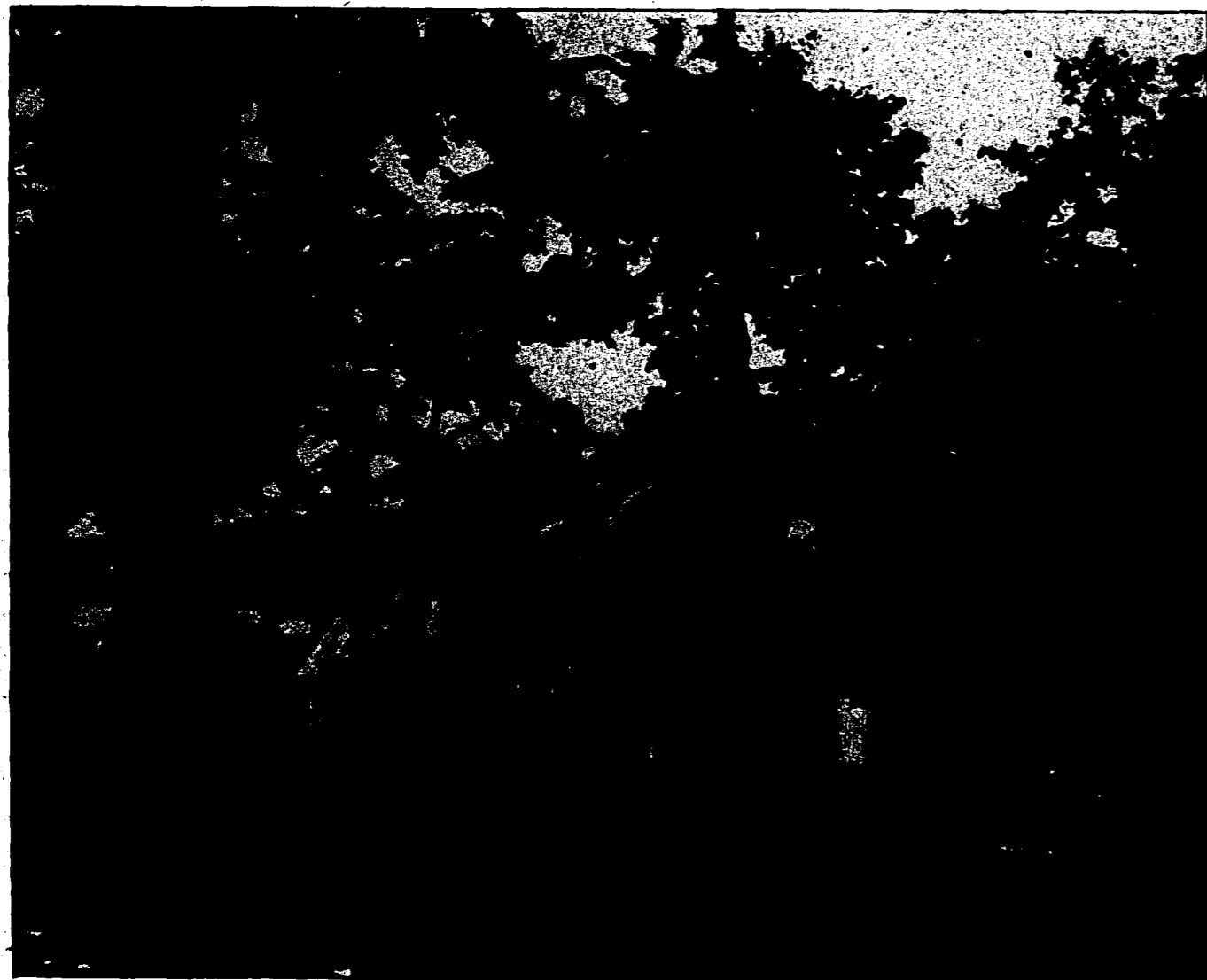


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N. O. MOORE, Business Manager.

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the Southeastern, Eastern, Central and Western, with Rev. T. J. Van Horn of Albion, Wisconsin, as alternate.

Our Superior Advantages.

No country on earth offers a greater variety of openings for successful work than does America. No man can fully estimate the grand possibilities that await those who enter upon the stage of action here. The humblest soul who is true to his better self and to his fellows, and who is willing to make the best possible use of his God-given powers, finds the way wide open to some good field of usefulness. It could not be otherwise in a land where human equality is the chief corner-stone, where liberty is the fundamental principle, and where absolute freedom of thought and action is the inalienable birthright of man. No hereditary lines of aristocracy and caste stand in the way of any worthy man who strives to rise. He may go if he will from the lowest to the highest rank by his own meritorious efforts. The plowboy or rail-splitter or canal-driver may become president of the Nation, the bootblack may become the millionaire, and the humblest schoolboy may become the mighty orator who shall sway the multitudes by his eloquence. Each one according to his ability may rise by the faithful use of his talents to the highest position he is capable of filling, and there command the respect of all his countrymen.

Furthermore, the advantages offered to the present generation are far greater than those offered to the people of any other age. This is indeed the "golden age" so far as opportunities are concerned. All the foundations of this grandly progressive time were laid with toil and sacrifice by men who have passed from earth. The best results of their labors, accumulating generation after generation, make the ground upon which we stand at the beginning of our work. We can begin where they left off, having the advantage of all their labors and the light from all their experiences.

How can we look from these highlands of history, over the road where our fathers

EDITORIAL

Who Are the Associational Delegates?

Since this question has been asked by the president of one association, who wishes to write to the delegates to his association, it has occurred to me that others may be interested in the same matter.

We therefore give the entire list as culled from the minutes of the several associations.

The Southeastern Association sends Rev. H. C. Van Horn of Lost Creek, West Virginia, as delegate to all others, excepting the Southwestern.

The Eastern Association sends Rev. S. R. Wheeler of Marlboro—postoffice, Shiloh, New Jersey—to the Southeastern Association, with Rev. Judson G. Burdick of Berlin, N. Y., alternate; and Rev. D. Burdett Coon of Shiloh, New Jersey, to the Central, Western and Northwestern; with Rev. E. E. Sutton of Rockville as alternate.

The Central Association sends Rev. Riley G. Davis of Scott, N. Y., to the Southeastern and Eastern Associations, with Herbert L. Cottrell of Alfred as alternate; and appoints Arnold C. Davis of West Edmeston, N. Y., delegate to the Western and Northwestern, with Vivian Burton of Brookfield as alternate.

The Western Association sends Rev. Ahva J. C. Bond, of Nile, N. Y., to the Southeastern, Eastern, and Central, with H. L. Cottrell, alternate; and Prof. C. B. Clark of Alfred, N. Y., to the Northwestern, with Rev. S. H. Babcock of Little Genesee, N. Y., alternate.

The Northwestern Association sends Rev. M. G. Stillman of Walworth, Wisconsin, to

struggled step by step for generations, without feeling that more is expected of us than could have been demanded of them? We read in Grecian mythology how Odysseus at a certain stage in his voyage sought counsel and inspiration from the heroes of the past, who came forth out of the house of Aides, enabling him to commune with the "shades of Agamemnon" and Achilles, until he was assured of a successful voyage. Even so it might be well for men of our day to commune with the noble spirits of our past, and give due heed to the important lessons they can teach. The breezes on life's sea might be more propitious if we, too, were more careful to develop the qualities of life and character that gave success to those who have made this voyage before us.

If we learn well the lessons thus offered, we must know that the history of the world is the story of the moulding power of influences. The life-giving inspiration of one soul upon another has enabled each generation to uplift the one following, until, today, we stand on preeminently higher ground than did those of any other age.

We have the teachings and warnings of the many generations gone before. I have often thought that the ignominious fall in Eden might have been averted if several generations, filled with high ideals, and offering noble examples, could have gone before. The shaping of life today must be easier, and true success more certain, because the world about us is full of uplifting thoughts and inspiring examples, and offers such a multitude of open doors to all who wish to do well.

Yes, An Open Door for Every One.

We all know what is meant by the phrase, "an open door." We also realize that we have better openings now than our fathers had, and that more is expected of those who have superior advantages. Let us now emphasize the thought, that those who fail to enter some door to true and useful lives can have no valid excuse for their failure. This does not refer merely to the openings in the business world, nor yet to the many opportunities in professional life; but to the superior advantages offered to him who would secure a well-rounded character, and become an honorable, influential man. He who measures success by the number of

dollars he can accumulate, fails to apprehend the true object of life.

Wealth does not make the man. It may ruin him who is not of strong integrity. Many a millionaire is an ignominious failure so far as the best things in life are concerned. If I had a son, I would rather see him on some back country farm, commanding the respect and confidence of all who knew him, with a well-rounded manhood given by true education and by spiritual culture, than to see him a millionaire with a feeble body, questionable character, and nothing to recommend him but his paltry dollars. Any kind of success that does not include nobility of character must be a failure in the end. But with this as the first and one thing needful, there may also come prosperity in other lines that will give added power to him who would make the most of his life and become a blessing to the world.

Then let us emphasize the one thought that, in our land of liberty, surrounded by the noonday light of this Christian age, with examples of hundreds who have risen from humble life to the highest positions of honor in church and state, in the midst of schools promotive of every industry and profession,—no young man can truthfully say, "There is no chance." There is a door of opportunity now open to every such soul. The world stands with extended hands inviting him to enter. Society is ready to honor and applaud every one who proves himself worthy. The respect and confidence of all good men await the one who faithfully strives to win, and the door to the highest social circles stands wide open to all who cross the threshold of this excellent life. Thus the noble ones of earth join with the holy ones of heaven to light your pathway and lead you in. The door of intellectual culture and spiritual development opens wide as the universe before each young man. Every page of Nature—God's other Book—offers him its store of knowledge, and a thousand schools and colleges stand ready to help him into positions of honor and of power.

The business world offers greater inducements than ever to those who are fit to enter her open doors, where they may find unlimited opportunities for lives of manly and useful endeavor. In this age of progress, all the sciences fairly vie with each other to see which can open the most doors,

with flattering inducements for worthy ones to enter.

A thousand voices are calling, from pulpit and platform and mission fields, for Christian men and women to follow the Master's footsteps with the gospel of hope to the world. Millions of acres of the most fertile soil are waiting to bring forth abundantly for the intelligent, industrious farmer who is willing to become a colaborer with God to furnish food for the race. We need specify no further. No man of merit can truthfully say that the world has never opened to him a door.

And better than all the doors of earth, there stands the "open door" to heaven, which no man can shut, through which "whosoever will may enter" and find peace with God for this life and for that which is to come.

The saddest feature of all this great truth is the fact that so many men and women never enter in. They stand today idly waiting as if every intelligent purpose had been paralyzed, and a great blight seems to have destroyed all their prospects. From thousands of our fellow men who have wasted life's springtime there comes the bitter wail: "No chance," "My pathway is hedged up," "Every opening closes," "The door is shut!"

Yes, the truth is plain; whatever may have been their opportunities in the past, their golden day has gone, and for them, in all the future, the door is shut. Too late to escape the soul-blight of years of sin, beyond the days for culture and preparation, with no prospects in life better than to eke out a miserable existence,—their only outlook is a life of regrets for wasted opportunities! Time was when these had equal chance with others who entered and found prosperity and honor and true life. Their hopes were once bright, their ability good, and every one knows they might have entered in. For such, the once open door is closed, and we fear that persistent rebellion against their Saviour may close forever the door to heaven.

But, thank God, there is a host just now looking out from life's early years, for whom the doors are still open, and upon whom is now pressing the all-important question as to what life shall be to them. For these we write this message. There is a grand outlook for every boy or girl who stands today at life's beginning, and

who will choose wisely the door through which he or she must soon enter. It may be helpful, right at this point, to study the causes that have closed the doors to so many. This study, carefully made, will be likely to save you from making their mistakes and so from sharing their sad lot.

Who Closes the Door?

Man is ever ready to charge his failures to another. It was so in Eden, and it is true in America. The tree of life and the tree of death both grew in the same garden. The presence of the one presupposed the possibilities of the other, if man was ever to choose for himself. Everything depended upon his own choice; and when he turned deliberately toward the evil, he soon found the door of Paradise closed with a flaming sword and cherubim to keep the way of the tree of life. All history has emphasized this great truth of the closed door in Eden. Whoever deliberately crosses the line between good and evil, to partake of forbidden fruit, finds sorrow instead of joy, trouble instead of peace.

That line sometimes lies right where excesses begin in things which in themselves are good, but which when indulged in to excess are bad. Crossing these God-placed boundary lines makes hearts that were happy yesterday, sad today. It is the crossing of the line between good and bad that makes the difference between the honorable seeker after money and the miserable miser. It was this that sent Lot to Sodom, Jacob to the land of exile, and Abraham into Egypt. This disregard of the conditions of man's well-being sent the prodigal starving into the "far country," and it has brought misery and shame into countless homes today.

He is the wise man who guards carefully his actions, and never allows himself to so far indulge in those things which are good in themselves, as to cross the line beyond which they cease to be good and become bad. Proper diet is necessary for the body; but when carried to excess, the glutton closes the door to good health, and has to suffer.

A desire for companionship is God-implanted. Man is naturally a company-seeker, and nothing but the revelations of eternity can show how far our intimate companionships have fixed our destiny. Under this law all the good and true of earth have been

aided to better living. But even this beneficent law has its boundaries which cannot be crossed with impunity. Many a young man has placed an impassable barrier between himself and the most desirable things of earth and heaven by intimate association with evil companions. It is impossible to escape the moulding power of our intimate friendships; and if we choose as boon companions persons known to be vile, almost instinctively we begin to assume their characteristics. It is one of the plainest teachings of this practical world, that he who consents to walk in the counsels of the ungodly, is well along toward standing in the way with sinners, and sitting in the seat of the scornful. From the careful observations of many years, I am ready to affirm that when you have seen how young men and women assort themselves in school and college, you have a fair prophecy of what they will be in years to come.

