institution for religious training. Both the Southern and Northern Baptist Mission Boards have each contributed \$30,000 U. S. gold with which to purchase land and begin the erections of buildings. There are between 25 and 30 acres of land near the entrance of the Whaung-poo river (a branch of the Yang-ts river), about 6 miles from Shanghai settlement where their building operations are already in progress. Commodious dormitories for Chinese students and three dwellings have been completed and the foundation of the Yate's Hall made ready for the laying of the corner-stone.

The guests were conveyed to the grounds by steam launch. The services held in one of the new dwellings were presided over by the Rev. Dr. J. R. Goddard of Ningpo, one of the veteran missionaries of China. The opening song was a Chinese hymn and a prayer in Chinese was offered by Dr. A. P. Parker, after which the chairman made some very appropriate and interesting remarks. He referred to the happy and harmonious union that had been effected between the Northern and Southern Boards; to the strenuous efforts of the Executive Committee in raising money with which to carry out the plans proposed. He also gave a deserved tribute to the Building Committee for the ability with which they had done their work; and spoke in highest praise of the early missionary work done by the Rev. Dr. Matthew Tyson Yates; and since he was largely instrumental in disseminating Baptist principles in China dur-

ing the early years of mission work, it is most fitting that this building to be dedicated to training young men for the Christian ministry should bear his honored name.

Dr. Goddard then introduced the Hon. E. W. Stephens, who began his speech by saying that at the entrance of the New York harbor stood the Goddess of Liberty. It was not only an emblem of national liberty, but of religious liberty as well, and shed its light on all who came to the American shores. This statue of Liberty was erected just 100 years after the Declaration of Independence; as it speaks to all the world of light and liberty and universal friendship, so this Theological Seminary and College, located at the entrance of the harbor of the great metropolis of the East, may show the friendly sympathy which the American people have toward China. It is to be noted, too, that this institution is being erected at the close of one hundred years of Christian missionary effort of preaching the Gospel in China. The century that has passed has been marked by much pain and travail of soul on the part of missionary laborers, and those days should be remembered. It is most appropriate that we pay a tribute to the Rev. Dr. Matthew Tyson Yates, the man who sixty years ago lifted the standard of Christianity in China, by virtue of which he is entitled to be in the highest rank of missionary workers.

"There are many other missionaries who are really the foundation-stones of this edifice. The Baptists of America heard the Macedonian cry of China and have come over to help her. Realizing that the people could not hear the Gospel without preachers, and believing the best preachers were men of their own race, they have provided this college in which to train Chinese for the ministry. An educated ministry is necessary to combat the errors of idolatry and educated infidelity. China has at last awakened from her long centuries of slumber and presents conditions unparalleled in the history of nations."

The speaker claimed that a million of dollars were needed for further buildings and an endowment, and he seemed to think that the Baptists of America were ready to furnish this amount. Never had the Baptists responded more generously to the call for funds than at the present day.

The speaker referred to his recent travels in China and he was most enthusiastic in the belief that China was open to Christianity as never before. He believed that religious liberty was to be insured on the part of the government. He said he wished every layman in America could see what he had seen of mission work; they would then understand that their subscriptions to mission work have not been spent on sentimentalists or persons incompetent.

The next speaker was H. H. The Taotai of Shanghai, M. T. Liang, who addressed the audience in Chinese. He congratulated the Mission on having converted a large tract of useless land on the banks of the Whaung-poo into great utility, that of education. He said that the students there would be able to learn much that would be useful to themselves and to their country. He promised to do all in his power to aid the good work begun.

The Hon. C. A. Denby, U. S. Consul of Shanghai, then made a few remarks. He said the laying of this corner-stone and the erection of this building was the crowning point of the mission work of Dr. Yates, but the crowning work of those present was to lay the foundation of the present generation. Twenty years ago, Marquis Tseng said that it took a long time to move large bodies but when they did move they could not be stopped. Mr. Denby had no fear of the Yellow Peril. The Chinese had learned from foreign nations the value of organization. The Japanese Minister at Paris once said that when the Japanese had slain 40,000 Russians in one day, the European Powers considered her civilized. "Foreign Powers should keep China under their influence a little longer to enable her to unlearn, if possible, a little of what they have taught her, and to show that they are ashamed that she has learned the worst side of their civilization."

At the close of these services diplomas were presented to ten young men who had completed their course in the Seminary and are being sent out into the mission field.

The Hon. Joshua Levering of Baltimore spoke a few earnest words charging the trustees that they see to it that the teachings of this institution were in accord with the teachings of Christ and that the college never be allowed to become an institution of mere secular education, but that the

standard of Christianity be ever kept high.

The final part of the service was that of putting the corner-stone, which bore name and date, in position. A Chinese gentleman presented a silver trowel to Dr. Stephens and in doing so he asked him to take it, after he had used it in applying the cement to the stone, with him to America, and show it to all the people with the hope that when they saw it they might be aroused to do more for the carrying out of the work of the institution.

Mr. Stephens, having received the trowel and applied the cement, said that he trusted that this corner-stone would be emblematic of Him who is the chief corner-stone of the Christian Church.

A closing prayer was offered by Rev. Dr. Hawks Pott of the St. John's College, Shanghai.

On the return trip to Shanghai, tea and refreshments were served on board the steam launch.

It was evident that all had enjoyed the occasion very much.

In closing I would say that it was at the home of Dr. Yates that Mrs. Davis and I spent our first night in China, 28 years ago, and Dr. Yates always showed himself friendly in many ways.

*West Gate, Shanghai, China,
Jan. 21, 1908.*

Baptism of the Holy Spirit.

BROTHER EDITOR:

I am truly glad that the inquiry "What is the baptism of the Holy Spirit?" has been made through the RECORDER. This I deem the most pertinent and vital question that can be raised—more important than the Sabbath question; for, unless it be understood and obtained, we shall accomplish very little Sabbath reform or any other reform, for that matter. I have no doubt that many of our best people are becoming much discouraged and almost hopeless because of our apparently powerless and fruitless efforts to save men and build up the Kingdom in the world. There is very little joy of harvest among us; and let me say that, without the joy of bringing souls into the Kingdom, our poor Christian lives are hardly worth the living.

Pardon me, but does it not seem that we as a people are going through a ceaseless round of getting ready to do something and

then scarcely doing anything to save men? It seems that the most appropriate cry for us is, "O the hope of Israel, the savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turnest aside to tarry for a night?" There is but one remedy for our hopeless and almost fruitless condition; but one power that will lengthen cords and strengthen stakes; that will bring sons and daughters from far. What is it? Power from on high; the baptism of the Holy Spirit. But what is that? It is something vastly more than conversion, being born of the Spirit; more than being very happy, even shouting happy; even more than being somewhat successful as ministers and churches. Were not the Apostles and the seventy all converted men? Did not Jesus say to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"? Did they not preach "The kingdom of heaven is at hand"? Yea, did they not heal the sick, cleanse lepers, cast out demons, and come rejoicing, saying "Lord, even the devils are subject unto us"? Did not Jesus, at the first meeting after the resurrection, breathe on them and say, "Receive ye the Holy Ghost"? John 20:22. Yea, were they not a happier group than, perhaps, any of us have ever been, when they returned from his ascension, with *great joy*, and continued "in the temple, *praising and blessing God*"? Yea, they verily were converted men and women, had the Holy Spirit as witness and helper, could even perform miracles—casting out demons, and were shouting happy. Luke 24:51-53. Yet they had not been baptized in the Holy Spirit. They had not power to "Go, make disciples of all nations." Hence Jesus says, "I send the promise of my Father upon you: but tarry ye * * * until ye be endued with power from on high." Luke 24:49. Acts 1:4, 5. Ah, that is it; they must wait for the promise of the Father—the endowment from on high, and then they could go and make disciples. Pentecost came and the power fell; they were all filled and spake with tongues of fire, and three thousand cried out, "What shall we do?" But some may say, "This endowment was only for them at that place and at that time." Hear Peter: "This is that which was spoken by the prophet Joel; * * * in the last days, saith

God, I will pour out of my Spirit upon *all* flesh." Are we not in "the last days"? And are we not a part of "all flesh"? If the promise of the Father is not to us, then we are not of "all flesh." But hear Peter again: "For the promise is unto you and to your children (the Jews), and to all that are afar off, *even as many as the Lord our God shall call.*" If that does not include us, then no words could express a universal promise. This same promise of power was given again and again. It came upon the Gentile Cornelius and his household. It continued during New Testament times as appears from Acts and I. Cor. 12 and continued into the first and second century. But do we not need it as much as they? Are not sinners as hard to move, if not harder, now than ever? If the promise of the Father's endowment of power from on high is not for us, how and when shall we ever cease to live at "this poor dying rate"? When and how shall we get the power and the skill to bring many sons and daughters into the Kingdom, and to God's Sabbath, too? We have been trying for a long, long time and devised many schemes and ways to burst the awful bands of our helplessness. We strive much against the wind, thresh out some straw, and save little grain. Is it God's will that we should see so little fruit, and have so little and infrequent joy in saving souls from perdition, and making heaven glad? Is not God able now as ever, and more than willing to fill and clothe us with power to destroy the works of the devil, and bring many souls to God and his commandments? Is he not able still to do "abundantly above all that we ask or think"? Then why is it not done? Let us be honest and admit we have not power, and because we have not believed the promise of the Father. If we did, we should have it. We hear much about dearth of ministers. Where would they go if we had them? What little churches can support them? It is not dearth of ministers but dearth of members. When churches have power to bring many lively souls into the Kingdom, the ministers will also be born.

