

# The Sabbath Recorder

## Seventh Day Baptist History

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Dr. Rosa W. Palmborg and her Chinese family.  
(See page 426.)

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# The Sabbath Recorder

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THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

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## EDITORIAL

### Of Olden Time.

Mr. Leander R. Greene of Adams Center, New York, sends the RECORDER an old article from the *Utica Herald*, published thirty-two years ago, entitled "A Local Reminiscence." It speaks of a visit to the *Herald* office, of Charles S. Greene, who at that time was 97 years of age; and who, 75 years before, had chopped and cleared the land upon which a part of the city of Utica now stands. The sender of this article wishes the RECORDER to give it place, in view of the fact that his father was a pioneer settler, one of the thirteen constituent members of the Adams Center Church, and widely known throughout the denomination, his descendants being now scattered through many of our churches. The article itself contains references to some merely local matters, which would not particularly interest our readers at large; but some parts of it, combined with written statements by the one who sends it, will be interesting to many.

Charles S. Greene was born in 1779, and settled in Lewis county in 1805, where he raised a family of thirteen children. Three of these are still living, Mrs. Fox and Mrs. Bates of New York City, and Leander, who gives this data.

It was in 1801, at the age of twenty-two, that this pioneer cleared off the forests where now stands the city of Utica. After 75 years he again visited the scenes of his early labors, and the *Herald* said: "In that year (1801) he came hither to what was then Fort Schuyler, with only one house in

the place, which stood on the corner of Main and Genesee streets. Mr. Greene helped put up the frame of the second house, that year." He was employed to clear five acres of a beautiful grove of hard maples, which stood on the land now occupied by the *Herald* office and surrounding blocks. It took him three weeks to do the work, for which he received \$25.00. He would chop a line of trees clear across the lot until nearly ready to fall, and then fell the tree at the head of the line against the next tree, making it fall against the next and so on through the line, so that all would go down with one tremendous crash. Land where the fine city of Utica now stands sold for \$2.50 per acre. After he had cleared his five acres of this beautiful hard maple timber land, Mr. Greene was offered a deed for ten acres if he would clear six acres more. He declined this offer fearing that the spot would not be sufficiently attractive for settlers, to warrant the undertaking. Fort Stanwix, now Rome, was the next military station in those days, with a rude road through forests to connect that place with Fort Schuyler.

What a wonderful transformation has come to this country in one hundred years! And still the works of improvement go forward with rapid pace. One has to keep his eyes open and be on the alert if he keeps track of the changes in these progressive years. Just such transformations and even greater are now in progress throughout the great West, where many of Mr. Greene's grandchildren are taking an active part. When our entire country becomes as thickly settled as is central New York today, what a nation this will be! It makes one almost wish he could live a hundred years, in order to see it.

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### Silent Friends and Silent Foes.

Hundreds of helpful friends surround me as I write, waiting in silence to lend a helping hand. Whoever has such a company of friends understands how helpful they are, and realizes that he could do very

little without them. They do not intrude upon him, but whenever he needs counsel or comfort or wisdom, they stand ready to help. Such friends are never impatient over interruptions and never seem in a hurry to get away. Any one of them stands ready to give you friendly counsel, wherein the sweetest, soundest thoughts are whispered to your soul in confidence; and you are thus strengthened for your best work. No one of them ever spoke a loud word to disturb those who were near; but for years they have been a source of help and strength to him who loves them best. They never yet got him into any trouble; but many times they have proved to be friends indeed. Any one who desires such helpful friends must take some pains in choosing them before he takes them into his confidence; but when this is done they will each bring joy and blessing to the soul. As for me, I do not know what I could do without such friends. You all understand by this time that my good "silent friends" are my books.

These silent friends and silent foes which we call books are second to none in their power to upbuild and ennoble character, or to destroy and degrade it. You have often heard that a person is known by the company he keeps. It is just as true that he is known by the books he reads. A pernicious book is just as ruinous in its influences as is a bad companion. Indeed, in some ways the book has the advantage over the companion, if both are bad, because it is most likely to get in its ruinous work when you are entirely hidden from human eyes. A book becomes, in a very important sense, your bosom friend in secret. You might avoid a bad companion because you must have him with you when your fellow men are looking on, but the book steals into your heart when you are in your secret resorts; and although a silent companion, still it speaks with a voice so enchanting that no soul can resist its power when once he has yielded to its charm.

Whenever you peruse the printed page, you bring your mind, in the most direct way possible, under the power of the author's mind; and in the quiet of that secluded nook which you have chosen for your reading-room, there is nothing to break the force of that power. Happy will it be for you if the author's thoughts are

pure and noble; but sorrow is in store for the one who consents thus to yield his mind to the influences of the impure and the ignoble. God alone can tell the blessings that come to men through good books; and only eternity can reveal the awful woes entailed upon man by the power of bad books.