Oftentimes even the viciously inclined are transformed by virtuous companionships, and the virtuous are ruined by evil friendships. There is a world of truth in the proverb, "A person is known by the company he keeps." Associate intimately with the vile and you will assuredly be regarded as vile yourself. One improper intimacy may close for you the door to the respect and confidence of good men; may bar you from the best society; may ruin your prospects for good positions in business; may unfit you for a standing in the noblest of the professions; and may effectually close to you the door to the kingdom of heaven.

No amount of education or special preparation for a particular life work can avail you much if this great principle is ignored. Many a young man, after years of schooling, utterly fails because he spurns these counsels. I remember one notable instance, where a young man, well qualified as to education, was seeking a place with a New York firm, where his work would have been in an elegantly equipped office and with excellent people; but when, in answer to the searching questions sent regarding him, it was discovered that he was a slave to one bad habit, that door was quickly closed to him, and another more worthy was secured to fill the place. I have watched that young man during the years that have fled since that open door was shut, and his course has been all the way downhill. There was a time when his friends

pleaded with him to change his course; and in love they warned him of his peril. But he was independent and gave his church brethren to understand that he proposed to do as he pleased. Today the marks of dissipation are written upon his face as with a pen of iron, and he has drifted away from church and Christian friends, while the prayers of father and sainted mother are seemingly forgotten. I have watched him month by month standing bleary-eyed about saloons and dens of vice, and the sad contrast between what he is and what he might have been, impresses the thought, How much is involved in one sinful choice!

Men looking for persons to fill the best positions would not think of searching for one that is courteous, manly, temperate and true, among those who are rowdyish, ill-bred, and dissipated. The same is true regarding the doors to the choicest circles of society. No young person can hope to find a welcome to the best Christian homes if he chooses to frequent haunts of vice. Thus if you enjoy the company of those who ridicule religion, scoff at the Bible, and who sneer at purity, you need not think it strange if you are treated as though you possessed the same character as they possess. You might as well visit a pest-house and then expect a welcome to the home of well people, as to wallow in the very cess-pools of moral leprosy, and then hope for a place in the company of the pure and the good.

How sad that the door is shut to many a young man for similar causes! If he could only see that he shut the door himself, there might be some hope of reform. But, alas! The young man is too often blind to the truth. Until he can see this, the door must ever remain closed.

Boys, catch this thought: Lose your good name, and *the door is shut*. A good name among good men is your priceless treasure. Guard that as you would your very life; for with that lost, all is lost!

Words of Approval.

A private letter from a spiritual and observing pastor, with years of influential life in several pastorates, writes words of approval regarding the position of the RECORDER upon the gambling question, and respecting Dr. Lewis' reply to "Roma Gray."

The letter was not intended for publication, but our friend says some things

DENOMINATIONAL NEWS

PROFESSOR CLARK RESIGNS.

Prof. C. B. Clark has tendered to the trustees his resignation as Professor of Philosophy and Education, to take effect at the close of the present college year. He has been elected to the presidency of Salem College, W. Va., and has decided that it is his duty to accept the position, to begin with the opening of college in September next.

Alfred University did not anticipate this action when President Cortez R. Clawson was elected to the Charles Potter Professorship of History and Political Science in Alfred last Commencement, and we regret that Salem could not have found another competent president without drawing from the ranks of Alfred's faculty.

Salem is a child of Alfred, however. All its presidents, and the majority of its faculty have been graduates of Alfred University. Since we must furnish the president, and the choice has fallen upon a beloved member of our faculty, we do so confident of the continued cordial relationship which has heretofore been maintained.

Professor Clark has been connected with Alfred for over six years, and has demonstrated, in an unusual degree, his ability and efficiency as a college professor. He has endeared himself to the trustees, faculty, and students, and his absence from the faculty will be keenly felt.

Salem College is to be congratulated on securing so able a president, and all Alfred people will wish for Professor Clark the same success and esteem in his new position, which have characterized his labors in Alfred.

BOOTHE C. DAVIS,
President.

A petition, urging Professor Chas. B. Clark to retain his place as a member of the Alfred University Faculty, has been signed by practically every college student. —*Alfred Sun.*

Condensed News.

Farmers in Distress for Help.

We noticed an item in one of the great dailies, telling of the urgent pleas of many farmers for farm-hands. They urge the Bureau of Labor and Immigration at Wash-

well worth the study of our readers, and I venture to quote a few lines here:

"The articles mentioned are especially timely just now, when the gambling craze is not confined to the race-track, but is infesting the homes of the people, creating and fostering the gambling habit, and sapping the spiritual life of the Christian Church. For years I have watched with solicitude the influence of card-playing and dancing upon the lives of those who indulge in such things, and have been forced to the conclusion that the tendency is always and everywhere toward evil; and that Christians who have been induced to participate, will either see the evil effects thereof and abandon such things, or they will lose their religion.

"Such indulgences and Christianity will not go well together. I have been so anxious that our own people should steer clear of such things, and take the *front rank among the advance guard* in spiritual attainments and Christlike lives."

The Debt.

It has been two weeks since we reported on the debt, and good progress has been made. We have received since last report \$296.45, which starts us on the last half. This is good. It always has a better outlook when we pass the half-way mark.

Previously reported\$1,722 07
Received since last report:

Lester M. Babcock, D. D. S., Jackson Centre, Ohio, completing Life Membership	15 00
T. L. Gardiner, Plainfield	5 00
North Loup, Neb., Junior C. E.	5 00
Mrs. C. D. Potter, Belmont, N. Y. ...	75 00
Second Brookfield, N. Y. Church ...	101 50
W. B. Hemphill, Coudersport, Pa. ...	5 00
Mrs. Andrew J. Greene, Adams Centre, N. Y.	3 00
Mrs. Barbara M. Holman, Clayville, N. Y.	2 00
Mrs. L. J. Crandall, Kilbourn, Wis. ...	2 80
North Loup, Neb., Church	23 38
Portville, N. Y., Ladies' Aid Society .	5 00
John N. Wilson, New Richland, Minn.	5 00
Miss Mattie Kerr, Dodge Centre, Minn.	2 00
Chicago, Ill., Church	10 00
Mrs. D. Coon, Adams Centre, N. Y. ...	1 00
Mr. and Mrs. B. F. Landphear, Duff, Nebr.	5 00
Wells Bros., Nortonville, Kansas	10 00
Friendship, N. Y., Church	13 25
Woman's Executive Board	2 50
Chester, N. Y.	5 00
Total	\$2,018 52

ington to send able-bodied immigrants to the country to work for farmers.

Possibly the following announcement, sent the RECORDER from New York, may be of interest to some people both in city and country. We give it in full:

DO YOU NEED MALE HELP?

The Bowery Mission, conducted by Louis Klopsch, has notified the Governors of the several States that the Mission can supply at a moment's notice any number of able-bodied men for unskilled labor to the farms and industrial centres where there is a marked dearth of labor. All that is required to secure such help is to pay transportation. Applications should be addressed to John C. Earl, Free Labor Bureau, 92 Bible House, New York City.

Rear Admiral Evans to Retire.

We are glad to note that Admiral Robley D. Evans, commander of the squadron, is recovering from his serious illness, and is able to be on deck again. At his own request, the President and Cabinet have decided to retire the Admiral on May 8, 1908, after the naval review set for that time, and Rear Admiral Charles S. Sperry will take his place in command of the fleet. Admiral Sperry won distinction in the service during the Spanish War, and afterward in the Philippine campaign. He was also with the "White Squadron" in its trip to Europe and South America in 1891-93. He was one of the American delegates to the last Hague peace conference.

General Stoessel Goes to Prison.

The former commander of Port Arthur asked the Russian authorities in vain for a full pardon. It seems sad that he should stand condemned after the gallant defense he made in a hopeless fight to save the fortress from the Japanese army. The surrender was a simple question of time, as we see it. He might have staved off the inevitable, two or three days longer; and so he stands convicted and condemned, because he surrendered a little sooner than they thought he should. I do not see as the claim was made that he could have saved Port Arthur from ultimately falling into the hands of his enemies; but he might have caused the murder of several hundred men by holding out a few days longer. Because he did not think it wise to do this, he stands condemned to death by the Russian court; which also recommends mercy. There-

upon, the merciful "powers that be," in Russia, promptly sentenced the old General to ten years' imprisonment in some fortress! I should think Russian soldiers and peasants would take delight in shouting, *Long live the Czar!*

The Trouble in Hayti.

The little republic of Hayti is having serious trouble with revolutionists, a number of whom were summarily executed in the night. The French consulate is full of refugees who have sought shelter there. The Paris government is quite alarmed lest a general massacre of the whites may follow. The excitement is likely to precipitate a serious conflict, and our Government has ordered a gunboat to Port-au-Prince, in order to look after American interests, if any necessity should arise. British, French, and German warships are also being hurried to Hayti to look after the welfare of citizens of their respective governments. The French consulate refuses to surrender refugees to Haytian officials, on the ground that they cannot secure a legal trial. It is reported that these refugees are in great danger, and the arrival of these gunboats is anxiously looked for. The leader of the recent revolutionary movement in Hayti is among the refugees. His cause failed, it is said, on account of the seizure of 2,000 rifles and 300,000 cartridges by secret service officials in New York. Much of the bitterness is due to the belief on the part of the Haytian officials that the rebellion has been fostered under the shelter of some of the consulates.

About Ourselves.

A. H. LEWIS.

During the later weeks of 1907, and the early days of 1908, I sent the following letter to all Seventh-day Baptist pastors, and to others who are not now pastors. Twenty-five answers have been received up to date—less than half the number appealed to. I did not ask the letters for publication, but for my own help in connection with the book I am writing, a task that presents some of the most difficult problems I have ever faced. Being impressed with the thought that the brethren who have written, and others, may be interested in noting the opinions expressed, I offer the following summaries and quotations, without passing beyond the courtesies of

private correspondence. This is the letter:

DEAR BROTHER:—In preparing my book on "Spiritual Sabbatism" I seek your help touching some practical problems about which you must have thought, and had experience. Two of these are suggested by the following questions:

(1) Are Seventh-day Baptists more spiritually minded, better Christians, than Christians of the same general grade of life and intelligence are who do not keep the Seventh-day? If so, why; if not, why?

(2) On what ground can I appeal to the Christian world to return to the Sabbath for sake of greater spirituality and closer communion with God?

These questions and others like them crowd in when I think of the higher grounds on which effective appeal can be made in behalf of the Sabbath, in these sabbathless years. My book must face these questions. You must also face them in your place as pastor and leader. I want my book to help you and I want your help—your ripest thought. Do not fail to answer this. I shall send it to every pastor. I would rather be told that you cannot help me than that you should remain silent. Call in your advisers if you will. We must meet this largest of our denominational problems. It will grow more and more insistent.

Nearly all the answers to question No. 1 are in the affirmative, but many of them contain limitations. The following are samples of the limitations:

"They are if they are true Seventh-day Baptists, and Christians by spiritual birth."—"If they keep the Sabbath out of love for Christ."—"If they keep it because God requires it and not because their parents kept it."—"They are in some cases; but many are so worldly that they are not more spiritual than other Christians, nor more than some who are not church members."—"If they obey God fully in Sabbath keeping: too many do not do this."—"I am inclined to the opinion that conscientious Seventh-day Baptists have a certain kind of spirituality more highly developed than other Christians have; a spirituality that finds happiness in sacrifice, hardship, and disadvantage endured for Christ's sake. Sharp distinction must be made concerning what is called spirituality. Emotional ecstasy

which results from escaping the sense of obligation is often called spiritual mindedness."—"If they are not, it is because they are false to their knowledge of truth and duty."—"The man who keeps the Sabbath in a merely formal and legalistic way, will be barren and unfruitful in spiritual life."—"In general, Sabbath keepers are better Christians. I do not make this affirmation with any great emphasis for those who are Sabbath keepers from inheritance, and I would not make it at all for those who are Sabbath keepers as a matter of convenience."—"Seventh-day Baptist Christians, as a whole, are better than Christians in general, in that they have not sunk so near the sordid level of the ordinary world that knows nothing but the craze for money and pleasure."

The following embodies the opinions expressed or suggested in a majority of the answers to question one, so well that we give it entire:

"Frankly, I do not know. For the reason that so many things enter into the making of a spiritually minded person,—a good Christian, that a fair comparison cannot be made on a single point. A man may be a strict observer of the Sabbath and yet be so careless of his life at other points, so selfish and avaricious that he would be accounted a very poor specimen of a Christian; while a man may keep the First day and show himself possessed of a Christlike spirit in other respects which all would acknowledge. It seems to me therefore, that we cannot base an argument or an appeal upon any such comparisons. I am well aware that the question is not one of our own asking, but is thrust upon us by our First-day keeping friends. It is, therefore, up to us to make some answer to it. The best thing which I have ever been able to do in such a case is to refuse to make the comparison proposed and put the question something like this: 'Am I a better Christian, more spiritually minded for conscientiously keeping the Seventh-day than I would be if I kept Sunday?' or, 'Would my First-day neighbor be a more spiritually minded, better Christian, other things remaining equal, if he were to keep the Seventh-day instead of the First?' I have never found any difficulty in answering this question, whether asked with reference to a Seventh-day man, or with reference to a First-

day man, with a most emphatic affirmative, for the obvious reason that it is, in either case, a question of obedience or disobedience. Is a man more spiritually minded, a better Christian when he conscientiously obeys a plain command of God than when he ignorantly, carelessly, or wilfully disobeys it? The question admits of but one answer."

Another correspondent writes compactly what nearly all others suggest or imply:

"Our attitude toward people who, like ourselves, are struggling toward a deeper spirituality ought to be that of loving teaching—always of abstinence from 'judging.' Matt. 7:1."

"In regard to the questions in your letter of January 8, I can only say they are difficult ones to answer; it would require the omniscience of Jehovah to answer them.