Along with this, I will send the editor a leaflet for publication, concerning Samuel Morris, the uncouth negro boy from Africa, as an illustration of a baptism of the Holy Spirit; and follow this, if able, with "How to Get the Baptism of the Spirit." But,

in the meantime, let us imitate the disciples in glorifying God that "the promise is to * * * as many as the Lord our God shall call;" and let us seek it, even as earnestly as we sought salvation.

M. HARRY.

Westerly, R. I., February 18, 1908.

A Wish and a Testimony.

First.—I wish our Home Mission work might be put on a footing more nearly equal to our Foreign Missions. I need not refer in particular to the organization, superintendence, financial backing, personnel, etc., of our foreign work. I have always been a firm believer in our obligation to send the Gospel to the regions beyond; I have not changed; and would be glad to see this part of our denominational work greatly enlarged and strengthened. But I would also like to see our home mission field lifted to a similar high level in respect to organization, superintendence, financial support, personnel, etc. I am not at all sure that the Missionary Board is to be blamed that this has not yet been accomplished. I know very well that more than one strong preacher has been asked by the Board to take some part of the home field on a fair salary, and has declined. The situation is due in part to our being tied by tradition and custom to a system of organization, or perhaps I better say lack of organization, that almost forbids superintending oversight. Then the broad harvest fields call for more laborers than seem ready to be sent to the ingathering. It also requires more money than is furnished for the missionary treasury to work these fields. And I do not believe the opportunities of usefulness for an educated ministry on the home field are adequately appreciated. If some theological student, equal to the demands of any of our more important pastorates, shall authorize me to say to the Board that when he shall have finished his studies here, he will stand ready to take some part of the home field having a group of neighboring churches, with the idea of a permanent pastoral occupancy of the field, will our people say to the Board, Call the young man to that field and assure him of a financial support equal to all reasonable demands for home comforts, books, attendance at Conference and other inspiring conventions, and other means to

satisfy a righteous ambition to experience something of an abundant life in the way of growth and usefulness?

Secondly.—I want to testify to a new or at least a deepening experience and conviction with reference to the truth and cause of the Sabbath. It is indeed, as Doctor Lewis has told us so many times, a larger question than we ministers and people have been wont to realize. The place of the Sabbath in the history of God's redemptive purpose as recorded in the Scriptures; its place in the history of the Church during all the earlier centuries, and indeed in the later centuries, too; its historical and experimental connection with religion and worship; its vital relation to individual piety, social order, and public morals; the real and intense interest of many other Christians in the general question of Sabbatizing; the greatly changed attitude, in mind and speech, toward the Sabbath and Sabbath-keepers, on the part of many leaders of modern religious thought; the value of the Sabbath for rest of body, mind, and spirit; and the new and higher place of authority in morals and religion to which the Sabbath has been raised by historical and literary criticism,—such facts as these unite in lifting the Sabbath to a higher level of interest and importance, in the mind of the writer, than it has ever had before.

In very young manhood, after no inconsiderable struggle, I decided to place myself on the side of the Sabbath doctrine and practice. But I brought with me the conviction of still earlier years that one of the most natural and necessary things for those who had heard of Christ to do, was to carry the news to those who had never heard of Him; and this feeling is as strong as it ever was. In those days I knew but very little of the real spirit and work of the denomination as a whole; and when one who was then a denominational leader said to me, "Let others carry the Gospel to the heathen: our mission is to herald the Sabbath truth," I became little less than prejudiced against Sabbath reform,—a feeling that remained with me all too long. For fortunately evangelism and Sabbath reform are only essential parts of one grand whole; and our mission is to show this to our fellow men everywhere.

And it is to be feared that some are alienated from the doctrine of the Sabbath by

the apparent opinion of some that true Sabbath-keeping is possible, and that formal Sabbath observance has actual inherent value, apart from personal righteousness and the spirit and temper of our Lord.

The occasion of my writing thus concerning the Sabbath is new and recent study of the history of the Sabbath since Christ, in connection with the preparation of a paper read by appointment before the Ministerial Association of Hornell and vicinity.

A. E. MAIN.

The Gift of the Holy Spirit.

DEAR READERS: While reading the appeal in the RECORDER of January 27, 1908, by Dr. Gardiner, and the letter by Mrs. Luther S. Davis concerning the Holy Spirit, I felt that I would be grieving the Holy Spirit if I did not attempt to say a few words on this subject.

Two years ago the first of last August I was about my work, when I kept being impressed that my Heavenly Father had a special work for me to do. That impression followed me for four or five days before I could become reconciled. I could not rest day or night. I slept but very little during this time. One morning when I was unusually busy these impressions seemed more forcible than ever. I made up my mind to go to our pastor, and have a talk with him concerning them, when it came to me, as plain as if some person had spoken to me, Tell it to Jesus, you have no other such friend or brother; tell it to Jesus alone. I left my work and, saying not a word to any one, went to my room and had a little talk with Jesus. I surrendered my will to the will of my Heavenly Father to go wherever Jesus would have me go, to do whatever Jesus would have me do, and to be whatever Jesus would have me be. Peace came into my life. In a very short time, I think the next day, I received a letter to canvass for Bible stories, Bibles, and other books. I questioned this whether it could be the work that was to come, and I was very sure that God had sent this work to me. I could not have accepted it otherwise, as canvassing was one work that I was confident I could never accept as a calling. But after the experience just described, I had no hesitancy in accepting it.

I had very good success in selling the books, and learned a great many valuable

lessons. I found that I was not as well versed in the Bible as I needed to be to meet all classes of people, as one must do in canvassing. So many questions came up for me to answer; to so many I had to say, "I do not know." I did not feel competent to talk as I would have liked to on the Sabbath question. I had thought I knew a great deal about this question, but found to the contrary. There were so many who wanted to learn all they could about the Bible and its teachings. I had great difficulty in telling even what I did know, and a delicacy in talking on these subjects. I began to think seriously that I still needed something more in my Christian life to be able to talk on these subjects as I should.

That winter our pastor and Elder Seager were holding special meetings. On January 5, 1906, they gave an opportunity for all those who needed the prayers of Christian people, whether professors or not, to come forward. A goodly number, all professors, went forward. I was one of that number. I had felt that what I lacked, to do my work as it should be done, was the baptism of the Holy Spirit. So when there was an opportunity given for me to speak, I told as well as I could that I was anxious to have the Holy Spirit come into my life. For this there were prayers offered, and the Holy Spirit came into my life in great power there and then, and He has never left me since; but I am always more or less conscious of His presence.

We must feel the need of the Holy Spirit in our life; then we must be ready and willing to surrender our will completely, without the least reserve, to the will of our Heavenly Father. We must continually keep ourselves in such a frame of mind that we are ready and willing to do His bidding at all times, and under all circumstances. John 14:26, American Revision, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 20:21, 22, American Revision, "Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost."

CECILIA A. FITZ RANDOLPH.

Alfred, N. Y.

Woman's Work

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

Give as the Lord hath prospered thee.

If We Had But a Day.

We should fill the hours with the sweetest things,
If we had but a day.
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher
power
To be and to do.

We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and discontent
Beneath our feet;
We should take whatever the good God sent
With a trust complete.

We should waste no moments in weak regret,
If the day were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray,
And to be what the Father would have us to be,
If we had but a day.

—Mrs. Mary Lowe Dickinson...

A Letter From Our Far Western Sisters. Riverside, California.

The Dorcas Society of the Riverside Seventh-day Baptist Church was organized in December, 1905. The ladies met at the home of Mrs. Chas. D. Coon and organized with Mrs. E. S. Beebe as President. The Society meets the first Thursday afternoon in each month, then holds extra meetings at the call of the President. The women tie comfortables, quilt, or do plain sewing for any one who wishes such work done, charging a certain amount per hour for the services of each member present at the meeting. The extra meetings have usually been to do sewing for some one who could not well wait until the regular monthly meeting. The meetings are, in a way, monthly social times and are not formally called to order unless there is business to

be transacted. The members of our church are widely scattered, some living three miles from the church, some six miles, and the only opportunity for a little friendly visit is at the Society or at the occasional Sabbath-night socials that we have.