Do not understand me to class with bad reading all works of fiction. There are some excellent works of fiction, the influence of which is soul-inspiring and healthful. These, read at proper times, cannot fail to help the reader to high ideals. But every lover of humanity should protest against the soft, sickly, sentimental and trashy literature by which thousands are being unfitted for the higher duties of life. And there is a vile, polluted class of reading stamping with infamy countless victims. This should be wiped from the face of the earth. It is worse than the ten plagues let loose, in its power to smite the young people of today with the blight of a destroying demon. What chance is there for one to become true and noble, who has been all-absorbed in scenes of lustful silliness and corruption, until his mind is like a garden overgrown with rank, poisonous weeds?

You need only to watch one as he selects his reading, to form a pretty correct idea of his character. The good and pure and worthy are not likely to delight in extravagant descriptions of human depravity and sickly sentimental nonsense, such as ought to cause those who have any self-respect to blush with shame. To wade through these cesspools of moral contagion is enough to unfit one for the duties of the home, the school, and the shop.

Young friends, you have at your disposal a magnificent literature, prepared by the choicest thinkers the world has ever known. You may, if you will, commune with the master minds of all ages, and thus store your hearts with the noblest sympathies, and your minds with richest knowledge. By this you may be taken from the narrow vale about your home and be made a citizen of the world. These silent friends fill the libraries all about you, waiting to bring untold blessings and the rarest treasures.

Do not miss your golden opportunities. Make the most of your silent friends, the good books.

### Blind, Yet Seeing.

It is remarkable how much a blind man can see with his fingers. When the famous "Blind Trio" were giving their second concert in Salem College, as I handed one of them his hat after the entertainment, he reached out to take it, and just the instant the tips of his fingers touched it, he jerked away his hand, saying, "That is not my hat. Mine is a *brown* one."

Since that time I have often wondered what could be a blind man's conception of brown. Color is recognized by the eye alone. We obtain concepts of some things by a united result of action by all the senses. Our knowledge of a melon is not complete until we have seen, touched, sounded, lifted, smelled and tasted it. If some one of these senses is absent, we can still obtain a pretty correct conception of a melon. There is a wonderful compensation for the loss of one sense by an added acuteness to each of the others. But there are some things that depend entirely upon sight, if we are to have correct ideas of them.

Those who have obtained all their knowledge of certain objects by the sense of touch alone, would be utterly unable to recognize those objects by sight alone, if sight could be given.

A man who was blind had become perfectly familiar with a pet cat by the sense of touch; but when a surgical operation had given him his vision, so that he saw the cat, he was utterly unable to recognize it until he had touched it. Then, by comparing the two sensations given by touch and by sight, he learned to recognize the cat by seeing it. But he must have added the conception of color to the cat after his eyes were opened. It would be interesting indeed if we could know exactly what difference there was in his mind between the cat before he could see it and after.

What must a landscape be to a man born blind? What can he know about the heavens, with sun and moon and stars? And yet we understand that the blind do know much about these. I wish I could compare my conceptions of these things with those of a person like Helen Keller, and see just how our ideas differ. What must she mean when she speaks of colors and of sun and moon and stars? These thoughts were suggested by reading the

following from her pen. It is wonderful how one deaf and dumb and blind all her life, can learn so much, when deprived of so many senses:

### THE SUN OF THE BLIND.

I have not touched the outline of a star nor the glory of the moon, but I believe that God has set two lights in my mind, the greater to rule by day and the lesser by night, and by them I know that I am able to navigate my life bark, as certain of reaching the haven as he who steers by the North Star. Perhaps my sun shines not as yours. The colors that glorify my world, the blue of the sky, the green of the fields, may not correspond exactly with those you delight in, but they are none the less color to me. The sun does not shine for my physical eyes, nor does the lightning flash, nor do the trees turn green in the spring; but they have not, therefore, ceased to exist any more than the landscape is annihilated when you turn your back on it.—*Helen Keller, in The Century.*

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### Request From the "Committee of Fifteen."

Let everybody read the request made by Dr. Post in another column, asking the associations to consider, in their coming sessions, the eleven propositions referred to that committee by the last Conference.

These propositions are of vital importance to the denomination, and I know of no questions that could be brought before the coming associations to which they should give more time. They were laid before the General Conference by Dr. Main, the president, and the "Committee of Fifteen" was appointed to give them careful study and report at the next annual session. This committee is right in thinking the questions too important for a few men to settle, and that they should have a more general discussion throughout the denomination than can be given them at any Conference,—even when held in one of the most central churches.