"Seventh-day Baptists are a 'culled-out' people. To compare them with others 'of the same general grade of life and intelligence' would require some 'culling-out' process in their case also. One cannot justly compare a Seventh-day Baptist church with the 'average' church of miscellaneous 'Sunday people' in a community. I should, say, therefore, that Seventh-day Baptists are not more spiritually minded, on the whole, than other Christians of the same general grade of life and intelligence. The reason is that pride of ancestry, obstinate adherence to practice without deep thought, and many other influences due to heredity and environment have come in to offset spiritual advantages."

Another says:

"Your question is closely connected with a vital truth. To answer in the affirmative without some careful discussion of the question, would be unwarranted. Spiritual mindedness is a quality naturally growing out of close personal touch with God, and a careful adhering to the teachings of His word. This being an established fact, it is then safe to affirm that he who lives in most perfect obedience to the expressed wish or command of God, and lives thus, not for convenience, but because it is God's wish or command, whether convenient or not, will of necessity be more spiritual minded than are those who fall short in the observance of any one or more of these requirements."

The following is from a man whose age

and opportunities for observation have been greater than most of those who have written. He presents phases of the subject which all ought to consider:

"In my earlier life, with less experience, observation and opportunity to make the necessary comparisons, I should, in all probability, have given a different answer from the one I now feel compelled to write.

"Every desire of my heart, every theory of my religious faith, every conviction of the importance of conscientious obedience to the commands of God, inclines me to say, that Seventh-day Baptists are, and must be, from the very nature of the case, better Christians than are those who obey only nine of the ten commandments. This would be my answer founded on theory alone; or reasoning *apriorily* we could arrive at no other conclusion. But this is a case in which our deductions must be made, largely, from *aposteriori* reasoning, and that throws, at least, a shadow of doubt over an affirmative answer to the question.

"It has been nearly fifty years since I began preaching. In that time I have been pastor of only five different churches, but like most of our pastors, have had a somewhat intimate acquaintance with many people of other churches not of our faith. This has given opportunity to compare the apparent spirituality of our people with that of others, both as individuals and as churches; also for the study of our denominational growth alongside of other Christian people, and the study of the history of the entire Christian church from its earliest beginnings, all of which has forced upon me the conviction that Seventh-day Baptists are not distinguished, preeminently, above other Christian people, 'of the same general grade of life and intelligence.'

"This is not as it should be, nor is it as we have a right to expect. It is painful to me to make the above admission. You ask, 'Why not?' Well, because we are too human, not enough divine. We are too much like other people. We are not sufficiently consecrated. We do not seek the presence and power of the Holy Spirit with a full purpose of being under his control and guidance. That would be 'Spiritual Sabbathism.' I feel confident that there is a higher plane of living for us, to which, as a people, we have not yet attained. That

means holier living, more abundant giving,—in short, a spirit of love, devotion and self-sacrifice that would become so visible to all others that the question of our eminent piety would be more easily answered."

I am glad to know that in a few instances pastors laid the questions before their congregations, in one way or another. Those pastors deserve especial thanks. To know more of themselves, and of the deeper meaning of their place, and mission is a great and growing need. One pastor writes:

"Your letter of January 8, has been repeatedly read—once or twice before our Sabbath congregation.

"January 25, the first question was the subject of my remarks, and perhaps I can best answer your first question by giving a part of the outline of my sermon.

"What is meant by spiritually minded? Answer based on such passages as John 17:15-19; James 2:17, 18, and 1:27; 1 John 3:22-24; Phil. 1:9-11; 1 Cor. 10:31; John 14:23; 15:8; Matt. 5:16, etc. Is it not that a Christian should in everything choose and act in view of his soul's highest interests and the glory of God? And does not one who is 'spiritually minded' show it in his eating and drinking, care of body and of mind, his pleasures, his family life, his business, his attitude to others who are needy, as well as in his 'distinctively religious service, or worship?'"

"Does the Bible teach that Sabbath keeping encourages such spiritually mindedness? Yes. 'The Sabbath was made for man.' Also, Isa. 58:13, 14. Without doubt the Sabbath was given to help men to be spiritually minded.

"Can we answer Dr. Lewis's question in the affirmative? Yes. But the answer is given not in the spirit of the Pharisee, but rather in humble gratitude that when position or material things are sacrificed for truth there is realized in life something that is far better."

Other answers are promised. And those who have written are hereby assured that their answers are highly appreciated. If what is given above awakens a more serious consideration of the questions and issues involved, one purpose will be accomplished. An outline of answers to the other questions in the letter sent out, will be given. Meanwhile it may not be meaningless

to remind ourselves that it is easy to commend ourselves and not so easy to "see ourselves as others see us." This fact must enter into a just and complete estimate of the questions under consideration.

What Are "The Last Days?"

M. HARRY.

A correspondent, on reading my article on the Baptism of the Holy Spirit, in the RECORDER of March 9, says: "I see one question in your article that much excites my curiosity. What do you mean by this, —'Are we not living in the last days?'" He seems to imply that I may mean by that question that we are actually very near the second coming of Christ, when the heavens and the earth shall be burned up. We may be near that time, but I do not know. "Of that day and hour knoweth no one, not even the angels of heaven." The term "last days," which I quoted from Acts 2:17, "In the last days, saith God, I will pour out of my Spirit upon all flesh," I understand to signify the gospel age in distinction from the Jewish, patriarchal and antediluvian ages. The same is meant doubtless in Heb. 1:1, 2—"God. . . . hath in these last days spoken unto us by his Son." 1 Tim. 4:1—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Also 1 John 2:18—"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

When Peter, on the day of Pentecost, quoted Joel, "In the last days. . . . I will pour out of my Spirit upon all flesh," he doubtless meant during the gospel age in which we live: and as we are part of "all flesh," the promise must surely include us; for Peter further said, "The promise is. . . . to all. . . . even as many as the Lord our God shall call." Have we experienced enduring power yet? It is promised to us as much as to the first disciples. God is no respecter of persons. He is as able and as willing to give it to us as to them. We surely need it as much. Besides, what is to become of us if we "live at this poor dying rate"? Samuel Morris had it. Many at home and in mission fields are receiving it: why not we?

March 17, 1908.

Missions

From E. B. Saunders, Corresponding Secretary.

The most notable campaign ever waged in the interest of Bible study is now at its high under the direction of the Student Volunteer movement. There is an effort to enlist 50,000 men. If Seventh-day Baptists are going in the procession we shall have to turn our attention to present opportunities, forgetting the things which are behind. I am wondering if we are writing too much, and making too little history. "Let another praise thee." We have been a leading people, but not at a time when we were cultivating the spirit of self-satisfaction. We are living in a time of great progress, and I wish that we might at least keep pace with it if not lead. Are we looking for laurels or an opportunity to serve? "Whosoever shall lose his life for my sake shall find it."

I am indebted to the "Intercollegian," for the following facts:

The Cornell University Association set out to secure 500 men in Bible study this college year. On December 15, there were 525, with more classes forming. At Williams College out of a total of 476 men 276 have been enrolled in Bible classes. William Jewell College, Liberty, Mo., has 215 Association members and has an enrollment of 115 in Bible study, with 68 in mission study. At Valparaiso University, Ind., during the first twelve weeks of the school year there were enrolled 245 students in Bible study. More than 800 men have been enrolled in the University of Toronto. At the University of Illinois 875 men have been enrolled in Bible study.

Nearly three quarters of the students of Gettysburg College, Pa., are in Bible study. In Haverford College, Pa., with over 150 students, the Association has enrolled 100 in Bible study. At Southwest Kansas College, Winfield, 21 men have become Christians through Bible study. The Evangelistic band at Crozer Theological Seminary, Chester, Pa., in its visits to seven churches reports 79 decisions for the Christian life. In West Chester Normal College, 33 students have been converted. At the Uni-

versity of Indiana 250 men are enrolled in the Bible study classes. Thirteen colleges and Normal Schools in Michigan have united in a campaign to secure at least seventy-five Association Bible groups, with an enrollment of 1,000. At Christmas time there were 600 men enrolled.

Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session on the First day of the week, March 15, 1908, at 10 o'clock, A. M., in the St. Paul Building, 220 Broadway, New York City, with the President, Esle F. Randolph, in the chair.

The following members were in attendance: Esle F. Randolph, Stephen Babcock, Charles C. Chipman, Edward E. Whitford, Elisha S. Chipman, and Corliss F. Randolph. The Field Secretary, Rev. Walter L. Greene, was also present.

Visitor: Rev. Arthur E. Main, Dean of Alfred Theological Seminary.

Prayer was offered by Edward E. Whitford.

The minutes of the last meeting, including a letter which the Recording Secretary was directed to write Rev. George B. Shaw, at the last meeting of the Board, were read.

The Recording Secretary reported that notice of the meeting had been mailed to all the members of the Board.

Dr. Main was invited to participate in the deliberations of the Board.

The Committee on the *Sabbath Visitor* and the *Helping Hand* reported that Mrs. Luther S. Davis had been secured to edit the second number of the *Helping Hand* for the current calendar year.

The Committee on Sale of the Manual presented a report which was accepted as follows:

Your Committee on Sale of the *Manual For Bible Study* would respectfully report the sale of twelve (12) copies bound in boards, and one cloth-bound copy since the last meeting of the Board. Three (3) copies have been sent out gratuitously as follows: One to Teachers' College Library, in Columbia University; one to E. G. A. Amokoo, Gold Coast, West Africa, and one to the Drew Theological Seminary, Madison, New Jersey.

Collections have been made on sales to the amount of \$19.25.

Respectfully submitted,
WALTER L. GREENE, *Committee.*

The President of the Board reported that, as instructed at the last meeting of the Board, he had sent out copies of the *Catechism* to superintendents of Sabbath Schools and Junior Endeavor Societies generally throughout the denomination.

Voted, That Edward E. Whitford be appointed a committee to purchase a mimeograph suitable for the use of the Field Secretary.

The Committee on Incorporation reported that a certificate of incorporation had been executed according to the instructions of the Board at its last meeting, and that the necessary arrangements had been made to organize under the charter within a few days after this meeting. The report was accepted.

Correspondence was presented from Mrs. Luther S. Davis, Mary A. Stillman, and Rev. W. D. Burdick.

The President presented a communication from the President of the General Conference concerning the program for the next session of Conference. It was referred to a special committee consisting of the President, Recording Secretary, and Treasurer, with power.

The President of the Board reported upon a visit to the Sabbath School Institute at New Market, New Jersey.

The President reported that he had invited Rev. Arthur E. Main, to attend this meeting for consultation concerning the interests of the Board. The action of the President was approved and the Treasurer was instructed to pay Dr. Main's expenses.

The report of the Field Secretary was presented and accepted as follows:

To the Sabbath School Board of the Seventh-day Baptist General Conference,

DEAR BRETHREN:

Your Secretary has given his time during the past quarter to correspondence work, except for the time spent in attendance upon the Religious Education Association Convention, held in Washington, D. C., February 11-13. This was a strong meeting and revealed the unity of purpose and efforts in the many forces for moral and religious education and emphasized the broader and more rational methods for the strengthening of Bible School work.

The letter of inquiry sent out last fall has been followed up with further correspondence and as a result reports have been received from sixty-two of the eighty-three Seventh-day Baptist schools in the United States. From these reports we are able to know of the progress of the policies and plans worked out at the time of the Secretary's visit to the various schools. We have

also received information that will be of value in future correspondence.

It may be of interest to the Board to learn of some of the tangible results of the Secretary's field work during the past two years as indicated by these reports. In tabulating results mention is made only of those whose plans and policies were discussed and adopted during the visit of the Secretary.

In the Eastern Association, in the twelve schools reporting, two organized classes have been formed, two Cradle Rolls with forty members, three Home Departments approximating sixty-four members, and one school contributing to church and denominational work.

In the Central Association, in the six schools reporting, two Special Bible Study classes, one Teachers' Meeting, two Cradle Rolls with eighteen names, two Home Departments with membership of fifty-five, and two schools are giving to church and denominational interests.

In the Western Association, in the thirteen schools reporting, two special Bible study classes have been organized, one organized Sabbath School class, one school graded, three Cradle Rolls with sixty-five names, four Home Departments with forty-eight members, and three schools contributing to church and denominational work.

In the Northwestern Association, in seventeen schools reporting, two schools graded, one organized Sabbath School class, one special Bible Study class, two Teacher Training classes, five Teachers' Meetings, four Cradle Rolls with thirty-seven names, eight Home Departments with one hundred and ten members, and two schools contributing to church and denominational interests.

In the Southeastern Association, in the eight schools reporting, one school regraded, two Teacher Training classes, two Teachers' Meetings, two Cradle Rolls, with twenty-three names, four Home Departments with eighty members, and three schools contributing to denominational work.

It is to be noted that the largest and most enduring results have been in those churches and associations where the pastors and superintendents have given the most cordial support and most hearty cooperation. The following, quoted from a correspondent, is significant: "Our pastor did not take to the Home Department and it was not a success, I am very sorry to say. Can do little without his approval."

The plans incident to the Secretary's visit to the coming associations and the program to be presented have called for considerable correspondence with associational vice presidents of the Board and the moderators. The requests of the Board have in general been received with favor, and plans are being matured for the programs to be presented.

The Supplemental Lessons submitted to the Board at its last meeting have been published and are ready for distribution.

Just at the present time, the Field Secretary is conducting a Sabbath School Institute at New Market, New Jersey, in connection with the New Market, Plainfield and New York City Sabbath Schools.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary.

The action of the President in authorizing the Field Secretary to attend the Religious Education Association Convention, at Washington, D. C., at the expense of the Board, was approved.

The report of the Treasurer, of receipts since the last meeting of the Board, was presented and accepted as follows:

Receipts from December 15, 1907 to March 15, 1908.