I wish I might show you the Riverside church as it appeared to me, so recently from a large Eastern church. Every member is poor, depending for the most part on day's wages. Yet every member is cheerfully and willingly putting shoulder to the wheel, and contributing to the work of the church amounts that, compared with their incomes, are surprisingly large. Aside from the very generous help that we receive from the Missionary and Tract Societies, all the church expenses, pastor's salary and all benevolences, are paid by Systematic Benevolence. We are proud of the fact that we do not raise one cent of money in any other way. Never a church fair, chicken-pie supper or pie social. There is no need to appeal to the appetite to reach the pocketbooks of a consecrated, earnest membership.

The money that the Dorcas Society earns is used for the extras that are not included on the pledge cards; for instance, we have purchased for the church an individual communion set, carpet for the pulpit, matting for the aisles and front and back of the church. We are now planning to change some window in the church so as to improve the lighting, and to try to raise \$10.00 for the Woman's Board. Aside from these things, if any member of the church needs sewing done and has little money to spare, the society gladly meets at that home for a little visit and incidentally sews for the hostess. When we have no sewing for others to do we take our own fancy work or mending and do that. One time each member took two or three of her best receipts and exchanged with the others. The results were so satisfactory that we plan some day to try it again and will perhaps compile a small receipt-book. Besides purchasing furnishings for the church we intend always to have some money in the treasury for other purposes.—flowers for sad events, sickness or death; presents for the happy ones, like weddings.

Because we do not have suppers to raise money, do not think that we have no opportunities to "break bread" with each other.

We have occasional social gatherings at which we serve light refreshments and each Thanksgiving Day we all have dinner together, every member of the Riverside congregation with their relatives.

The Dorcas Society plans the dinner and makes all the arrangements for serving it. One year it was a picnic dinner served in the Park; another year it was served in a vacant tenant house belonging to Mrs. Maria Babcock; last year at the home of Mr. and Mrs. E. S. Babcock. This year so many were ill or away from home that we voted to have our annual dinner on New Year's Day instead, and after the dinner to hold the annual church meeting, and the meeting of the Pacific Coast Association.

This plan was carried out and was a decided success. The dinner was served at the home of Mr. and Mrs. C. D. Coon, and the meetings were held at the home of Pastor and Mrs. Loofboro, directly across the street.

E. G. B.

A White Lily.

The season of music was closing. Parepa Rosa, stepping from the private entrance of the "Grand," was about to enter her carriage, when her attention was arrested by "Please, mi ladi."

It was only the shrunken mis-shapen form of little Elfin, the Italian street singer, with his old violin under his arm, but the face upturned in the gaslight, though pale and pinched, was as delicately cut as a cameo, while the eager, wistful light in the great brilliant eyes, the quiver of entreaty in the soft Italian voice held her for a moment against her escort's endeavor to save her the annoyance of hearing a beggar's plea.

The slender, brown hands of the dwarf held up a fragrant lily, with a crystal drop in its golden heart.

"Would mi ladi please?"

"Do you mean this lovely flower for me?"

"Yes, yes, mi ladi."

"You heard me sing?"

"Mi ladi, I hid under the stair. 'Twas yesterday I heard the voice. Oh, mi ladi, mi ladi, I could die!"

The loud plaudits of the world she had just left had never shown Parepa Rosa the power of her grand voice as she saw it now

in those soft, dark eyes, aflame, and in those sobbing, broken words.

"Child, meet me here tomorrow at five o'clock," and holding the lily caressingly, she stepped into her carriage and was driven away.

It was Parepa Rosa's last night. In a box near the stage sat little Elfin, like a child entranced. Grandly the clear voice swelled its triumphant chords, and rang amid the arches with unearthly power and sweetness. The slight form of the boy swayed and shook and a look so rapt, so intense, came on his face, you knew his very heart was stilled. Now the wondrous notes trilled softly, like the faint sound of bugles in the early morn, and again its sweetness stole over you like the distant chimes of silver bells.

Encore after encore followed.

The curtain rolled up for the last time, and, as simply as possible, the manager related the incident of the previous night and announced that Parepa Rosa's farewell would be the ballad warbled many a bitter day through the city streets by little Elfin, the Italian musician.

Loud and prolonged was the applause, and at the first pause, sweeping in with royal grace, with the white lily on her breast, came our queen of song. Queen, too, by right of her beautiful, unstained womanhood, she stood a moment, and then sang clearly and softly the ballad, with its refrain of "Farewell, sweet land." Accompanying her came the low, tender wail of little Elfin's violin. There was silence in that great house at the close, and then a shout went up that shook its very pillars.

Parepa Rosa! God called thee in thy perfect womanhood, but thy voice lives in our hearts, and at the last great day it shall be written in shining letters on thy name: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

—Reprinted from *Sabbath Recorder*, 1886.

Systematic Theological Reading.

Alfred Theological Seminary desires to be helpful in every possible way and to the greatest possible extent. It seems possible for us to aid those who cannot come to the Seminary. They who would be leaders of thought must themselves keep ahead and grow in their own thinking and

knowledge. Modernly educated young people know very well that changes are taking place in points of view in religion, theology, science, and philosophy. Some are troubled and perplexed over these changes; some think they are undermining and destructive of Christian faith and life; and all need sympathy, counsel, and instruction. Most unfortunate is the pastor of such young people who does not know more than they about these changes; who does not see and welcome better modes of apprehending and stating eternal truth; who cannot warn against real error with wisdom and patience; and who cannot help intelligent and thoughtful young people to pass with safety from old to modern points of view, and to lay stronger foundations than they have ever known before for their faith in God, religion, the Bible, and righteousness. Very much the same things may be said of Sabbath School teachers and other Christian workers.

Now the Seminary believes it can be of real service to the pastors, preachers, and teachers of our churches, who have not had the advantages of theological education, and who do not have access to the best books and the right kind of reading. And if there are those who would like to follow a regular course of reading, who cannot afford to buy the needed books, we will try to have them added to our Circulating Library. If they are able to own them, we will help them in their selection and purchase. The only cost for books from the Circulating Library would be their return.

The following are the principal departments of religious, theological, and practical reading and study:

Introduction to Theology; Biblical Introduction; The English Bible; Old Testament Hebrew, and New Testament Greek; Old and New Testament Theology,—Doctrinal and Practical; Church History; Denominational History; The Sabbath Question; Christian or Systematic Theology,—Doctrinal and Ethical; Homiletics; Pastoral Theology,—including the Bible School and other forms of Christian work; and Apologetics or Christian Evidences,—including the Historical, Comparative, and Philosophical Defense of the Christian Religion.

It may be that some who have had a theo-

logical education would like to do advanced reading in some one or more of these departments. The Seminary will gladly help such persons if it can.

We now turn to still another class of persons whose cooperation the Seminary needs. If pastors and others accept the offers we have made, new books must be added to our Circulating Library. Books and postage cost money. Who will send us ten, fifteen, twenty, or twenty-five dollars for this good purpose?

A. E. MAIN, *Dean.*

*Alfred, N. Y.,
February, 1908.*

Entire Sanctification.

It is with pleasure that I note the interest shown in the SABBATH RECORDER concerning a spiritual awakening in our denomination; and since it was through the experience of entire sanctification, or the baptism of the Holy Ghost, that my heart was fired with the love of God and zeal in the Master's cause, I will endeavor to set forth what is meant by entire sanctification and how it may be obtained.

God created man in his own (spiritual) image,—pure, sinless, holy. Ever since the fall of man through yielding to temptation to which his human nature was subject, the human family have been born into the world possessing a sinful or carnal nature, though innocent of actual transgression against the will of God until the age of accountability.

After this period in our lives has been reached, we can be justified in the sight of God only by repentance and faith, through which we receive pardon for all past transgressions; and "being justified by faith, we have peace with God through our Lord Jesus Christ."

This is a wonderful experience, restoring us to childlike innocence; but pardon is not cleansing, and the carnal nature, the "old man," (Rom. 6:6), that something within that gets angry, jealous, envious, and so on, has not been eradicated and is liable to cause us to commit sin in an unguarded moment. The only safe and scriptural plan is to have the "old man" crucified, the sinful nature removed, and to let the Spirit of God take its place in our hearts.

Jesus, praying for his disciples, said, "Sanctify them through thy truth: thy

word is truth." In Heb. 13:12, we read, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." In Rom. 15:16 we find the expression, "being sanctified by the Holy Ghost." These three, the Word, the Blood, and the Spirit, have each a distinct office to perform in the work of sanctification, and yet they work in such harmony and unison that sanctification is obtained as one definite experience.

The office of the Word is to illuminate the soul and reveal God's will.

"For this is the will of God, even your sanctification." The office of the Blood is to cleanse the heart; for where sin is, God's Spirit cannot abide. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The office of the Spirit is to fill the heart with divine love and to endue with power. "But ye shall receive power, after that the Holy Ghost is come upon you." God is love; hence, being filled with his Spirit is equivalent to being filled with divine love.

This state is sometimes termed "Christian perfection." We cannot expect to attain perfection of service, because we are subject to mistakes resulting from imperfect judgment; but Christian perfection is a state of the heart in which we are submissive and obedient to the known will of God, and every act is prompted by a pure motive. We are sometimes misjudged by people because they do not understand our motive; "for man looketh on the outward appearance, but the Lord looketh on the heart."

When we seek the blessing of holiness we must first be sure we are clearly justified—that there are no unrepented and unforsaken sins in our lives, for God cannot sanctify sin. Then following the directions given in Rom. 12:1, "presenting our bodies a living sacrifice," which expression includes all we have or ever expect to have, in an eternal consecration to the will and service of God, we are in a condition where we can easily believe that "the Lord whom ye seek shall suddenly come to his temple," for "ye are the temple of the living God."

The experience can be kept by the same conditions through which it is obtained—consecration and faith. "As ye have there-

fore received Christ Jesus the Lord, so walk ye in him." This does not exempt us from temptation but gives us victory over it.

Some make the mistake of expecting the Holy Ghost to come in some great manifestation of power as he did to Peter, or in some visible form as in tongues of fire, but he does not manifest his presence to all alike. To some he comes in a way to cause them to make outward demonstrations of joy; to others he brings the witness of his presence in a deep, quiet peace,—the peace of God that passeth understanding.

Let us not seek a mere blessing, for God has countless blessings that he gives to every child of his; but in this let us with our whole hearts seek the "Blesser"—God himself, who longs to take up his abode within. If we as individuals—ministers and laymen—will do this, it will not be long until the tide of spirituality will be rising in our denomination.

ELIZABETH L. CRANDALL.

Oakridge, Wis.

Conference Matters.

On page 28 of our last Year Book may be found the petition of the Boulder Church, and from that we make the following quotation: "Cottages and tents will be for rent by the Chautauqua Association to those who wish to camp on the Chautauqua grounds, at an expense, with furnishings, for the session, of from three to four dollars per individual, two to four occupying a tent or room."

Now if a motion was made and passed, at our last Anniversaries, that Conference assume this expense for those who shall go to Boulder, to an amount not to exceed \$400.00, the persons who made and seconded such motion and believe and know that it passed, are earnestly requested to state their action and knowledge in the RECORDER very definitely and at the earliest possible day.

If the Minutes of the Conference of 1907 are inaccurate with reference to so important a question, the sooner it is known the better for all concerned.

A. E. MAIN and W. D. WILCOX,

*President and Secretary of
the Conference of 1907.*

Alfred, N. Y.

Young People's Work

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

In a letter recently received from Curtiston, Alabama, are items which would be of interest to the readers of the Young Peoples' Page; and I feel sure the writer would not object to their being used in this way.

The letter was written in reply to questions asked by the Associational Secretary:

"There are twenty-four young people among us who observe the Sabbath. Several live in Attalla, but the greater number live in and about Curtiston, about two miles from Attalla. We have a young peoples' society which meets Sabbath afternoons. Recently we have begun holding weekly cottage prayer meetings; these also being led by the young people.—The visit of Eld. Saunders with us was a source of much encouragement. I wish we might have such men visit us oftener.—Our society is much interested now in a missionary garden we are planning to have this year.—We have several plans for raising missionary money but the garden is the most prominent at present."

We say, God bless the young people at Curtiston and their missionary garden, and let other societies do likewise, that is, raise gardens. Why not start a few tract gardens also? How encouraging it would be to our Tract and Missionary Boards, to know that every Christian Endeavor Society in our denomination was planning in this way or otherwise to help them in their work. Let us hear from other societies.

C. C. VAN HORN.

Gentry, Arkansas.

From Salem Society.

A Young Woman's Christian Association was organized in Salem College, January 22. Though the membership at present is small, the outlook is encouraging. Half-hour prayer meetings are held on Wednesday afternoons in which a growing interest is manifest. The Association expects a visit, in the spring, from Miss Kinney, the Student Secretary for the States of Ohio and West Virginia.

During the revival held in the Baptist Church of this place, there were two or three of our young folks converted and they are considering the matter of baptism. A series of meetings are now being held in the Methodist Episcopal Church and many of our people are attending. During the time of these meetings our Endeavor Society often adjourns its meetings in order to attend.

Rev. L. D. Seager has been holding meetings with the Ritchie Church since the first part of January. These meetings closed on Sunday night, February 16. The church has been greatly quickened; many who were cold and backward in their religious life have been quickened and there are twelve who are ready for baptism. Brother Seager says they will be baptized at the time of the quarterly meeting.

Brother Seager is now holding meetings on Greenbrier. We feel that the young people of the association would find it a means of growth if they should come to have a deep and abiding interest in the work of Brother Seager. Should their interest become so great that daily prayer would arise from their hearts, much good would result therefrom, and they would find their individual life much strengthened.

The Salem Society has begun the payment of a scholarship in Salem College. This is a step in the right direction and will greatly strengthen the Endeavorers' interest in the work of the College.

Alfred.

The charm of Alfred begins with the place itself, set in a little cup of hills, just now frosted with snow which offers the delights of coasting, sleighing, and snowshoeing to the privileged, and beauty to all. In a few weeks, the cup will be brimming with bird music and bursting buds and will tender exceptional advantages for botanical and geological study.

The people of Alfred are another attraction. Their cordial friendliness makes the students' interests their interests; and only he who has failed to learn the Wise Man's precept, "A man that hath friends must show himself friendly," fails to profit by it.

But the University itself is the chief interest here. We are a small college with all the advantages of intimacy between the faculty and student body. This means a

great deal when it involves the friendship and instruction of men representing the scholarship of such institutions as Cornell, Chicago, Columbia, Yale, and Heidelberg. It would be a great privilege, if it were possible, to bring you into an appreciation of the personality of each of the professors.

In Philosophy, Sociology, and Education, Prof. Clark takes us to the core of things by his deep, clear thinking. Prof. Kenyon is famous for mathematical exactness, and has a marvelous facility for making us wonder why we couldn't "see it before when it is so easy." Dr. Pletcher makes History and Political Science luminous by his own studious interest which is so deep that it turns drudgery to play. So each one has his or her special excellencies on the professional side.

Then, too, on the social and religious side, each one is active. Pres. Davis, Prof. Annas, and Dr. Pletcher, teach Bible classes, and Prof. Wilcox holds a pastorate. Frequent addresses by the members of the faculty in the Christian Associations show their interest in this phase of student activity.

Though there is much the faculty do for us, there is much that we do for ourselves and it is self-activity and appropriation for one's self which are the essence of education. The fact that we are a co-educational institution puts us under the conditions of the real world and permits us to meet them in our own strength and on our own responsibility, yet under the guiding supervision of those who are wiser than we.

Faculty and students are associated in the University Club and "Deutsche Verein," but the four Lyceums are distinctively student organizations, and give an opportunity to exercise literary and musical ability, and train students to conduct such organizations successfully and in accordance with parliamentary rules.

The Young Men's Christian Association and Young Women's Christian Association have these advantages and in addition develop the spiritual nature through religious meetings, Bible and Mission Study, and personal work. It is a privilege to be coveted,—that of being allied for four years with thousands of young people from all over the world who are striving at the same time for intellectual advancement and

the growth of spiritual power in themselves and the world.

These advantages may belong to all students and at the same time each may be gaining the special privileges he seeks in History, Science, Literature, Ceramics, or Music.

The Sabbath church privileges and the Sabbath-keeping community make Alfred an especially desirable place for our own young people. It is a great opportunity for any student to be under influence where it is recognized that "you do not educate a man by telling him what he knew not, but by making him what he was not, and what he will remain forever." c., '08.

Today.

Today

I will give what I may,
To bird, beast, child and man,
And serve whom I can
With a generous hand
And a spirit made bland
With the love of a brother,
A sister, a mother,
A father, a lover,
A friend,—count each one
As a king with a throne.

Today

For this end will I pray:
For a channel made whole
Through my heart and my soul
For the good-will love-given
To pour through me from Heaven
To my kindred, whose grace
Is not counted by place,
Or acquirement, or race;
But by need and by dole,
And by God-given soul.

Today

I will count as my way,—
My last time may be
To do ministry.
To serve and to love
In the place where I move,
With a great gratitude
For a chance to do good
To the courteous or rude,
And to do to the least
As to king and high priest.

Tomorrow

I've no time to borrow,
If glimpses will come
Of a radiant home,
Of the rise of new sun,
And a Father's "Well done,"
They shall not deter me;
But rather shall spur me
To best service, and stir me
With joy for my brother,
Knowing God is our lover.

FRANCES E. BOTTOM.

Sanitarium Library, Battle Creek, Mich.

Samuel Morris; or a Holy Ghost Life.

BY STEPHEN MERRITT.