Berlin, N. Y., (S. S.)	\$ 3 20
Salem, W. Va., (S. S.)	10 68
S. C. Maxson, Utica, N. Y.	5 00
Rockville, R. I. (S. S.)	3 00
Chicago, Ill. (Church)	8 00
Chicago, Ill. (S. S.)	7 00
Nortonville, Kan. (S. S.)	5 00
New York City, (Church)	25 69
New York City (S. S.)	3 85
Ashaway, R. I. (Church)	13 05
Leonardsville, N. Y. (Church)	5 20
Leonardsville, N. Y. (S. S.)	5 00
Syracuse, N. Y. (S. S.)	1 26
Andover, N. Y. (Church)	84
New Auburn, Minn. (S. S.)	1 03
Farnam, Neb. (S. S.)	69
Nile, N. Y. (Church)	5 81
Nile, N. Y. (S. S.)	37
Plainfield, N. J. (Church)	23 40
Plainfield, N. J. (S. S.)	9 00
Riverside, Cal. (Church)	1 94
Milton, Wis. (Church)	6 10
Milton, Wis. (S. S.)	10 00
Mrs. H. Vine Clarke, Milton, Wis. (Debt Fund)	1 50
Richburg, N. Y. S. S.)	1 00
Milton Junction, Wis. (Church)	3 20
Milton Junction, Wis. (S. S.)	5 00
Little Genesee, N. Y. (S. S.)	3 00
Brookfield, N. Y. (S. S.)	1 85
Wellsville, N. Y. (S. S.)	1 00
New Market, N. J. (S. S.)	2 00
Second Alfred, N. Y. (Church)	3 00
Second Alfred, N. Y. (S. S.)	1 90
Independence, N. Y. (S. S.)	2 00
Independence, N. Y. (Church)	1 04
Farina, Ill. (Church)	6 83
Farina, Ill. (S. S.)	4 10
Roanoke, W. Va. (S. S.)	9 30
R. B. Tolbert, Sale Manual	2 00
Pawcatuck, R. I. (Church)	41 61
Fouke, Ark. (S. S.)	2 00
Niantic, R. I. (S. S.)	1 25
West Edmeston, N. Y. (S. S.)	5 00
N. O. Moore, Sale of Manual	5 50
N. O. Moore, Sale of Catechism	4 59
North Loup, Neb. (S. S.), Debt Fund	15 00
First Alfred, N. Y. (Church)	9 90
Yearly Meeting N. Y. and N. J. Churches	10 00
Publishing House, Sale of Catechism	1 25
Welton, Ia. (S. S.)	1 12
Walter L. Greene, Sale of Manual	19 25

Total\$320 30
 Cash now in treasury 4 23
 Present Indebtedness 300 00
 Of the indebtedness, \$150.38 is on account of publishing the *Manual For Bible Study*.

The letter of Rev. Ahva J. C. Bond which was made a special order for this meeting, was taken from the table, and after a lengthy discussion, it was

Voted, That the Field Secretary be requested to write a communication to the *Sabbath Visitor*, setting forth the aims, purposes, and work of this Board.

Minutes read and approved.
 Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

The Work of the Field Secretary.

In a recent communication to the Sabbath School Board, Rev. Willard D. Burdick, pastor of the church at Farina, Ill., says:

"Mr. Greene's visit to Farina is still bearing good fruit. It encouraged several to take a more decided stand for improvement in Sabbath School work.

"I want you to know that I feel that the Board is doing work of permanent value to our schools and denomination."

C. F. R.

Sabbath School Institutes.

Sabbath Schools of the Western Association will please take notice. There will be two Sabbath School Institutes in our association the latter part of April. One will be held at Andover, Tuesday, April 21, afternoon and evening; and the other at Little Genesee, Thursday afternoon and evening, April 23.

It is hoped that all the schools east of, and including Scio will send delegates to the Institute at Andover, and all schools west of, and including Nile should be represented at Little Genesee. Rev. Walter L. Greene, Secretary of the Sabbath School Board will be present at both Institutes. We shall have the benefit of his suggestions in our conferences regarding the work, and he will address us in the evening upon some vital theme relating to Sabbath School interests. Others will have part in the programs. We are especially anxious to enlist the Sabbath School workers of our schools in these meetings.

We hereby invite all those who are interested to cooperate with us. Mail to the undersigned any themes you would like to have discussed.

Come to the Institute with your problems

and your suggestions. May the result of these meetings be a more efficient and fruitful service for the Master.

A. J. C. BOND.

Vice President of the Sabbath School Board for the Western Association.

Tract Society—Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, March 8, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, Esle F. Randolph, H. M. Maxson, C. W. Spicer, W. C. Hubbard, M. L. Clawson, H. N. Jordan, J. B. Cottrell, T. L. Gardiner, A. L. Titsworth and Business Manager N. O. Moore.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Advisory Committee reported that under their advice Corresponding Secretary Lewis presented the memorial to Congress in person, and at this point the Corresponding Secretary read the memorial presented to the Senate and House of Representatives in Congress assembled at Washington, March 3, 1908. After the reading of the memorial the action of the committee was sustained by vote, and the Treasurer was authorized to pay the bill of expense.

Voted that the Corresponding Secretary attend the hearing on Sunday legislation before a committee at Albany, N. Y., on March 11, at the expense of the Board.

Voted that the question of the attendance of the Corresponding Secretary at future hearings in Washington on Sunday laws be referred to the Advisory Committee with power.

The Supervisory Committee reported progress in the matter of arrearages on RECORDER subscriptions.

The committee on distribution of literature presented copies of the pamphlet entitled "The Sabbath and Seventh-day Baptists," prepared by Corliss F. Randolph, and stated that the work is now ready for distribution.

Correspondence was received from B. F. Langworthy stating that the action of the higher court just rendered, sustains the action of the lower courts, in regard to the interpretation of the will of the late Nathan Wardner.

Correspondence was received from W. F. Kilmer, of Carbondale, Penn., in regard to selling the old Clifford, Penn., Seventh-day Baptist church, the proceeds to be devoted to the Missionary and Tract Societies.

Voted that Secretary Lewis and W. M. Stillman be requested to obtain information necessary to have such a sale legally consummated.

The Treasurer reported that the amount received to date toward the liquidation of the debt is about \$1,700.00.

Voted that the expenses of Editor T. L. Gardiner to Conference as a representative of the SABBATH RECORDER in its editorial and business capacities, be met by the Board.

The following resolution was presented and unanimously adopted by a rising vote:

Whereas, our brother and co-laborer, the Rev. G. Velthuysen, has recently suffered a sad bereavement in the death of his beloved wife, therefore,

Resolved, that this Board, through its Secretary, shall convey to Brother Velthuysen, and to his family, an expression of our sincere sympathy, and that we commend him and them to the gracious ministry of the Comforter who has promised to comfort those who mourn.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Benediction.

H. W. R.

May the dear Saviour bless
 And keep thee in his love,
 Still guide thy weary, faltering steps
 Toward thy home above.

Still may his smiling face
 Illume thy toilsome way,
 His gracious presence be with thee
 To bless thee day by day.

May his bright countenance
 From sadness give release,
 And make thy face with love to shine—
 With love and joy and peace.

Woman's Work

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

Give as the Lord hath prospered thee.

If Thou Couldst Know.

I think if thou couldst know,
O soul that will complain,
What lies concealed below
Our burden and our pain;
How just our anguish brings
Nearer those longed-for things
We seek for now in vain—
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all clear, and
wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
In Him who rules the whole,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust is best.
—Adelaide Proctor.

"A By-product of Anthracite Coal" is reprinted on this page in the hope that it may bring comfort, courage and inspiration to some mother who sees son or daughter hindered by an apparently insurmountable obstacle. Courage and faith in the mother-heart soon communicate themselves to the children.

A By-Product of Anthracite Coal.

Thirty-six years ago a Scotch boy was born in one of the mining districts of Scotland. There were probably many Scotch boys born in that same district that year, but only one of them all is known to this narrative. His father sought the United States, hoping for better wages and larger opportunities of education for his children, when this boy was yet a baby. The family

found a home in the anthracite regions of Pennsylvania and the father went into the mines. The laws for the prevention of child labor had not then been passed. The times were hard. The year 1878 was one of great financial distress in the coal regions, and any hand that could work at all was compelled to do its part, large or small, to provide the means to keep the wolf from the door. Many a time, in spite of what toil could do, the gaunt wolf, hunger, forced an entrance into the home. The Scotch miner's family felt the rigor of the struggle and the Scotch boy, who had grown to be eight years old, was put with his little body and his little hands into the coal breakers. Think of it, ye mothers and fathers with little boys eight years old. Get a picture of the breaker-boys sitting in the pockets of the runway down which the coal and slate is running, picking out the slate and wearing their fingernails away—yes, wearing them down until the blood comes as they pick the slate from the coal; their noses full of black dust, eyes full of black dust, ears full of black dust, mouths full of black dust, lungs full of black dust—think of it: these little people kept from the fun of childhood, kept from the rollick and roll of outdoor life, denied the tenderness and gentleness of mother hands and the enfolding comfort of mother arms. These were the breaker-boys of 1878 in the anthracite regions, struggling to earn a pitiful penny to help pay for the coarse bread or the oatmeal on the family table. The coal that warmed you in that winter of 1878 was loaded with the sorrows of those little eight-year-old breaker-boys.

Boys of this age grow at a mushroom rate when they can eat enough and play enough. This Scotch boy had the slope of the breaker-chute for his playground and it was there he grew. For three years he picked slate and then went on to the post of door-boy; the ways into the chambers of the mines are closed at the bottom by a door and a door-boy stands all day on guard, opening it when the mule brings down or out the loaded train of cars. In the damp and dark passageway, in eternal semi-darkness, with no companion and only the monotony of opening and closing the heavy door, the Scotch boy worked two years. Then times had grown better. The father had been industrious and frugal and a little

home had become the property of the family. But the comfort of a miner's home is coal-black comfort. Carbon is all-pervasive, and it blackens what it touches. The boy was growing a little; he was thirteen years old, but the grime of the mine was in his life. Two years as door-boy had not made him wicked nor broken his spirit. He was sent forward once more. This time he became mule-boy or train-driver. Here he staid a year. He ran his cars with his mule out of the chambers when the miners had filled them, coupled them into a train and took them out to the shaft. His run-director was the one whose orders he obeyed; all he had to do was to deliver and couple his cars and run them out as the orders came. So a year went by. Things had gone so well with the Scotch family that the father thought this boy could be spared from the mine to learn something outside which would give him a better chance in the battle of life. The boy was given his choice as to what he would do. Instead of books and school he chose to learn the work of the machinist and engineer, and visions of a future that he would enjoy were bright in the mule-boy of the mine. Only a few days before his time to leave the mine a pay day came. The boss of his train, his runner, drew his pay, and the next day was not in the mine. The drink fiend had him and the boy was left to get his train out alone. He did the work as always, faithfully; the cars were all coupled but one, and that he thought to run down the grade by gravity without the mule; he started to run by the side of the car in the narrow runway, stumbled, fell, went under the car and was caught by the gearing and dragged along toward his death. His left arm was cut and mangled hopelessly; his left leg was broken; a great spike was driven through his right knee and his right hand was mangled. To be dragged until the car struck the train was death. The boy had presence of mind to thrust his right foot in front of the wheel of the car. His miner's boot was very heavy; the wheel of the car ran up upon the heel of the boot and stopped; a heavy timber on his left arm closed the torn artery. With the same presence of mind he called to the mule the accustomed signal, having given which when the work was done he would mount and ride out of the mine. The mule obeyed the signal and

rushed out to the bottom of the shaft. The men there saw the mule without a rider and knew something had happened. They hastened in and found the boy. It was thus his life was saved. He came back to life very slowly. But when the broken leg was healed and the pierced knee cured he had a right hand crippled for life and an empty sleeve. The hope of his life was ruined. He was nothing now; nothing but another of the victims of anthracite coal; he was fourteen; he had worked six years at hard, hard labor, and now was like a bit of the slate that he had so often thrown out in the breakers, only refuse, only a bit of broken humanity, only a by-product for which there could be no use.

But the boy was Scotch, with six years of training by strenuous American life. I cannot work but I can go to school, and to school I will go, was his resolve. Friends found that school which D. L. Moody founded for poor boys, where they could pay a part of the cost and the pupil could work out the rest. The same friends raised the money to pay for the five years' training, and with his one arm and an indomitable heart he earned by his own work the other half of the cost of his school course. Then came Princeton University and then Princeton Seminary, and then the gospel ministry. For ten years he has been preaching, at first in a humble field, but growing there and always growing, he has gone on from field to field, until now, in a suburban church of our great metropolitan city, he is making it evident that the breaker-boy, the door-boy and the mule-boy is to be one of the strong forces for righteousness of the coming generation. He is already an authority on the relation between the laboring man and the church. He has taken as to that question the only philosophic ground: "Labor belittles no man, wealth-owning belittles no man; a man's a man for a' that. No classes; no laboring class, no capitalistic class. Laboring men? Yes, they are the world's bulwarks. Capital-owning men? Yes, they are the world's enterprise builders. But laboring man and capital-owning man is each a man."

How God works in preparing His men for their work. The breaker and the door and the mule were necessary to this man's equipment. God called him to the ministry. He did not hear, and the only way to make

him hear was by disaster. There was earthquake and thunder and fire, but they left behind the ear to hear the still small voice, and hearing, this "by-product of anthracite coal" became the young prophet of an incoming day when right, not rank, will rule.—*Westminster.*

Woman's Board.

The Woman's Board met at the home of Mrs. G. R. Boss, Milton, Wis., March 12, 1908, at 2.30 P. M.

Members present: Mrs. Clarke, Mrs. Crandall, Mrs. Boss, Mrs. West, Mrs. Babcock.

The meeting was opened in the usual manner with Scripture reading, and prayer.

The minutes of the last meeting were read.

The Treasurer presented her report for the month of February. The report was adopted.

The Plainfield society reported boxes of goods for the relief of the needy. A request for help was referred to the Plainfield society.

Motion carried that Mrs. Nettie West act as Assistant Corresponding Secretary, answering all letters that require immediate attention.

The committee to secure material for program for Woman's Hour at Conference reported favorable progress.