Samuel Morris was a Kru boy. He was an African of the Africans, a pure negro. When I first knew him he was probably twenty years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord. A missionary girl came from the far West to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost, and of course was full of Him.

I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be sick, nor lonesome nor wearied. He would be her strength, wisdom and comfort, and her life would be a continued psalm of praise in that dark continent. She harkened—desired—consented—asked, and He came,—an abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone, and talk and cry and laugh; they thought she had left a lover behind, and therefore her actions. She had her lover with her, hence her peculiarities. She reached her station, sat down to her work—contented, blessed and happy.

This Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to pour out of Him to Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme; when she, wearied with constant repetition, said: "If you want to know any more you must go to Stephen Merritt of New York; he told me all I know of the Holy Ghost." "I am going—where is he?" She laughingly answered, "In New York." She missed him; he had started. Weary miles he traversed before he reached the place where he hoped to embark. As he arrived on the shore a sailing vessel dropped her anchor in the offing, and a small boat put ashore. Samuel stepped up and asked the captain to take him to New York.

He was refused with curses and a kick, but he answered, "Oh, yes, you will." He slept on the sand that night and was again refused. The next morning, nothing daunted, he made the request again the third time, and was asked by the captain, "What can you do?" and answered, "Anything." Thinking he was an able-bodied seaman, and, as two men had deserted and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said, "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised and he was off. His ignorance brought him much trouble; cuffs, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up,—and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike street, East River, and, after the farewells were said, Samuel, with a bag of clothing furnished by the crew, (for he went aboard with only a jumper and overalls, with no shoes), stepped on the dock, and, stepping up to the first man he met, said, "Where's Stephen Merritt?" It was 3 or 4 miles from my place, in a part of the city where I would be utterly unknown, but the Holy Spirit arranged that. One of the "Traveler's Club" was the man accosted, and he said, "I know him, he lives away over on the Eighth Avenue—on the other side of the town. I'll take you to him for a dollar." "All right," said Samuel, though he had not one cent. They reached the store just as I was leaving for a prayer meeting, and the tramp said, "There he is." Samuel stepped up and said, "Stephen Merritt?" "Yes!" "I am Samuel Morris; I have just come from Africa to talk with you about the Holy Ghost." "Have you any letters of introduction?" "No,—had no time to wait." "Well, all right; I am going to Jane Street prayer meeting. Will you go into the mission next door? On my return I

will see about your entertainment." "All right." "Say, young fellow," said the tramp, "where is my dollar?" "Oh, Stephen Merritt pays all my bills now," said Samuel. "Oh, certainly," said I, as I passed the dollar over.

I went to the prayer meeting—he to the mission. I forgot him until just as I put my key in the door about 10.30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favor. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture.

Think, an uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Immanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday I said, "Samuel, I would like you to accompany me to Sunday school. I am the superintendent, and may ask you to speak."

He answered, "I never was in Sunday school, but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments; when I looked, and lo, the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit were so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes, and everything requisite to send him off to the Bishop William Taylor University, at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He

had never been behind horses nor in a coach, and the effect seemed laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain, when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes, I very frequently have very blessed times while riding about." He placed his great black hand on mine, and, turning me around on my knees, said, "We will pray;" and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing and knowing about Him, and he asked Him if he would not take out of my heart things, and so fill me with Himself, that I would never speak, or write, or preach, or talk only of Him. There were three of us in that coach that day. Never have I known such a day—we were filled with the Holy Ghost, and He made him the channel by which I became instructed and then endued as never before.

Bishops have placed their hands on my head, once and again, and joined with elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas—and the fire fell and the power came, but the abiding of the Comforter was received in the coach with Samuel Morris—for since then I have not written a line or spoken a word, or preached a sermon, only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work; and as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth today, and will live as long as I remain, and will never die. At his funeral three young men, who had received the Holy Ghost through his instruction, dedicated themselves to the work of God in Africa, to take the place of Samuel Morris.—*King's Messenger.*

Children's Page

Cinthy's Gingham Apron.

Cinthy looked crossly at the fresh gingham apron which mamma took from a drawer.

"O mamma, please, can't I give up wearing aprons?"

"No dear, I wish you to wear them."

"Please, mamma, don't make me."

"Come, dear, put it on," said mamma decidedly.

The little girl obeyed slowly. The tears were in her eyes. Ever since Sadie West, the new girl at school, had come, she had hated her long aprons. Sadie wore such pretty frocks, and never had on an apron.

"Why, Cinthy, that is such a pretty apron," said grandmother, "the gingham is so fine, and the blue so clear, and that nice embroidery on the neck and wrists."

"But I hate aprons." Cinthy winked hard to keep back the tears. She did not want to go to school with red eyes.

"I am sorry," said mother gravely, "but you must protect your dresses. These must do you all winter for school. You couldn't keep them clean without aprons."

It was a beautiful, crisp morning in October, and warm enough for Cinthy to go without a jacket. She started for school feeling very cross indeed. Mamma was unkind, she thought, to make her wear the aprons when she hated them so.

"How nice Sallie West looks without them. I guess she thinks we are all dreadfully countrified here. It is so much more stylish without aprons. My serge dresses are really pretty. But no one can see them when I have to wear these horrid aprons." Her way led across an empty lot. In one corner of it was a large pile of lumber. As her glance fell upon this she stopped suddenly. An idea had come to her.

"I'll just do it," she murmured. She looked hurriedly around; there was no one in sight. She placed her school satchel on the ground, hastily unbuttoned her apron, and folding it up, thrust it behind the lumber pile.

"Now Sadie can see how pretty my dress

is; and that I am not countrified, if all the other girls are." She looked complacently down at the serge frock. "I can easily slip on the apron on my way home after school. None of the other girls live up my way."

Greatly to her disappointment, Sadie West was not at school that day. The two following days Cinthy hid her apron behind the lumber piles. But both those days Sadie West was absent from school. Some one said that she was sick.

On the third morning as Cinthy was getting ready for school, mamma said, "How clean your apron is, dear. Why, it is fresh enough for you to wear again today."

The little girl felt her face flushing, and she did not look at mamma.

"My little girl is getting very careful," went on mamma with a smile, and she bent and kissed Cinthy.

Cinthy felt uncomfortable, but she thought, "I can't help it. Mamma is so old-fashioned or she would not make me wear aprons. Sadie West, who has always lived in the city, doesn't wear them. I hope she will be at school this morning."

Just then papa came into the room and said, "Cinthy, I have to drive to the Springs. I'll take you to school on the way. Hurry down, the buggy is waiting."

Sadie thought with dismay that now she would not be able to take off her apron. But of course there was nothing for her to do but run down and get into the buggy with papa.

The first person that she saw when she went into the school yard was Sadie West.

She came running up to Cinthy. "O Cinthy," she exclaimed, "you've got on your pretty blue apron! Mamma is making me some aprons. I told her how all the girls here wear them. She says it is a splendid idea, I do get my dress so spotted, you see." And Sadie laughed gaily.

The school bell rang just then, and both little girls went at once to their class.

Cinthy was much bewildered, and as the morning wore on she felt thoroughly ashamed.

Mamma knew best. Of course she did. And what a naughty girl she had been.

"I'll tell her all about it as soon as I get home."

And she did.—*Emily S. Windsor, in Western Christian Advocate.*

Robbie's Recitation.

"This is a warm doughnut; step on it," drawled Robbie. "No," corrected his teacher. "This is a worm; do not step on it."—*Lippincott's Magazine.*

A Story of the Earth.

Many, many eons ago this earth was a huge globe, of intense heat, and surrounded by vapors and gases.

After a great while it began to cool and a crust to form which we call rock. After passing through many changes, a part of this rock became soil and paved the way for vegetable and animal life to appear.

But after a while another change occurred. The earth was turned from its orbit and removed millions of miles from the region of the sun and stars, was "without form and void" and in total darkness.

But God's spirit brooded over it. He saw those immense stores of coal, of minerals and of metals, which he had been creating, to prepare a dwelling-place for man; so he put forth his hand and turned the course of this planet towards the region of the sun and stars. There was a dim light—it was gone—it came again—the first day of this eon.

Now as the earth came nearer the sun, the moisture became condensed and settled in the depressions; so the water under the firmament was separated from the water above the firmament, "and the evening and the morning were the second day."

By the third day the chemicals stored up in the earth, combined with light and moisture, caused vegetable life to appear.

Fourth day, the earth has come near enough to the sun and moon to be ruled by them.

Fifth day, aquatic life.

Sixth day, mammals, man.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."

A READER.

Letter From Elder Seager.

Home from the mountains and the plains, and I feel like saying a few words in praise of Farina. I may be pardoned if I use the highest terms, for it is that which home is to one, that makes the environment lovely; just as the walls of precious stones, the gates of pearl, the gold-paved streets, fail to describe heaven. It is what God is to us and we to him that makes the place glorious. Farina, to be sure, has no superior rights in the "knowledge of God," yet we have a fair share of those who have the "earnest of our inheritance" and feel that we are not behind our brethren in keeping up a live church in an orderly community.