The Secretary of the Northwestern Association, Mrs. Nettie West, asked for suggestions concerning the message of the Board to the association to be held at Dodge Center, Minn., in June.

A letter from Miss Susie Burdick announced the safe arrival at Shanghai of the Christmas box. She writes:

"We thought it very fortunate that it came when we were all here and could unpack it together. Dr. Palmberg had come down for a week before the Chinese New Year and Mr. and Mrs. Eugene Davis had not yet gone out to make their home there."

This letter contained many items of interest connected with the mission work there, some of which strengthened our convictions that we, in our comfortable, peaceful surroundings, realize very little of the actual discomfort, anxiety, and danger with which those who have left all for the gospel's sake are often confronted.

Topics of general interest were discussed. The minutes of the meeting were approved.

Board adjourned.

MRS. S. J. CLARKE, *Pres.*

MRS. J. H. BABCOCK, *Rec. Sec.*

January Receipts.

Milton, sale of Sabbath Hymns	50
Alfred Station, Woman's Evangelistic Society:	
Miss Burdick's salary	\$1 00
Missionary Society	7 56
Tract Society	7 57—
16 13	
Little Genesee:	
Tract Society debt	\$16 00
Susie Burdick's salary	7 00
Board Ex. fund	3 00—
26 00	
Akron, N. Y., Mrs. S. A. B. Gillings:	
Missionary Society	\$10 00
Tract Society debt	10 00
Tract Society	10 00
RECORDER	2 00
<i>Delineator</i>	1 00—
33 00	
Alfred, N. Y., Woman's Evangelical Society:	
Fouke School	\$ 5 00
Missionary Society	5 00
Tract Society	5 00
Susie Burdick scholarship	10 00—
25 00	
Jackson Center, O., Ladies' Benevolent Society, Fouke School	5 00
Fouke, Ark., Ladies' Aid Society, Unappropriated	10 00
	\$115 63

Receipts from Aug. 1 to Feb. 1, \$635.69 Ladies, we are endeavoring to raise \$3,000.00 this year. Please do a little figuring and see how we will come out next August if we do not do better in the next six months than we have done in the past.

Can we not deny ourselves a few pleasures or luxuries and this year add more to the fund for the betterment of mankind and help along all denominational lines. Let us deny ourselves something and give to the Lord.

Sincerely,

MRS. GEO. R. BOSS, *Treas.*

WELTON, IA.—The Ladies' Benevolent Society of Welton has been asked to contribute something for the Woman's Page.

We have been handicapped by grip and other sickness, and our numbers are small. We have been able to meet but a few times during the winter, but have been successful in raising our money, thanks to our president and a few other earnest workers.

There is always a hearty response from the ladies of the church when called upon

to assist in suppers and other entertainments. At times we have been somewhat disheartened when called upon to part with some of our members by death, and removals to other parts. Our prayer is that God will keep those who have left us, and strengthen our faith that we may fight the good fight.

Our denominational interests are dear to our hearts and we wish that we had power to do more to aid them.

Yours in the work,

MRS. J. C. MUDGE, *Sec.*

Liquor Dealers Mistaken.

DEAR DR. GARDINER:

"If New York State Went Dry—Tremendous Loss in Hundreds of Legitimate Industries Would Result—Hundreds of Millions in Property Values Would Disappear." The above words are taken from the *Rome Daily Sentinel* which says concerning them, "Such are the head-lines over an anti-Prohibition article just received for publication from the press bureau of the New York State Brewers' Association."

I have not been able to see the article referred to, but that it is meant to deceive and that it grossly misrepresents the facts are very evident. Since reading the above head-lines I have been making some investigations, and it may be that my conclusions will interest others.

What are those "legitimate industries" that would suffer such "tremendous loss," if New York State went dry? I understand that the liquor interests would suffer loss; that the property now used for breweries, liquor establishments, saloons, etc., might not be of as great value. But it is a well-established fact that all other property near the saloon would be greatly enhanced in value. "if New York State went dry." So on this point there would be direct gain, instead of loss as claimed by the liquor interests. I understand, too, that labor dependent upon the liquor business would suffer temporary loss. But all this is only surface discussion. Let us seek to get to the bottom of the question.

If the manufacture and sale of boots and shoes, hats, furniture, iron and steel, woolen and cotton goods, etc., were forbidden by law, or any one of them, society would not only sustain an inestimable loss, but would actually suffer. These represent real values; they have intrinsic worth; and

they add to our comforts and prosperity. And any business that does not contribute to our national values, to our national prosperity, or to the comforts of society is not a legitimate business. If the liquor interests do not contribute to these, they have no right to claim their business as "legitimate industries," or to expect protection at the hands of society.

According to their own estimates, sent out recently by the liquor people, the entire liquor business of our country pays to society annually \$500,000,000. This covers the amount paid for grain for making liquor, for material to build, equip, repair and run their plants, for freight, labor and insurance—in short, this includes everything, taxes and revenues as well. From the most carefully compiled governmental statistics, it is estimated that society pays \$1,500,000,000 annually for liquors. This leaves a straight loss to society of at least \$1,000,000,000 per year, for which society receives absolutely nothing in return of any permanent, or even temporary, value—nothing but poverty, crime and wretchedness.

In the second place, the liquor business gives by far a much smaller per cent. of its proceeds to labor than any other business. Not long ago, in glaring head-lines, the statement was made that \$6,000,000 had been invested in the breweries of Rochester, New York, which would give employment to 400 men, and would pay \$400,000 annually in salaries. That sounds pretty big, but when compared with legitimate business it is insignificant. The same amount invested in making boots and shoes would give employment to 4,000 men, and pay \$2,500,000 in wages. Out of every \$100 spent for shoes, \$22 go directly to labor. Out of the same amount spent for cotton goods, \$19 go to labor; for woolen goods, \$16 go to labor; for furniture, \$28 go to labor. But out of every \$100 spent for liquor, less than \$4 go to labor.

"What would you do with the grain used and the men employed, if you should do away with the liquor business?" is often asked. "What would I do with these? I would use the grain (which is only about 2% of the annual output) to feed the starving, now reduced to beggary through drink; and would employ the men in tilling the soil, or in making boots and shoes, clothing, or other articles of necessity and com-

fort for the now destitute. Are there none? Thousands are in this class. We are told that 10,000-people die annually in New York City for the want of proper food and clothing, while \$400,000 pass over the bar every day. Put the one billion dollars, our annual loss due to the liquor business, into legitimate, productive industries, or into building and furnishing homes, feeding, educating and clothing destitute children, and there will come such a boom to business life, such joy and blessedness to our American homes that "there shall not be room enough to receive it."

Then do the saloons help our towns and cities by the license they pay? We are told so. The saloon men would have us believe that they pave and light our streets, and macadamize our highways. But every dollar paid as revenue by the liquor dealers for permission to carry on their nefarious business comes from the consumer, and not the dealer. This license is a tax, and the consumer pays it. And we must remember that *crime* is paid for out of the public treasury. A noted Chief Justice of the Supreme Court of Pennsylvania has declared that three-fourths of the crime of the state is due to the liquor business. It is declared upon good authority that for "every dollar of income the liquor business brings in, from \$16 to \$30 must be paid out to take care of the criminals the business is responsible for." And to this must be added the expense in caring for the paupers, idiots, lunatics and other unfortunates produced by the liquor curse.

I am not speaking of the yet greater phase of the question—the moral effect upon our national life, in giving us a debased manhood and womanhood—the effect upon the social, political, domestic and religious life. But I maintain that as a mere business proposition, the plea that the saloon helps business is a false one. It simply takes money from the legitimate industry and trade and turns it into non-productive industry. While the liquor dealers are making money, society is suffering annual loss of at least a billion dollars plus the expense of caring for the criminal, the pauper and other unfortunates. If our other industries were conducted in a like manner, our nation, long since, would have been hopelessly bankrupt.

Now, what are we going to do about the matter? Fight the accursed monster

with all our might! I would like to cut off his head—the breweries—with one blow. But if we can't do that now, let us not waste time and strength quibbling about methods; let us cripple him at least, by driving him out of the town, or village, wherever an opportunity is given. Let us use whatever weapon we may have in hand in clubbing the monster. The day is not far distant when we will get a blow at his vital parts.

A. L. DAVIS.

Verona, N. Y., March 19.

A special meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., March 19, 1908, at 8 o'clock, P. M.

Present: Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. W. C. Whitford, Pres. B. C. Davis, Rev. J. B. Clark, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order and prayer was offered by Pres. Davis.

A communication from the Moderator of the Southeastern Association was read.

On motion it was voted that Dean A. E. Main be appointed to represent this society in all the Associations, and that there be associated with him as representative at the Southeastern Association Pres. Clawson, at the Western, Pres. Davis, and at the Northwestern, Pres. Daland.

Voted that the matter contained in the communication from the Moderator of the Southeastern Association be referred to the President and Corresponding Secretary of this Society.

Voted that we designate the first Sabbath in May as the day to be given to prayer and preaching to encourage and advance and deepen spirituality of the students of our colleges and Theological Seminary as requested in the resolutions of Conference.

Voted that our Corresponding Secretary be instructed to write to the pastors of the churches in regard to the appointment of this day.

Voted that the Executive Board of the Education Society ask the Trustees of Alfred University to consider the advisability of sending a quartet to the General Conference, and to visit the churches in the West in the interest of the Theological Seminary.

Adjourned.

V. A. BAGGS,

Recording Secretary.

Young People's Work

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

Intelligent Sabbath-Keeping.

There is little doubt in my mind that in the average Sabbath-keeping church and community there will be found a disposition and purpose to be true to the Sabbath. If a general canvass of our young people—say under the age of sixteen—should be made, I suspect that there would be few, if any, who would not declare an intention to always keep and be true to the Sabbath. Why is it, then, that young people who have now grown up and passed out from Seventh-day Baptist homes and influences, similar to those in which we find the boys and girls today, have drifted from the Sabbath and, in most cases, from a religious life? I do not think it is sufficient to explain it on the ground of "force of circumstances" nor "a desire to get on in the world."

I have a feeling that this weakness or cowardice, which manifests itself when the stress and strain of "circumstances" come, is the natural expression of a cause which has been taking root in the inner life for some years back and is not the mere result of external causes.

I do not underestimate the real worth of external influences; but unless there is a deep and clean-cut conviction of our relation to truth and duty, external influence will have little effect upon our lives and destinies. The influence of home and friends may keep us in right ways for a time; but when the tide of worldly ambition breaks upon us, unless our anchor "is firmly grounded in the Rock of Christ," we will drift hopelessly before the storm. This weakness and instability may be accounted for in a single phrase, *lack of conviction*. That vitalizing factor in all human experience—love of truth and duty and loyalty to God, has not been implanted and cultivated in our beings. Where the blame is to be attached is not mine to discuss. It may be that it dates back to negligent and indifferent parents, but that does not altogether excuse us now.

The opportunities for moral and religious instruction are open to young people on nearly every hand. Your pastor is or should be conducting classes where there are taught the eternal verities of God and duty. If you do not improve upon the opportunities and receive into your lives those teachings and principles which will prepare and vitalize you for service in the kingdom of heaven, then the fault must lie at your own door. I beg of you, my dear young people, to let nothing come between you and these opportunities for moral and religious growth.

Do not neglect your Bible Study or Training Class work; if you do, you must suffer a limited and crippled career of usefulness in after years. Do not let minor attractions draw you from this most important work. Remember that you are now apprentices in a profession which calls for workmen "that needeth not to be ashamed, handling aright the word of truth."

It is not enough to be born and reared in Seventh-day Baptist homes—great as that heritage is; it is not enough to be what the pastor says we ought to be, merely because he says it; but we must be Seventh-day Baptists because it is right, because it is what God demands of us. This must become the basis of our religious convictions, though here is where many of us fail. We are what we are merely through external influences so that when the test comes we find that there is not that abiding love of God, truth, and duty, that should hold one to his true course of life.

Bible truths must become more and more fixed factors in our daily conduct. God's truth is the law of life and His commandments are the expressions of His love to us. Let us open our minds and hearts to them.

The success of our denomination in the past has come as a result of unswerving loyalty to God and truth. Such has been the history of those who are today the pillars in our churches. They are men and women who have been blessed of God and whose hoary heads are a crown of glory and whose lives are a benediction now and will be when they are gone. The strongest and best men whom we have known in the world's history were those who were anchored to God and his truth.

We as a young people need a deeper reverence for God and His truth. We need to bury deep in our hearts His law and His love. Only as we do this can we hope to be vitalized for service and attain to the highest types of true men and women.

From the North Loup Junior Endeavor Society.

This Society has no constitution and there is no age limit. Except in its teachers it does not overlap, to any extent, with the Senior Society. Visitors are those members or others who are present but who are not in a class and taking part in the class exercises. "Others" are those not members but who chance to be present and are gathered into a class and are taught.

Report for January for four sessions:

Total attendance	498
Teachers	31
Juniors	434
Total number Others	32
Average attendance	125
Juniors	109
Teachers	8
Others	8
Largest attendance any one Sabbath, Jan. 25	130
Juniors, any one Sabbath, Jan. 25	114
Teachers, any one Sabbath, Jan. 11	11
Others, any one Sabbath, Jan. 4	8
Least attendance any one Sabbath, Jan. 18	120
Least number of Juniors, any one Sabbath, Jan. 18	104
Teachers, Jan. 18	7
Others	4

Report for February for five sessions:

Total attendance	602
Juniors	503
Teachers	32
Others	36
Visitors	7
Average attendance	120
Juniors	101
Teachers	6
Others	7
Visitors	1
Largest attendance any one Sabbath, Feb. 22	141
Juniors any one Sabbath, Feb. 29	115
Teachers any one Sabbath, Feb. 8	9
Others any one Sabbath, Feb. 22	16
Visitors, Feb. 22	4
Least attendance any one Sabbath, Feb. 1	78
Juniors, any one Sabbath, Feb. 1	67
Teachers, any one Sabbath, Feb. 1	8
Others, any one Sabbath, Feb. 1	3
Visitors, any one Sabbath, Feb. 15	1

ARLIE THORNGATE, Sec.

It is the best thing for a stricken heart to be helping others.—A. H. K.

Ordination of Deacons.

On First-day, March 22, 1908, in connection with the semi-annual convention of the Seventh-day Baptist churches of the Western Association, John M. Mosher and Henry S. Livermore were ordained to the office of deacons of the Andover Seventh-day Baptist Church.

At the request of the church, the services were under the direction of the Committee on Ordinations of the Western Association, and the following program was carried into effect:

Examination of candidates, by Dean A. E. Main, Chairman of Committee.

Sermon, "The Serving Church," Rev. E. D. Van Horn. Text, Mark 10:45b.

Consecratory prayer and laying on of hands, led by Rev. A. G. Crofoot.

Address to the candidates, Rev. A. J. C. Bond.

Charge to the church, Rev. W. D. Wilcox.

Address of welcome, Pastor A. E. Webster.

S. H. BABCOCK,
Secretary of Committee.

Andover, N. Y., March 22, 1908.

To Churches and Pastors.

In accordance with resolutions adopted by the last General Conference, and found on page 127 of the Year Book, I am instructed by the Executive Board of the Education Society to recommend that each church set apart the first Sabbath in May for prayer, conference, and preaching, that shall have special regard to the importance of education,—physical, mental, and religious; to the supreme value of spiritual and moral growth; to the need of highest standards of every kind in our schools; to the wisdom of having our young people attend our own schools; to the necessity of larger endowments that our University and Colleges may be better prepared to meet the educational demands of our time; to the financial needs of our Theological Seminary and to its mission as vitally related to the cause we stand for; and to the opportunity and call of the Gospel Ministry in the Seventh-day Baptist denomination for consecrated and thoroughly educated young men who wish for a large life of

service, usefulness, and intellectual and spiritual advancement.

Confidently expecting your co-operation, I am,

Yours fraternally,
ARTHUR E. MAIN,
Cor. Sec.

The River Jordan.

This is one of the most wonderful and interesting rivers in the world; and if any stream on the face of the earth might justly be esteemed by those who believe the Bible "sacred," this is the one. It is mentioned 195 times in the Scriptures, and some of the most important events in God's dealings with this world occurred in connection with this river. At flood tide, its waters were held back by the omnipotent hand of Jehovah, thus affording the Israelites an opportunity to cross its channel dry-shod, when they entered the promised land.

It was in this river that the prophet caused an ax that had fallen into its waters to float to the top, so that he who had lost it might recover it, and return it to its owner. It was upon its waters, as embraced in the Sea of Galilee, that the Saviour walked in triumph one dark night in the midst of a dreadful storm. It was in this river that John the Baptist immersed multitudes of the Jews who resorted to him for that purpose. And last, but not least, it was in its water that our Saviour was baptized that he might fulfill all righteousness. These important facts are calculated to give a sort of enchanting charm to this stream in the estimation of Bible readers, and cause them to regard it with uncommon interest.

It takes its rise in the mountains of Anti-Lebanon, and has four different sources. It heads about 1,707 feet above the level of the Mediterranean Sea, and makes a fall of 2,999 feet in a distance of 136 miles. The name means "to descend," and, on account of its very rapid descent, it has been called the "Descender." At a distance of 1,434 feet below its source it broadens out and makes Lake Huleh, and 897 feet below that it enlarges into the Sea of Galilee, upon whose shores the Saviour spent considerable time, and taught many instructive parables. It empties into the Dead Sea 1,292 feet below the Mediterranean Sea, where its waters

become bitter, and in which no living thing is found. This sea has no known outlet, and the problem of the disposition of the volume of water that is continually poured into it has never been satisfactorily solved.—Selected.

We May Hasten His Coming.

Indifference to the spread of the Gospel is indifference to the coming of Christ to set up his kingdom, and begin his personal reign on the earth. Dr. Josiah Strong puts it this way:

"I believe it is fully in the hands of the Christians of the United States to hasten or retard the coming of Christ's kingdom by hundreds and perhaps thousands of years."—Exchange.

Remember, it is looking downward that makes one dizzy. Look up, and your brain clears, your heart grows calm, and strength comes to you for every task and every emergency.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us, who shorteneth and hath made the way to glory better than it was; so that the crown that Noah did fight for five hundred years, children may now obtain in fifteen years.—Samuel Rutherford.

Menace of a Flower.

The water hyacinth, a beautiful marine plant of green leaves and exquisite flowers, which has done such great damage to commerce in Louisiana and Eastern Texas, says the *Houston Post*, is making its appearance in the ship channel. A few years ago the water hyacinth was brought from Florida to Louisiana as a floral ornament. Last year the government expended \$200,000 in an effort to control the pest, and has only partly succeeded. Streams and bayous which once carried big barges of lumber in Louisiana and Eastern Texas have been closed to navigation by the rank vegetation of the hyacinth. The Sabine River above Orange has become filled with the plants, and it is related that these all grew from a few plants carelessly thrown into the river by some housewife when the plants she had in a tub as an ornament became too numerous.—The World.

Children's Page

Seein' Things at Night.

I ain't afeared uv snakes or toads or bugs or worms or mice,
An' things 'at girls are skeered uv I think are awful nice!
I'm pretty brave, I guess, an' yet I hate to go to bed,
For, when I'm tucked up warm an' snug, an' when my prayers are said,
Mother tells me "Happy dreams!" an' takes away the light
An' leaves me lyin' all alone an' seein' things at night!

Sometimes they're in the corner, sometimes they're by the door,
Sometimes they're all a-standin' in the middle uv the floor;
Sometimes they are a-sittin' down, sometimes they're walkin' round
So softly and so creepy like they never make a sound,
Sometimes they are as black as ink, an' other times they're white,
But the color ain't no difference when you see things at night!

Once, when I licked a feller 'at had just moved on our street
An' father sent me up to bed without a bite to eat,
I woke up in the dark an' saw things standin' in a row
A-lookin' at me cross eyed an' pintin' at me so!
Oh, my! I wuz so skeered that time I never slept a mite.
It's almost alluz when I'm bad 'at I see things at night.

Lucky thing I ain't a girl, or I'd be skeered to death!
Bein' I'm a boy, I duck my head an' hold my breath;
An' I'm, oh, so sorry I'm a naughty boy, an' then I promise to be better, an' I say my prayers again.
Gran'ma tells me that's the only way to make it right
When a feller has been wicked an' seein' things at night!

An' so when other naughty boys would coax me into sin
I try to skwush the tempter's voice 'at urges me within;
An' when they's pie for supper or cakes 'at's big and nice,
I want to, but I do not pass my plate fr' them things twice;
No, ruther let starvation wipe me slowly out of sight
Than I should keep a-livin' on an' seein' things at night!

—Eugene Field.

A Forgiving Party.

"All them 'at's mad at me an' already to furgive come to the appel tree at 5. Allan."

It was chalked on a board in big letters, so that Philip could easily spell it out. And Philip was mad at Allan, because Allan had hit his dog with a stone, so that the dog was limping all day. To be sure, Allan said that he had not seen the dog, but then Allan was always doing things and saying he didn't mean to.

Nancy Oaks came along just then, and read it carefully. "I ain't a-goin'." she burst out. "He broke my Ruby Pearl so 'at she'll never go to sleep again. He run over her with his express wagon, he did! I won't go to his old party!"

Patsy heard her, and laughed. "Well, you'll see me there," he said. "An' I'll squirt with his hose all I want to. You see if I don't!"

Meanwhile, Allan had various troubles of his own. All this had come about by his learning the text, "Let not the sun go down upon your wrath." His mother explained it to him. "There's a whole lot that's mad at me," he said, sorrowfully, to his mother.

"See if you can find a way to make up with them," his mother replied. And Allan had gone to the barn to look at the colts, when the idea of a makeup party came to him. "If mother'd let me have some cookies an' popcorn, I could get 'em together before the sun goes down, and then mebby I'd get furguv."

So the next thing was to ask mamma and she said there was plenty of cookies for a party, and Jane should set the table for him under the apple tree. But now, when it was three in the afternoon, Allan's heart misgave him. He was afraid nobody would come. "About all I play with are mad, and it'd be lonesome if nobody came," he thought.

Jane set the table under the apple tree. There were cookies and honey and ginger bread, and popcorn, and pink lemonade, but Allan could not feel as if this was a picnic; it was a very subdued little boy who awaited Patsy as he came forward with a cheery "Hello there!" He was followed by the twins, Bee and Boo, who lived in the large house around the other side of the hill. They were mad because Allan wouldn't let them ride in his automobile. But the automobile was on hand now, and they raced down the hill, after one longing look at the

honey quivering in the sunlight. And so one after another they all came, even Nancy Oaks, made up, until there wasn't one who had not forgiven him when the sun went down.—*Exchange.*

HOME NEWS

SALEM, W. VA.—Dear circle of RECORDER Readers: We send you this one more bit of Home News, and join with you in making the RECORDER a real letter to all the various church families.

The RECORDER is the one paper that ought to be "The tie that binds our hearts" in common interests. I have received a letter this day from two sisters, lone Sabbath-keepers, who are residing at Waverly, North Carolina. In their letter they speak of the RECORDER and the help it is to them, and among other things they say they are keeping up their work with the Home Department. Though sundered far from friends on account of health, they are rejoicing in the thought that the Heavenly Father doeth all things well.

We have been enjoying some real spring weather in March. Indeed, the hillsides are beginning to look very green and inviting. The song birds are filling their place in giving good cheer in the returning springtime.

On Friday evening, March 13, the pastor went to Long Run with some candidates for baptism. The interest of the church and friends in this occasion was manifested in the company of fifty-five who went to witness the service and give good cheer to the two who were to put on Christ in this public ordinance.

At the close of the Sabbath School on Sabbath, March 14, two little sisters from the Junior Department of the Sabbath School were baptized in the church. It was a beautiful sight to see these two little girls, dressed in snowy white, going down into the watery grave that they might be prepared to follow Christ in the resurrection to a new life.

Sabbath, March 21, was a most beautiful day and the house was well filled with those who had come to worship God. At the close of the sermon there were five received into the church with the hand of fellowship.

One of this number was a woman of mature years, whose daughter was one of the candidates baptized. She came back to the church after many years of wandering in the world, where she had been forgetful of God's Holy Sabbath. She acknowledged her wanderings and desired to be restored to the household of faith. It was a joy to welcome her and to give to her and her daughter the hand of fellowship.

Another one of the number was a young lady who had recently come to believe in the Sabbath as the day God had blessed, and having felt God's call to a new life she desired to make her home with a Sabbath keeping church. How blessed it would be if many more of those who have felt God's spirit leading this way would decide to step over the line and enter into the fullness of fellowship with the God of the Sabbath.

For six and one-half years we have been seeking to enter into all the joys, share in all the burdens, and mingle our sympathies and prayers with all the sorrows that have come to this people. With faith in God, and dependence upon the guidance of his love, we have sought to lead into all truth and righteousness, as it is manifest in God and set forth in His Word.

On Sabbath, March 28, our services with this people will come to a close, and with reluctant feet we shall turn to other duties, but not forgetful of the interests that center here.

The first of April we shall enter Chicago University for a period of six months' study, preparatory to entering the field God shall open to us for future work. While in Chicago we are to take charge of the Chicago Seventh-day Baptist Church.

We would like for our correspondents to address us at 126 Divinity Dormitory, Chicago University, Chicago, Ill.

E. ADELBERT WITTER.

March 23, 1908.

WEST EDMESTON, N. Y.—The spring of 1908 finds our little church feeling fairly well. The church has "wintered well" and has been active enough during the winter to keep the circulation good. A warm spirit of love prevails which has prevented the icicles from forming on the edges of our hearts.

Our Friday night prayer meetings are now held in the homes. These meetings

have been union in nature for something over eight years, the First-day Baptists uniting with us. This week we go out in the country a couple of miles for the prayer meeting. A good missionary span of horses, some willing folks, an armful of singing books, a Bible, a little grit and a little grace—these are the essentials for a good meeting.

Our church and society held a New Year's dinner, then chose up sides and now there is a fierce but good-natured contest gathering old papers to sell. Newspaper is worth about \$10.00 a ton and magazine paper a little more.

Our young people are taking notes on the sermons Sabbath morning, the one who does the best to receive a book, "The Life of McKinley." Each one, however, will be given some little remembrance, at the end of two months. They are doing first-rate at it.

The Sabbath School and Christian Endeavor Society are doing good work and the Ladies' Aid Society has almost \$100.00 in the treasury. We have nearly finished raising our money for the Tract Society's debt. Altogether, we feel that we have a great deal for which to thank the Lord.

Mr. Wm. Stillman of West Edmeston, who died last September, was a life member of the Tract Society. A. C. D., JR.

SHILOH, NEW JERSEY.—No, we did not have a postponed Christmas entertainment on a Sabbath afternoon. The exercise on a Sabbath afternoon that had been postponed was a Promotion Exercise for classes and pupils of our Sabbath School. Some classes were promoted from the Primary to the Main Department. Many pupils were given certificates for supplementary Sabbath School work which they had done. Under the efficient management of Miss May Dixon, Superintendent, the Sabbath School is increasing in interest.

The Christian Endeavor Society is growing in membership and spiritual power. It would do your hearts good to meet with our Junior Endeavor Society and listen to their prayers and testimonies. They are a fine company of boys and girls joined together for Christian service.

Last fall we began to hear earnest prayers in our weekly prayer-meetings for a re-

vival to visit us before the winter should close. We bless God now because those prayers were offered. Twenty-five have united with the church during the winter; twenty-three by baptism and two by "verbal statement."