Next to that we prize our good schools, and lastly we have an excellent country advantageously located. The soil is adapted to the production of strawberries that come into market between the Southern and Northern crops, insuring large returns, making us second to none in this profitable production. We are leaders in the production of timothy hay, with good shipping facilities to the Southern markets. We have a first-class creamery and a canning factory. We have great orchards and fields of grain; herds of cattle, horses and hogs. No location offers a greater variety of choice pursuits to those who would help feed the world.

The climate is mild. We escape the rigors of Northern winters and the unending summers are easily accessible to us. Healthfulness is unexcelled. You can with difficulty realize that this prosperous community with its pleasant homes and contented people was once a raw prairie.—grass ten feet high, pebbled with crayfish chimneys, dotted with ponds swarming with geese, duck, snipe, etc.; and the settlers busy with the problems of development between "shakes," sometimes scarcely well enough to care for the sick.

Man has won. Drainage has caused the birds to seek other stopping places and the ague is gone with them. The Farina Church prospers in this fair land because of "scatteration" that was followed up by the gospel. Leman Andrus, James Bailey, C. M. Lewis, were early on the ground as well as others. They have been succeeded and the work goes on.

Cosmos and other points invite us today with fewer hardships to encounter. Bould-

er welcomes every home-seeker to her magnificent advantages. Ought we not to concentrate our emigration and follow up the onward sweep of Empire with the heralds of Truth, rather than complain of the depletion of the home churches; many of which are far too large for spiritual growth?
L. D. SEAGER.

HOME NEWS

MILTON JUNCTION, WIS.—On Wednesday evening, February 26, a social evening was spent at the Milton Junction Seventh-day Baptist Church by the friends of the Reverend and Mrs. George W. Lewis. Brother and Sister Lewis knew that a good time was planned, but were not aware that the gathering had any reference to themselves. An interesting program was presented consisting of recitations, speeches, and music. Delicious refreshments were furnished, served by the young people. Besides the people of the church many friends from Milton as well as from other churches in Milton Junction came on a bitterly cold night, thus attesting to the esteem in which the former pastor and his wife are held throughout the community. The proceeds of the social, with some personal gifts, gave a substantial expression to them of the good wishes of all present.
SCRIBE.

ASHAWAY, R. I.—The Home News in the RECORDER is always read with great interest by our people here and we wish to do our part in keeping up the good work.

Pastor Burdick was called to Shiloh, N. J., last week to assist Rev. D. B. Coon in evangelistic meetings. In his absence, Rev. Earl P. Saunders occupied the pulpit on Sabbath morning and officiated at the communion service. One week ago last Sabbath evening, five young people acknowledged Christ in baptism. Two of these united with the church.

The Young People's Society of Christian Endeavor sent Miss Grace Wells as delegate to the state convention at Providence, February 22. At the Christian Endeavor meeting last Sabbath afternoon, she gave an excellent report of all the sessions of the convention.

The Ladies' Aid Society opened their parish house on the evening after the Sabbath, February 22, with a Washington Tea. There was a very large attendance and the sum of \$40.42 was cleared. Martha Washington and her "colored" plantation hands were present, the latter furnishing the program. The lower floor of the parish house has been thoroughly renovated and many improvements made. The first supper will be served there next Tuesday evening. The program will be in the form of an old-fashioned singing school with solos, duets, quartets and choruses by the members of the school. At the supper three weeks ago, eight young ladies gave a dialogue entitled, "The Cook They Didn't Get." Music was furnished by an orchestra. This program was much enjoyed by those present. The Young People's Christian Endeavor meetings for the last few weeks have been largely attended. Six new members have recently united with the Society. A new plan is being followed this year in choosing leaders for the meetings in alphabetical order. The meetings of the Junior Society are quite well attended. The teachers are using the topics prepared by the United Society of Christian Endeavor in their work.

Some of our people are planning to attend the evangelistic meetings now being held in Westerly. The afternoon services are held in the First Baptist Church and the evening meetings in the Methodist Church. Dr. J. Wilbur Chapman has charge of the work and Rev. Henry Stough, an evangelist, assisted by Charles E. Rykert, as singer, is conducting the service. Dr. Chapman is carrying on similar evangelistic campaigns in several cities and towns in Rhode Island.

George H. Spicer, one of our oldest residents celebrated his birthday the last day of February, being 84 years of age, but having had only twenty birthdays. Mr. Spicer received congratulations from many out-of-town friends during the day and early in the evening a party of thirty-four children gathered at his home to help him celebrate. Refreshments were served and a cake lighted with candles was cut. Later in the evening, the house was filled with his older friends and the time was very pleasantly passed by all.

ALICE ANNETTE LARKIN.

FRIENDSHIP.—The readers of the RECORDER have not heard from Friendship through this department since "before election." The last item in our last letter says, "The Civic League is organizing to defeat a proposition to grant liquor license in our town." When the votes were counted there was a large majority against license.

The pastor attended the quarterly meeting at Portville in November, going over so as to be there on Sunday. He preached both morning and evening, Sunday. It was a privilege, also, which he appreciated very much, to visit Blystone, and preach six times and call upon our people there and others in that community. This field is interesting as the place where the Rev. T. B. Brown came to the Sabbath, together with many from his church. Graves and tombstones mark the place where stood the Mt. Carmel Baptist Church of which he was pastor at that time. I was told that before he announced his decision to keep the Sabbath, he took his Bible and proved to his congregation, from the pulpit, that the seventh day is the Sabbath. One old woman who did not have grace enough to accept the truth said, "He did it *so sly!*" A good congregation of Baptists now meet in a new building in Mosiertown, two miles from the cemetery, the site of the old church. We found at Blystone a few consecrated Sabbath-keepers, and met some consecrated Christians who were not Sabbath-keepers, but who love the truth, the kind to whom the Sabbath truth will appeal. But we must get back home for there are Friendship items.

The annual Thanksgiving dinner was served in the church parlors by the Ladies' Aid. A program was given by the young people, including a short sermon by the pastor. The usual Christmas entertainment, in which the children of the Sabbath School took part, was seemingly a success. At the annual election of officers of the church, held the first Sunday in January, but two changes were made. Viola Stillman was elected organist in the place of Fanny Whitford who is at Alfred. Mabel Jordan was elected treasurer. What got her into trouble was the excellent treasurer's report for the past year, which was the result of her bookkeeping, her father having been treasurer. The Sabbath School

started upon the new year with a new superintendent, Geo. A. Stillman. The school has been reorganized, and there are now three teachers in the primary department instead of two. The second column of the cradle roll, which hangs on the wall of the primary room, bears the names of W. Virginia Bond and Louis Wayne Clarke; and we can think of at least one baby born within the society since the last names were written.

The young men in the pastor's Sabbath School class organized at the beginning of the year for some outside work. The church gallery has been fitted up for a meeting place. We meet on Thursday evenings—the pastor is a member. We take five monthly magazines, and meet for reading, discussions, Bible study, etc. Last Thursday night a Lincoln program was given, followed by a Bible reading on baptism.

Lately the Ladies' Aid has been meeting at the homes of its members to serve dinner, sew, etc. Last Thursday they met at the parsonage. Some one said there were fifty present, counting all the children who could sit up to the table. Barring this restriction the number could be increased four or five.

Early in January the basement of the church was rendered a much pleasanter meeting place by the addition of two new lights, a larger gas heater and two heavy rugs. These large rugs were made from the carpet taken from the floor of the main audience room when a new carpet was put down last spring.

Instead of observing the week of prayer we started in at the beginning of the year to hold one extra evening meeting each week through January and February. Our regular prayer meeting evening is Friday evening. So throughout these months we have been meeting Wednesday evening and Friday evening. Some who live quite a distance from the church, and who cannot well attend the evening meetings the year round, deliberately set out to attend these meetings. The number was increased, too, by a better attendance on the part of those who live nearer the church. Coming as many did in the spirit of prayer, the meetings were tender and helpful from the beginning. One young man confessed Christ in the meetings. This was something of

the situation when we learned that Secretary Saunders was to be in our Association and we asked him "to come over and help us." The gas being off at Alfred, while we had plenty here at Nile, he came over. (Perhaps he would have come anyhow.)

Brother Saunders was with us eleven evenings. His preaching was strong and sound and appealing. We all got a blessing. Right here we would record our thanks to Brother Saunders and to the Missionary Board for the good work which the Secretary was permitted to do here, under the Lord.

Last Sabbath day fourteen of our young people and children offered themselves for baptism and church membership. We hope others will take this step soon. Among the number to present themselves last Sabbath day for baptism were five members of the pastor's Sabbath School class. Some one who was present Sabbath morning said, "You could just feel the sympathy and approval of the congregation as the young people went forward." There seemed to be no one present who was critical or skeptical regarding the step which these young people were taking. But rather all were anxious for their success and were feeling their own added responsibility in helping those who were just beginning the Christian life. Last Wednesday evening was the last extra meeting according to our plan in the beginning. There were thirty-seven present, and many voices were heard that were not heard when we began. We thank God and take courage.

Now by the length of this communication, it seems that I shall have to write oftener, or learn to eliminate, or see that things don't happen quite so fast.

PASTOR BOND.

Nile, N. Y.,

Feb. 27, 1908.

Cosmos Expecting a Railroad.

The people who have settled at Cosmos, Oklahoma, are now quite confident of a railroad near that place soon. Arrangements have been made for work to begin on a branch from Hooker, Oklahoma, their present station, forty-five miles away, to Des Moines, New Mexico, which will place

the road within two and one-half miles of Cosmos post-office.

This will put the new settlement in touch with the world and soon give it a market.

MARRIAGES

COTTRELL-CROCKER.—In Boulder, Colo., Feb. 23, 1908, by Dr. F. O. Burdick, Milo B. Cottrell of Boulder, Colo., and Miss Harriet Crocker of Niwot, Colo.

DEATHS

KENNEDY.—Wm. D. Kennedy was born in Stokes, near Jackson Center, Ohio, September 29, 1857 and died in Toledo, Iowa, February 11, 1908, aged 50 years 4 months and 12 days.

In early life he made a profession and joined the Seventh-day Baptist Church of Carlton (now Garwin). In 1884 he was united in marriage with Miss Anna I. Babcock of Humboldt, Nebraska, who departed this life in 1887.

In 1889 he was again married to Miss Esther Decker who with seven children, one being by his first wife, remain to mourn his loss.

The following lines were handed the writer to read as an expression of his peace and for the friends' comfort:

Religion filled his soul with peace,
Upon a dying bed.
Let faith look up, let sorrow cease,
He lives with Christ o'erhead.

Yes, faith beholds him where he sits,
With Jesus clothed in white.
Our loss is his eternal gain,
He dwells in cloudless light.

J. T. D.

Garwin, Iowa.

POST.—Mary Elizabeth Crandall Post, daughter of Judge Clark Crandall and Amelia Vincent Crandall, was born in Alfred, N. Y., September 2, 1826, and died in Chicago, Ill., February 11, 1908, in the 82d year of her age.

She was married in 1850 to Dr. George W. Post, who died forty years ago. To them were born three sons: Dr. George W. Post of Chicago, Ill., Dr. Charles M. Post of Colfax, Washington and Dr. Clark C. Post of Barron, Wisconsin.

Throughout her long life she was an active, earnest and consistent Christian. She was an aggressive advocate of the Sabbath, the prohibition of the liquor traffic, and all social reforms. To the end she retained the keenest interest in the march of current events, especially those that made for human betterment. She was one of the best of Christian mothers. Her spiritual vision was clear, direct and unerring to an ex-

ceptional degree. The funeral services were held at her home and were conducted by Dr. L. A. Platts assisted by Dr. Edwin H. Lewis and J. M. Maxson and the body was laid to rest in Rose Hill Cemetery. G. W. P.

GREEN.—Drucilla Witter Green, daughter of Horace G. and Lorinda (Hamilton) Witter, was born in East Valley, about four miles from Alfred Station, April 30, 1845, and died at her home in East Valley February 12, 1908.

She was baptized in the year 1860 by Rev. Nathan Wardner and joined the Second Alfred Seventh-day Baptist Church of which she remained a member till the time of her death. Funeral services were conducted from her late home by Pastor Edgar D. Van Horn and the burial was in the Alfred Cemetery. E. D. V. H.

CLARKE.—In Boulder, Colo., February 17, 1908, of complication of diseases, Paul Davis Clarke, only son of Mr. and Mrs. Jno. A. Clarke at the age of 3 years, 3 months and 2 days.

He is not dead! Just a star gone down
To rise upon yon fairer shore;
And bright in heaven's jeweled crown
He will shine forevermore.

F. O. B.

READING.—Mrs. Ruth Smith Reading was born in Alfred about one mile west of Alfred village, April 30, 1831, and died in her home at Alfred Station, February 26, 1908.

When Rev. N. V. Hull was pastor of the First Alfred Church she was baptized and joined that church where she kept her membership until the time of her death.

Funeral services were conducted by Rev. E. D. Van Horn in her late home on Sabbath afternoon, February 29, and she was laid to rest in the Alfred Cemetery. E. D. V. H.

GATES.—Clara Naomi Witter, wife of Harold Fuller Gates, was born March 8, 1875 on Hockley street, near Unadilla Forks, N. Y., and died February 17, 1908.

When Clara was three years old her mother died and she was left largely to the care of her older sister Hattie. After the death of her father, six years later, the two sisters went to live with an aunt at Adams Centre, N. Y. They resided at Adams Centre six years when Miss Hattie Witter was married to Fay D. Green and they came to the Witter homestead to make it their future home. Clara also returned, and lived with them until two years ago the 18th of last October, when in the presence of a large and happy company of relatives and friends she became the wife of Harold F. Gates. Soon after Mr. and Mrs. Gates commenced housekeeping at De Lancey's Corners, a short distance west of Unadilla Forks and nearer Leonardsville. There she spent the remainder of her brief life.

In March, 1891, she was baptized by Rev. W. C. Daland and united with the First Seventh-day Baptist Church of Brookfield, at Leonardsville, N. Y., of which she continued a beloved and loyal member.

She leaves a bereaved and sorrowing husband, a little baby boy a week old, that drew her to

earth by a mother's love, and for whom she so much desired to live, a dear sister with whom she had stood in childhood motherless and fatherless, who had been to her both mother and sister, and many other dear friends.

The love for the departed and sympathy with the family was attested by the beautiful floral pieces and many cut flowers, from old and new neighbors, the Church, Sabbath School classes of which she had been a teacher or a member, and other dear friends, and by the large attendance that filled the whole house, at the memorial services.

Seldom is the fellow-feeling of our community more deeply stirred, than it was by this sudden death. Seldom are there brighter hopes than filled the future of our Brother and Sister Gates, when the new little life had come into theirs, and good health for mother and son had seemed assured. They expected to soon move into their beautiful new home adjoining her sister's. But suddenly a great change came, and the dearly loved one, who was so important a part of the picture, is called home. And yet there is one great comfort, for they "sorrow not even as others, which have no hope;" for Clara had long since found the great Friend and Saviour, who came that we might have life, and that we might have it more abundantly, and He said, "He that believeth in me, though he were dead, yet shall he live." Our sister is permitted to enter into that life more abundant, and more beautiful than this present life.

The farewell services at the late home, were conducted by her pastor, assisted by Rev. F. A. Peck and Rev. G. H. Hobart of Unadilla Forks. Miss Blanche Crandall and Mrs. Wendell Brown, accompanied on the piano by Miss Marian Stillman of Leonardsville, sang two selections and interment was made at Unadilla Forks. I. L. C.

Mother of Lincoln.

Mother of Lincoln—in thy lonely sleep,
Rest thou content with what thy brief life wrought;

Rest, for no longer needst thou weep,
Bereft of fortune and to sorrow brought.
What though strange yearnings filled thy hungry soul

In the blind struggle of those years forlorn!
Fate has revealed the glory of thy goal,
For what immortal purpose thou wert born.

Rest, though men honor not thy grave,
Content to know no tribute of thine own.
Handmaid of Destiny, to whom ye gave,
Flesh of thy flesh, and bone of thine own bone.

Would that thy silent lips could tell us when
This needy earth shall know thy like again!
—Mrs. Kate M. Park, in *Christian Advocate*.

Book Sale.

Over five hundred books from the library of the late Rev. J. L. Gamble, including valuable works of Theology, History and Biography, are offered for sale at his late residence, Alfred, N. Y. Books are in excellent condition. Parties interested may obtain complete lists by addressing W. L. Gamble, Agent, Alfred, N. Y.

BUSINESS OFFICE

During the past few weeks the Business Office has been sending statements and letters to RECORDER subscribers who are one year or more in arrears. The results have been fair, but that is not the point to which the manager wants to call your attention here. He wants to make a few remarks that are called forth by some of the letters we have recently received.

First. We invariably send a receipt for every dollar that is sent to this office for any purpose whatever. If you don't receive a receipt within a reasonable length of time after remitting, either your letter has gone astray or our receipt has. In either case *write us at once* and ask about it.

Second. Watch the label on your paper. The date on the label is a receipt for your subscription, and if it is not changed soon after you send a remittance, you may know that something has gone wrong. The remedy is the same as before—write and ask us about it. We are as anxious to have it right as you are.

Third. If your paper fails to come for two or three weeks or you miss copies occasionally, write us about it. The trouble is almost always in the mails, but we can help to rectify it if you call our attention to it.

Fourth. If you have ordered your paper stopped, and it keeps on coming, *be sure to write us at once*. Don't wait a year and then tell us it should have been stopped, when meantime you have been taking the paper from the post-office.