"How was it done?" "The people had a mind to work." Before the close of the old year the Endeavor Society was holding cottage prayer meetings. When the pastor was in Ashaway, assisting in special work there, people of the home church were praying in the homes, in the church, and in cottage prayer meetings, for Ashaway, and for the Shiloh pastor and people. The pastor, though absent for three weeks at that time, felt the influence of these fervent prayers. Immediately upon his return plans were put forth for a special "week of prayer." The "week" lengthened into more than four weeks. Interest gradually increased from the beginning. For three weeks we had no sermons except on Sabbath mornings. We had all kinds of weather and roads; snow, rain, ice, mud, etc. Many outside attractions tested the faith and works of our people. But it was simply grand to see how well so many stood the tests. We never missed a meeting during those weeks. And the Lord abundantly rewarded us for every effort put forth. At the end of three weeks fifteen happy candidates were baptized and united with the church. Pastor Burdick, of Ashaway, by request of the Shiloh Church, came at this time to assist us. He remained with us one week, preaching most earnestly and effectively. Then, in response to an invitation from the Marlboro pastor, our people voted to transfer the meetings to Marlboro. Brother Wheeler will tell you about the work there. Before Brother Burdick left for his home in Ashaway eight more united with this church by baptism.

The work of this church was in the people's hands from the beginning to the end. The Lord led the way. The church was far from being dead before the meetings began. But it has been revived; many who had long been inactive have found new joy in service; and sinners have been converted, and all the people of God as well as the angels in heaven have been made to rejoice. These results have been attained through prayer, testimony, and personal work. God

has blessed us beyond anything that we deserve. We praise his holy name.

D. BURDETT COON.

March 18, 1908.

EMPORIA, KANSAS—Brother C. D. Burdick writes the RECORDER, sending cash for subscription, and says: "I am about the only one left of the little band of Sabbath-keepers who settled here fifty years ago last spring. I like the new form of the RECORDER. I would like to see the portraits and read the history of old ministers, such as the Hulls, Stillman Coon, Darwin Maxson, the Burdicks, John Green, Elder Satterlee and others who have helped to make Seventh-day Baptists what they are. Elder Sebbius Burdick preached at Leonardsville when I was a little boy. My father, David Burdick, was there licensed to preach at the same time with Charles M. Lewis and W. Phillips."

The Close of a Worthy Life.

Deacon B. O. Burdick, late of Nortonville, Kansas, a brief notice of whose death appeared in the RECORDER of last week, had been in poor health for a long time, yet the close of his earthly career came unexpectedly. He was on our streets only three days before, even the day before his death he was apparently better; but this proved to be only an appearance.

In July, 1862, he enlisted in the First New York Dragoons and served in the army three years. He was in the campaign of the Wilderness, with Sheridan in the Shenandoah Valley, and in many hot engagements. He was a drummer and an expert in his line. His old army drum is still in his late home, a precious memento of his loyal service back in the sixties when men's souls were tried and heroes were made.

On September 2, 1865, he was married to Miss Mary Morehouse, at Amity, New York. In 1886 he emigrated to Kansas with his family, locating in Scott county. In the fall of 1888 they came to Nortonville.

In 1869, he became a Christian and united with the Seventh-day Baptist Church at Honeoye, Pennsylvania, now known as the Shinglehouse Church. By this church he was ordained deacon in 1873. On coming to Nortonville he became a member of the church of his faith here, of which he was

a worthy member and a faithful official at the time of his death.

Deacon Burdick was a man of tender sympathies, firm in his convictions, an earnest Christian, and a loyal citizen. He possessed a marked love for the old flag under whose folds he so many times exposed his life in defense of his country. He had kind words for all, a heart filled with divine grace, and the smiles of human sympathy beamed on his face.

He will be sadly missed as a citizen, and by the few remaining old army comrades, to whom he was greatly attached. He will be missed by the old Bible Class he has taught so long. His Pastor will miss him as a member of his advisory board; the church will miss him from its counsels and activities. But most and saddest of all, he will be missed from the broken home, where he was a kind father and affectionate husband.

His life companion of nearly half a century, a son, a daughter, three brothers and a sister, have the full sympathy of a wide circle of friends who share with them in their sorrow.

His old comrades expressed their sympathies in the following appropriate tribute: "Farewell, Friend and Comrade. Faithful hast thou been at the picket-post, and on the battle field. Thou hast taken thy last march; thou hast answered the last roll call. Thy Captain hast summoned thee to Headquarters. Thou hast found encampment on the hills of Zion, with the army of the Lord. 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.'"

The funeral was held in the Seventh-day Baptist Church, and was very largely attended. It was conducted by Pastor Hills, assisted by Rev. Isaac Maris and Brother C. M. Kenyon. The latter is a member of Deacon Burdick's old Bible Class.

GEO. W. HILLS, *Pastor.*

Dolphin D. L. Burdick.

Dolphin D. L. Burdick was born in the town of Truxton, now Cuyler, Cortland County, N. Y., June 22, 1825; and died at his home in Scott, N. Y., March 6, 1908.

The subject of his notice was the eldest of a family of four children born to the Rev. Russel G. and Clarrissa Martin Burdick. Dighton Burdick, father of the Rev.

Willard D. Burdick of Farina, Illinois, was a son by this marriage.

While Brother Burdick was yet a small child, his parents moved to Cattaraugus county, New York, but his father being a minister of the gospel, and at that time actively engaged in missionary work, the family did not long remain in that locality. Shortly after the removal from that section, while his father, accompanied by the mother, was holding a revival at Lincklaen, Dolphin, still a small boy, fell and fractured his right hip, which practically made him a cripple for life.

When he was about ten years of age his mother died and the children were scattered. From that time he was virtually without parental care and training. In the year 1843 he visited his father, who was then engaged as pastor of the Scott Seventh-day Baptist Church, at which time he evidently formed his first acquaintance in that community where almost the entire future years of his life were to be spent.

His father's second marriage was to Miss Adaline Campbell, a sister of the Rev. Alexander Campbell, so well and favorably known among Seventh-day Baptists. To this union were born seven children, two sons and five daughters. The sons by this marriage are the Rev. Geo. W. Burdick of Welton, Iowa, and the Rev. Clayton A. Burdick of Westerly, R. I. It is also interesting to know that Mrs. Amanda Burdick Shaw, a sister of the above named ministers and a half-sister of the deceased, is the mother of two prominent Seventh-day Baptist clergymen, the Rev. Geo. B. Shaw of North Loup, Nebraska, and the Rev. Edwin Shaw of Milton, Wisconsin.

In 1845 Bro. Dolphin Burdick was married to Miss Almada Babcock of Scott. To them were born three children, two of whom survive him, Lilla A. Burdick Fox (wife of George Fox) and Alfred Russel Burdick, both of Scott. The golden wedding of this union was celebrated April 5, 1895. A little more than a year from that date, April 27, 1896, the wife of his youth and faithful companion for so many years was removed by death.

June 15, 1897, he was united in marriage to Miss Abbie M. Millard of West Edmeston, New York, who has faithfully and tenderly cared for him in his old age.

The date of his first religious experience does not seem to be known; but evidently

he had such impressions when very young. This conclusion is based on the statement from his own lips, that he gave much thought and attention to the Sabbath question when twelve or fourteen years of age. His father, evidently believing that such a course of investigation would be the means of establishing honest conviction at a critical period in the life of his son, recommended that he study the Bible on that subject and settle the question for himself. November 14, 1845, he united with the Scott Seventh-day Baptist Church, where he retained his membership through life.

For more than fifty years he was choir leader in his church, and it is said that during those years he organized and drilled a choir in Scott second to none in the denomination. At various intervals he was actively engaged as instructor in music in other localities, rendering much efficient service in that line of work beyond the limits of his own church and community. Being a devoted Christian as well as a great lover of music, he took much interest in training young people to sing.

For some years he with his son Alfred R. Burdick, served the town of Scott and surrounding country as undertaker. This profession he continued to follow until on account of failing health he was obliged to give up the work.

In his dealing with men he was liberal and unexact, suffering loss rather than going to law with a brother, or even contending for what was actually his own. Although greatly disabled on account of the accident which he met in childhood, as well as being otherwise afflicted, he was resolute in his efforts to perform some kind of labor, and never gave up so long as he could walk about with the support of his cane.

As to his Christian fidelity, it may be truthfully said that no one in the bounds of the church showed a deeper interest in religion, or more readiness to bear the burdens. Brother Burdick loved the church to which he belonged, and he was anxious to be present at every service. Nothing could have been a greater disappointment to him than to have been entirely deprived of attending religious exercises. When to his friends it seemed almost impossible, he would walk to church on Sabbath day, take his place in the choir and help in the singing. It was his constant desire to be of

some use in the Master's service, and while his physical powers were gradually giving way, his religious inclination remained firm and steadfast. Only a few days before his departure, while engaged in conversation with his pastor, his words were substantially as follows: "I would like to get well and attend church once more if it is God's will, but if not, I am ready to go." During that conversation he expressed an opinion that the end was near and that he would soon be at rest.

It is indeed a pleasure to thus speak of a life so filled with the love of Christ. Such conditions are wrought out through the power of the Christ life. The resolution and courage with which our brother held on to his Christian faith in the midst of trying circumstances is truly an inspiration. Let it be our prayer that his mantle may fall on some one in this community who shall be equally earnest and devoted.

R. G. DAVIS.

DEATHS

GREENE—In Hartford, Conn., March 9, 1908, Mrs. Ellen H. Greene in the 51st year of her age.

Mrs. Ellen (Oats) Greene was born in Sackett's Harbor, N. Y., and grew to womanhood in the vicinity of her birth. July 18, 1875, she became the wife of Denio Greene of Adams Centre. To them were born three children, two of whom are still living.

For some time Mrs. Greene had been in poor health, and a few weeks ago her husband took her to Hartford, Conn., for medical treatment and where she could be with her daughter, whose home is in Hartford.

All was done for her that could be done, but to no avail; and after three weeks of intense suffering, she quietly passed into the beyond.

She was held in high esteem by all who knew her, and through all the weary months of her suffering she was patient and trustful, even unto the end.

As she drew near the end of life she requested that her body be returned to Adams Centre for burial and that Rev. E. H. Socwell conduct her funeral services. These requests were cheerfully granted. Funeral services were held in the Seventh-day Baptist Church at Adams Centre, March 11, and were attended by the bereaved husband, a son, a sister, and many other relatives and friends; and the tired body at last found rest.

E. H. S.

COON—Emily Kenyon Coon was born in Hopkinton, R. I., February 18, 1822, and died in Little Genesee, N. Y., February 15, 1908.

When but six years of age she came with her father's family to Allegany Co., N. Y., then a

new country, and for the remaining four-score years of her life, she has resided in Little Genesee. September 1, 1836, she was married to Lewis Coon, who preceded her to the home beyond, about 21 years ago. She was the mother of two children, Biol O. and Rosena A., both of whom survive her. In early life she made a public profession of religion, and united with the First Genesee Seventh-day Baptist Church and continued a worthy member thereof the remainder of her life. She was a woman of a tender, sympathetic nature, always solicitous for the well-being of others, and ever ready to help the needy, and to alleviate the sufferings and sorrows of those about her.

S. H. B.

BEACH—Harriet Wilcox Beach was born in Karr Valley, Almond, N. Y., January 1, 1872, and died of pneumonia at her home near Phillips Creek, February 27, 1908.

She leaves her husband, Frank Beach, and two daughters. Her father and mother, Mr. and Mrs. S. C. Wilcox, her sister Mary and her brother Jay are Sabbath-keepers at Alfred.

Mrs. Beach was a woman whose Christian faith was shown in a life of service. A very large concourse of people gathered at her late home, February 29. The service was conducted by the pastor of the First Alfred Church.

L. C. R.

BULLOCK—Dropped dead, on the street in Dayton, Ohio, February 27, 1908, John C. Bullock, 77 years of age.

Short funeral services were held, March 4, at the home of Mr. and Mrs. Hiram Grow, Little Genesee, N. Y., conducted by the pastor, and the remains were laid by the side of those of the wife in the cemetery east of the village. A few words were spoken based on Ps. 90:12.

S. H. B.

BURDICK—Orlando S. Burdick was born in Hornellsville township, near Hartsville, October 5, 1847, and died at his home in Alfred, March 3, 1908.

He was the youngest of eight children born to William D. and Hannah Burdick Burdick. Three only survive. He was married to Mary Cleveland April 15, 1870. Two of their three children, Ira Lee and Bessie, remain to be a comfort to their mother.

Mr. Burdick was a genial, warm-hearted man, with many friends. He was like a big brother to many a boy. He was full of good cheer and sunshine. He gave comforting evidences of faith in God, especially in his last days.

Services were conducted at his late home, March 5, by Pastor Randolph.

L. C. R.

GAMBLE—Helen Louise, infant daughter of Charles H. and Carrie Eaton Gamble was born in Alfred, Thanksgiving Day, 1907, and died of whooping-cough March 3, 1908. Brief services were conducted by Pastor Randolph, March 5, 1908.

L. C. R.

HODGE—In Clinton, N. Y., March 11, 1908, Mr. De France Hodge in the 34th year of his age.

Mr. Hodge was born near Adams Centre, January 17, 1875, and spent a large part of his life in that vicinity. When a young man he entered the State Normal School at Potsdam,

(Continued on page 415)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 18.	Jesus Anointed at Bethany	John 12: 1-11.
Apr. 25.	Jesus Teaches Humility	John 13: 1-20.
May 2.	Our Heavenly Home	John 14: 1-31.
May 9.	The Mission of the Holy Spirit,	John 15: 26-16: 24.
May 16.	Jesus Betrayed and Denied	John 18: 1-27.
May 23.	Jesus' Death and Burial	John 19: 17-42.
May 30.	Jesus Risen from the Dead	John 20: 1-18.
June 6.	Jesus Appears to the Apostles	John 20: 19-31.
June 13.	The Risen Christ by the Sea of Galilee,	John 21: 1-25.
June 20.	Review.	
June 27.	Temperance Lesson	Eph. 5: 6-20.

LESSON II.—APRIL 12, 1908. THE RAISING OF LAZARUS.

John 11: 32-44.

Golden Text.—"I am the resurrection and the life." John 11: 25.

DAILY READINGS.

First-day, John 10: 19-39.

Second-day, John 10: 40—11: 16.

Third-day, John 11: 17-31.

Fourth-day, John 11: 32-44.

Fifth-day, John 11: 45-57.

Sixth-day, 1 Cor. 15: 12-34.

Sabbath-day, 1 Cor. 15: 35-58.

INTRODUCTION.

After the feast of tabernacles Jesus was away from Jerusalem—probably in Perea—for two months; and then in December, at the feast of dedication, he was again in the sacred city. He spoke openly to the Jews, and as before they sought to kill him. He escaped out of their hand, and retired to a safe distance.

We are not to forget that Jesus avoided his enemies simply as a matter of prudence. When danger lay in the path of duty it did not in any wise intimidate him. Note for example his readiness to return to the vicinity of Jerusalem when called by the sickness and death of his friend Lazarus.

A comparison of the miracle of our Lesson with similar miracles is interesting. Jairus' daughter was raised to life an hour or so after she had died; the son of the widow of Nain, upon the day of his death; but Lazarus, four days after he had been put in the tomb.

Many have wondered that this remarkable

miracle should not be recorded by Matthew, Mark, or Luke. It is not improbable that Lazarus was still living when the earlier Gospel narrative was put into circulation, and might be in danger from the Jewish authorities if attention were directed to him.

TIME—Probably in February of the year 30.

PLACE—Bethany.

PERSONS—Jesus and his disciples; Mary, Martha and Lazarus; the Jews who came to mourn with Mary and Martha; other Jews hostile to Jesus.

OUTLINE:

1. Jesus is Called to Bethany by the Death of Lazarus. v. 1-16.
2. Jesus Comes to the Bereaved Sisters. v. 17-32.
3. Jesus Raises Lazarus from the Dead. v. 33-44.
4. Jesus' Enemies Plan His Death. v. 45-57.

NOTES.

3. *Lord, behold, he whom thou lovest is sick.* The sisters do not ask Jesus to come to their help; but simply tell him of their need, abiding confident in his love for them.

4. *He said, This sickness is not unto death.* Death is not its final goal. It is plain that Jesus knew already that Lazarus was dead. See v. 14.

6. *When therefore he heard that he was sick.* The real conclusion of this subordinate clause—logical if not grammatical—is in the next verse. When Jesus was called by the distress of the sisters he determined to go to their relief, although the vicinity of Jerusalem was the place of greatest danger for himself. *He abode * * * two days in the place where he was.* Since Lazarus had been dead four days when Jesus reached Bethany it is plain that Jesus could not have come before his death even if he had started immediately upon receiving the message. It is also evident that he made no effort to do so.

8. *The Jews were but now seeking to stone thee.* The disciples were thinking of their Master's safety, and remind him of the great danger for him in Judea. But when they realize that he is to be moved by no thoughts of personal safety they are devoted enough to resolve to go with him even into peril, and to share his lot.

18. *Bethany was nigh unto Jerusalem.* About two miles away, on the eastern slope of the Mount of Olives, and so out of sight from the city.

19. *And many of the Jews had come.* We may do them the justice to suppose that they

had sincere sympathy for the bereaved sisters.

21. *Lord, if thou hadst been here, my brother had not died.* This is best understood as a lament rather than as a complaint. As Mary a little later said the same words we imagine that this had been a constantly recurring expression in their days of mourning. Martha has also some hope that Jesus can restore her brother to life even at this late day. v. 22.

23. *Thy brother shall rise again.* Jesus no doubt might have told her at once that he would bring Lazarus back to life; but he is intent upon the spiritual lesson that she should learn. Martha understood that he was speaking of the resurrection at the last day, and was accordingly disappointed.

25. *I am the resurrection and the life.* Jesus would have her realize that a continuation of this earthly life for ourselves or for our dear ones is not that which is most of all to be desired. The true life is the spiritual life. For those who really believe on Jesus and come into accord with him physical death is an incident of no marked significance. They already enjoy the eternal life which will know no interruption.

30. *Now Jesus was not yet come into the village.* We may imagine that Jesus tarried at a distance and sent word to the sisters that he was there not so much for his own safety as that he might have opportunity for private conversation with them. Their home was filled with those who had come to mourn with them.

32. *Fell down at his feet.* This action is not to be understood as indicating worship but rather the extravagance of her grief. Very likely Mary would have said more than simply to repeat the lament of Martha if she had not been constrained by the presence of the many who followed her.

33. *Weeping.* This would be better rendered, wailing; for we are to think of loud outcries. *He groaned in the spirit.* This word refers to violent emotion—sometimes to anger, and sometimes to giving commands in a stern manner, but here we had best translate, He was deeply moved. Some have supposed that Jesus was angry at the hypocritical expressions of sympathy on the part of the Jews; but there is nothing to show that the Jews were insincere.

34. *Where have ye laid him?* We are to imagine that no one understood with what intent he asked to be shown to the tomb. All were thinking that he could now do no more than to share in their grief.

35. *Jesus wept.* This verb occurs only here in the Bible; it means to *shed tears*. His was not the noisy grief of the bereaved sisters and

those who mourned with them. Some have said that it was inconsistent for Jesus to weep at the death of one who was so shortly to be restored to life, and that he must be playing a part if he showed any sorrow upon this occasion. But not so; Jesus could not help but be moved by the grief of the sisters which was certainly real. (It is worthy of curious notice that this is the shortest verse in the Bible.)

37. *Could not this man,* etc. These Jews made a correct induction from the other miracles of Jesus; but they were thinking of preventing death, and not of restoring to life. Their thought does not forestall the action of Jesus. If they had ever heard reports of the raising of the widow's son at Nain or of the restoration of the daughter of Jairus they did not believe these rumors.

38. *Jesus therefore again groaning in himself cometh to the tomb.* The "again" points back to v. 33. Our Saviour was very deeply moved. *Now it was a cave.* We are probably to imagine a chamber in the rock, either natural or artificial, with a floor at about the level of the ground outside, and a stone serving as a door. The traditional tomb of Lazarus which is shown to travelers of this age is a pit which is entered by means of a ladder. As for that matter a great portion of the places of interest shown to travelers in the East are fictitious.

39. *Take ye away the stone.* This direction to the bystanders should have had the tendency to develop faith on the part of the friends. The stone was doubtless intended to keep out wild beasts. *Lord, by this time the body decayeth.* Martha fails to perceive with what intent Jesus would have the stone removed. She assumes that Jesus desires once more to look upon the face of his friend, and there occurs to her mind a very practical objection. *For he hath been dead four days.* The Jews had a tradition that the spirit of a dead man lingered near for three days and then departed seeing that the body was then no longer fit for habitation. It is not improbable that Jesus tarried two days before he started for Bethany expressly for the purpose of arriving there four days after the death of Lazarus.

40. *Said I not unto thee,* etc. Jesus reminds Martha of his words to her recorded in v. 25, 26. We may call this a gentle rebuke. Jesus had already spoken to his disciples of the event of Lazarus' sickness as for the glory of God.

41. *So they took away the stone.* Martha did not press her objection. It is hardly probable however that she even now expected a miracle;

certainly the bystanders did not. *Father I thank thee that thou hast heard me.* A prayer of thanksgiving rather than of supplication. We need not infer that Jesus needed to ask power from God to perform this miracle; he always did all things in accordance with the will of the Father.

42. *Because of the multitude that standeth around.* Jesus' prayer of thanksgiving served the purpose of turning the thought of the people to the fact that the miracle was through the power of God. This miracle was not merely for the purpose of restoring a brother to Mary and Martha, but also to testify to the power of Jesus and to show to the people that he was sent of God.

43. *Lazarus, come forth.* Some have imagined that Lazarus was now already alive and waiting for the summons; but rather these words are the means by which the miracle is wrought.

44. *Bound hand and foot with grave-clothes.* It was customary to wrap the dead in linen bandages. Some think that each limb was wound separately, and then the arms bound to the body and the legs wrapped together. *Loose him, and let him go.* Here was an opportunity for the bystanders to help.

45. *Many * * * believed on him.* They could not help but believe after what they had seen.

53. *They took counsel that they might put him to death.* The leaders of the Jews were fixed in their hostility towards Jesus, and were not open to conviction in regard to his teachings. They even tried to convince themselves that it was right and necessary that Jesus should die. Caiaphas argued that if Jesus were allowed to live he would stir up an insurrection against the Roman government which would be of course put down and so result in great damage to the Jewish people.

SUGGESTIONS.

Jesus had great sympathy for his fellow men of the age in which he lived. He provided food for the hungry; he furnished a fresh supply of wine for the wedding feast when the lack was a matter of great concern to the household that was entertaining; he frequently gave health to those who were diseased; he also restored to life those who were dead. But in all this he was intent not only upon the things of the material existence, but upon those which concern our truest and highest life. There was something far more to be desired in that household at Bethany than that the brother should come again from the tomb. If we truly accept him as Lord and Master no real misfortune can assail us. He is the resurrection and the life.

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We can easily imagine that Jesus could have brought Lazarus from the tomb without removing the stone from the doorway, or that he might have removed the stone by miracle. But he did not do by miracle what could easily be done by men. The bystanders were to have their part in the good work. Our Saviour needs our help in the work of his kingdom. We cannot raise the dead to life, but we can unloose the bonds with which they have been bound.

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.

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N. Y., from which he was graduated with honors, at the age of twenty years.

Several years were spent in teaching, during which time he held positions of importance and was accredited with being successful. It is usually conceded that he was one of the brightest young men that Adams Centre has produced in many years. He was genial, generous and winning in his ways, and always kind to his mother. For some time he had been in poor health and had gone to Clinton for medical aid; and there he passed away.

He leaves to mourn their loss, his father and mother, Mr. and Mrs. James Hodge of Adams Centre, a brother, Mr. Rodney Hodge, of Hackensack, N. J., a large number of immediate relatives and a wide circle of friends. Funeral services were conducted in the Seventh-day Baptist Church at Adams Centre, March 14, by Pastor E. H. Socwell, and were attended by an unusually large concourse of people. E. H. S.

Correction.

Brother D. Burdett Coon writes that he was misinformed as to the birthplace of Charles W. West, the notice of whose death appeared in the RECORDER of March 16. The notice should read: "Born in Unadilla Forks, Otsego County, New York," instead of Brookfield.

Babushka—"Little Grandmother."

"In the spring of 1906 I traveled deep into the interior of one of the most central provinces of Russia," writes Kellogg Durland in the April *Woman's Home Companion*. "In a remote village many leagues from the nearest railroad I learned of a woman, who in many respects is one of the most remarkable personalities in Russia in a generation. Her name is the key to thousands of hearts. Her life has been the inspiration of millions. No person—man or woman—has been more constantly sought by the police than she. For years a price of many thousand rubles was on her head. Yet she is one of the sweetest, the purest, the most loving and most lovable souls it has ever been my privilege to meet.

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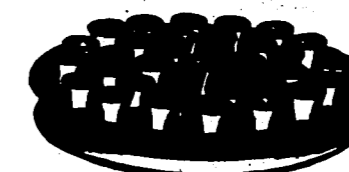
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Caring for Those Dearest to Us.

One's influence is likely to be strongest at home. Away from home one is "on parade," the real character always more or less concealed, the influence of that character more or less diverted by the effort to make one's better self prominent. In the home we are our true, unaffected selves, and our real influence upon others has fullest play. And it is in the home that we are with those who are dearest to us, and upon whom we would like our influential always to be for the best. Yet how often do we let our unworthiest selves crop out there, because at home we are loved and "understood," and we know that our faults will be overlooked and forgiven! Which is true enough; but that fact does not undo the harm that the influence of these failures is sure to work. The place where we can least afford to let down from our highest endeavor is in the midst of those closest and dearest to us. Our home deserves our best. Our home life ought to be our highest life.—*Sunday School Times.*

Flossie is six years old. "Mamma," she asked one day, "if I get married will I have a husband like pa?"

"Yes," replied mother, with a smile.

"And if I don't get married will I have to be an old maid, like Aunt Kate?"

"Yes, Flossie."

"Mamma," she said, after a short pause, "it's a tough world for us women, ain't it?"

—*Our Dumb Animals.*

Notice of Copyright Renewals.

Class CXXC, Nos. 173,159 to 173,167—174,690 to 174,974—175,946 to 175,960.

Be it remembered that on the 31st day of January, 24th day of February, and 6th day of March, 1908, Mary Runyon Lowry of Plainfield, New Jersey, hath deposited in this office the titles of 39 Musical Compositions by Robert Lowry, viz.: "Oh to be Something;" "What is all the world to me?" "Cross of Calvary;" "How long, O Lord?" "Come, Come and See;" "Everything for Jesus;" "Follow Me;" "Holy Trinity;" "O Come to the Saviour;" "It is I;" "No Room for Jesus?" "Harvest Home;" "The door was Shut;" "They have Triumphed at Last;" "Long Ago;" "O let me tell it once Again;" "Rise, Sun of Righteousness;" "Breast the wave, Christian;" "Home in Glory;" "Dear Saviour, take us Home;" "Awake Thou, O Sleeper;" "Follow On;" "Hide Thou Me;" "One True Way;" "The Swelling of Jordan;" "The Race Set before us;" "Nearer, dear Jesus;" "All will be well;" "Beautiful Heaven, my Home;" "Hear the Master call for Reapers;" "When Jesus Comes;" "See the Conquerer;" "Sinner, why in Darkness;" "The day is past and over;" "Who is there like Thee?" "Yes, we part;" "Thy will be Done;" "Freely it flows;" "Rise, Glorious Conquerer, Rise." These in Renewal for 14 years from February 25th and 27th, March 3rd, 6th, 11th, 15th, 17th, 19th, 26th, 1908. The right whereof she claims, as Proprietor, in conformity with the laws of the United States, respecting Copyrights, Office of the Register of Copyrights, Washington, D. C., Herbert Putnam, Librarian of Congress, by Thorwald Solberg, Register of Copyrights.

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(See page 426.)

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