Fifth. If we misunderstand your requests in any way, or fail in any way to carry them out, write us at once and call our attention to it. Of course we make mistakes—you even make them yourself sometimes—but don't help us make them by failing to call our attention to the matter. We make no more mistakes than the average business office and we are trying hard all the time to make none at all, but that is almost impossible. If you think we have made mistakes, write to us about it. We would rather have you do that, even if we are not at fault, than to have you feel dissatisfied.

The foregoing points refer to RECORDER matters particularly but are applicable to *Helping Hand* and *Visitor* also. Now we have another request to make: Please don't send any of the following to us: subscriptions for the *Pulpit*; contributions for Missionary Society, or for the Sabbath School Board. We have to send all these to their proper destinations, if you send them to us. We are willing to accommodate you if it is more convenient for you to send these at the same time you are remitting to us, but it increases the delay in reaching the right place, and increases the chance of loss.

Some inquiries have reached us lately in regard to the so-called "Historical Volume" ordered by the Conference of 1902. This Volume is "in press" and the date of issue is uncertain. The Publishing House is not responsible for the de-

lay, as we waited from July, 1906, to February, 1908, on account of lack of copy. The copy is all in now and for the past few weeks the Publishing House has been working both night and day to make up for the lost time. Another linotype operator was hired for this work and composition on the Volume has been pushed. About six hundred pages of the book have been printed, and there will be several hundred more. It will be profusely illustrated. The Committee in charge of the Volume hope to have it done for next Conference, and the Publishing House is going to do its best to fulfil their hopes, but we won't make any promises.

The Publishing House loses this week one of its employees who has been in the office ever since it was moved to Plainfield. After about twelve years' faithful service as bookkeeper and assistant manager Miss Ernestine C. Smith leaves the Publishing House to enter a wider field of usefulness. Watch the "Marriages" for further particulars.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

Simple Obedience.

It would make Christian life a great deal more simple for us if we would get it definitely settled in our minds that obedience is the one thing in discipleship. It is never ours to consider the expediency of any command that is given to us, or to inquire into the probabilities of success or failure in what we are bidden to do. The moment our duty is clear, it is ours to do it without question, without doubting, without reasoning. The lack of it is the cause of so much indefiniteness, indecisiveness, vacillation, and weakness in many Christian lives.—*Southern Presbyterian*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Mar. 28. Temperance Lesson,

Prov. 23: 29-35.

LESSON XII.—MARCH, 21, 1908.

REVIEW.

Golden Text.—"In him was life; and the life was the light of men." John 1:4.

DAILY READINGS.

First-day, John 1:1-18.

Second-day, John 1:19-51.

Third-day, John 2:13-3:21.

Fourth-day, John 4:1-54.

Fifth-day, John 5:1-18.

Sixth-day, John 6:1-51.

Sabbath-day, John 9:1-41.

The eleven Lessons of this quarter are scattered over a period of nearly three years: from the beginning of our Lord's ministry to a time within a few months of his crucifixion. They aptly illustrate the fact that John is not trying to tell us all that Jesus did, nor even mentioning the principal events, but rather those that suit his purpose.

Lesson I is the general introduction to John's Gospel, suggesting the plan that he is going to follow to show how the Word was revealed, and how he was received.

Lessons 2 and 3 tell of the very beginning of Jesus' ministry. John the Baptist was the messenger that went before his face. It was through him that the earliest disciples were directed to Jesus.

Lesson 4 tells us of Jesus' earliest official act as Messiah in Jerusalem. The abuses that were fostered under the name of religion called for a reformer. It was inevitable that Jesus should come into conflict with the religious leaders of the nation.

Lessons 5 and 6 are typical examples of Jesus' work with individuals. He did not refuse to devote much time and effort to set right one man in Jerusalem, even if that man was a prejudiced Pharisee unwilling to acknowledge that cultured and religious people like himself needed any change in order to become acceptable to God. Jesus was willing to give painstaking in-

Confidence

When eating, that your food is of highest wholesomeness—that it has nothing in it that can injure or distress you—makes the repast doubly comfortable and satisfactory. This supreme confidence you have when the food is raised with

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There can be no comforting confidence when eating alum baking powder food. Chemists say that more or less of the alum powder in unchanged alum or alum salis remains in the food.

struction to one woman, even if she was a Samaritan, and not as good as she ought to be.

Four Lessons this quarter present Jesus as a Worker of miracles. He did not do miracles in order that people might gaze and wonder, but he exercised his supernatural power for the sake of the need.

In Lesson 7 we see Jesus responding to the call of distress and healing at a distance the son of the nobleman of Capernaum.

Lessons 8 and 11 show Jesus bestowing the gracious gift of healing where it had been not even asked. His love was overflowing. In both these cases the cure was upon the Sabbath, and this fact aroused renewed hostility on the part of the Pharisees.

Lesson 9 shows Jesus' tender care in the fact that he did not wish the people to go hungry. This Lesson paves the way for Lesson 10, in which he strives to make the people understand that there is a heavenly Bread far more to be desired than the bread which ministers merely to physical life.

It will be interesting to have brief papers on such themes as the following:

The aid that we get from John's Gospel in determining the dates of our Lord's ministry.

The geography of our Lord's ministry in John's Gospel as compared with that of the other Gospels.

The purpose for which John records miracles. Jesus' methods of instruction in talking with an individual.

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SENSIBLE, USEFUL GIFTS for the HOLIDAYS 50¢

Attractively Packed in Handsome Single Pair Boxes

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

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

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

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Our useful Bull Dog Suspender Comb and Case mailed for 10c. postage. Instructive booklet, "Style, or How to Dress Correctly," free if you mention this publication

A Beautiful Old Age.

Doctor Cuyler is one of the busiest and happiest of men. His pen is never idle, and as the years are gliding swiftly on he finds himself pursuing the even tenor of his way along the tops of the Delectable Mountains toward the Celestial City. Old age seems to have no terrors for him. He writes us under date of January 24, a beautiful letter, wishing us to thank heartily all the numerous friends who so lovingly have remembered him, and closing as follows: "My eighty-sixth birthday was one of the happiest of my long life. Our house bloomed with flowers, and my table was stacked up with letters and telegrams from all over the land. A great many were received from readers of *The Christian Work* from Maine to California, two being from kinsfolk of its honored editor who reside in far-off Iowa." Would that all octogenarians so lived that they could feel at eighty-six that they were having "the happiest time of their long lives." Why not? —*Christian Work.*

Your Place.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Ride not your face!
God placed you there for a purpose,
Whate'er it be;
Think He has chosen you for it;
Work loyally.

Gird on your armor! be faithful,
At toil or rest;
Whiche'er it be; never doubting
God's way is best.
Out in the fight, or in picket,
Stand firm and true;
This is the work which your Master
Gives you to do. —*Selected.*

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

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

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

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J. T. BABCOCK, Pres. BERT SAYER, Treas. E. D. STILLMAN, Cor. Sec.

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Correspondence solicited, ample information furnished, free. Parties coming to inspect our country will be met at Hooker, Okla., and conveyed to Cosmos free of charge; also free entertainment while here. Land sold to Sabbath keepers without commission.

Address, E. D. STILLMAN, Cor. Sec.

The Unemployed.

The number now out of work is variously estimated. It has not been counted nor can it be compared exactly with the number in other years, for America has no substitute for the police registration of European cities. A committee in charge of the relief situation of Chicago gives 75,000 as a conservative guess for that city of many seasonal occupations. In New York estimates made by Frank Julian Warne from a few authoritative figures on typical trades indicate 90,000 idle members of trades' unions in addition to non-union workers, and a minimum of 35,000 homeless men besides. The number of homeless men is based on the total number of beds in free and cheap lodging-houses, and as all of these are crowded, it is probably near right. The Commissioner of Public Charities has stated that there are normally 30,000 homeless men in New York at this time of year. Of other figures one may take his choice: Numbers count for little, for, as has recently been pointed out, it is not the number who are idle, but the ability of the idle to meet the situation, that counts. One hundred thousand men temporarily idle but able to care for themselves and their families make a problem slight in comparison with a possible situation involving one-tenth as many both idle and dependent.

The demands on municipal lodging-houses, charitable societies, churches, and employment bureaus, the long bread-lines, the men walking the Bowery at night, the scramble for the snow-shovels in the street-cleaning gangs, the falling off in deposits at the various savings banks,—a score of bad-times barometers give evidence of unemployment greater than has been known since the winter of 1893-94.—From "The Man Out of Work Today," by Arthur P. Kellogg, in the *American Review of Reviews* for March.

A suburban minister, during his discourse on Sabbath morning, said: "In each blade of grass there is a sermon." The following day one of his flock discovered the good man pushing a lawn mower about his garden and paused to say: "Well, parson, I'm glad to see you engaged in cutting your sermons short."—*The Standard.*

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