It is not a good plan for a few delegates, who may chance to attend Conference from year to year, to pass important denominational measures without first giving the people at large an opportunity to carefully consider them. Therefore, let all the people get their Year Books, and read carefully the eleven propositions on pages 11, 12 and 13, with the understanding that they are to come before the associations and then before Conference at Boulder.

Let the program committees of the several associations give ample place for a full consideration of the entire list, even if it

takes half the session. Have round tables and open parliaments enough to clear up the whole business; and in this way the associations may do a better work for the denomination than they have done for years.

Then the Committee of Fifteen will have some data with denominational authority behind them, upon which to make a report to General Conference.

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#### How the Home Can Help the Sabbath School.

In "Helps and Hindrances to Sabbath School Work" in the RECORDER of March 16, were some general suggestions about home influences. We will now note some particular ways in which the home can help the school.

First, Parents who never take any great interest in the school, and who do not attend themselves, can hardly expect their children to care much for it. The first thing to do in helping any good cause is to get somebody interested in it. It will be no help to any one until this is done. The parent does not need to be absolutely irreligious in order to destroy the power of the Sabbath School over the boys. Old Eli of Bible days was loyal enough to the church, but he lacked influence in the home. This was all that was needed to send his boys to ruin.

A father, distressed over his wayward boy, came to Mr. Moody and pleaded with him to persuade the boy to go to Bible School. Every week while the school was in session the boy would go over on the green and play ball with the town boys, and the father wanted the Sabbath School teacher to save him. The father saw that this was the natural work of the school, and really desired his boy to come under the influences of Christian teachers, although he was never seen there himself. Mr. Moody replied, that he could do nothing toward bringing the boy into the Bible School with all the active influence of the father against him. The father thereupon agreed to attend the school himself, if Moody would try to bring in the boy. Next Sabbath saw the father in his place in Bible class. The time to call the school to order arrived, and the boy was preparing to run across the green to join the game of ball, when a kind invitation was given him personally, to go into the schoolroom.

Of course he refused in a blunt slangy

way, and nothing prevailed with him until another boy said, "Your father is in there." Upon this the boy looked incredulous and exclaimed: "What, my dad in there!" He could hardly believe his ears, and so went and took a peep through the door, and sure enough, there was his father in the class with Bible in hand. This sight quite subdued the boy, and in a few moments he too was in the boys' class, ready to be taught.

This story carries its own lesson. If the parents would help the Sabbath School, let them attend its sessions. Children will be interested in things that interest father and mother, and they will discount everything that the parents seem to hold in low esteem. Then the child will often behave better if he knows father and mother are there to see what he does.

Second, The home should see that each child has a Bible of his own, upon which no other has any claim. Then let parents see that proper study is given each lesson. If they take interest in having the children well prepared, let them talk over the lesson as though it was an important matter, and act as if they had some pride in knowing that their children were doing well in Bible study. They will thus become colaborers with the teacher in the spiritual upbuilding of their loved ones.

Third, The home should provide proper helps for Bible study. No child can do well without these. But the pupils should be taught that the home is the place to use them, and not the class. I want only the Bible in the class. There is an influence about the Book itself that no lesson helps can ever give.

The home can help the school much by teaching a reverence for the Bible which will enthrone it in the child's heart; and the home will perform a great service for the school if it can secure the proper home use of helps, so as to keep them out of class. I remember once teaching a Bible class in a Baptist church where I had gone to preach. It was the pastor's class; and to my surprise there was no Bible in the hands of any member. Each one had a pamphlet with questions and answers to be read. Upon inquiry I found that they did not use the Bible in recitations. There was no Bible in sight in the entire school—not even on the superintendent's desk! Officers and students united in reading all questions and

answers! I did not feel as if I could do a thing until I had sent a young man to an old closet where some Bibles were stored, and had them brought, so that each student could have one in hand. Then we went to work. If the homes could encourage the proper use of helps and insist upon the children carrying the Bible only, into the school, a good service would be rendered.

Again, proper home discipline, by which children are taught to be respectful to others—especially to their superiors—will make easy work for teachers in the Sabbath School. Even one uncouth boy, inclined to be pert and saucy, will hinder in obtaining the best results for the entire class. Many a teacher has found just such a hindrance almost insurmountable; and what chance is there for good results if several in the class come from homes where children are never trained in good manners or taught the first principles of reverence? Indeed, much of the irreverence for sacred things and disrespect for the house of God, is due to the criticisms directed against Christian workers, and irreverent talk of parents in the presence of their children. The home atmosphere settles the question as to the attitude of the children toward the Bible and the Sabbath School.

No child can ever entirely get away from the influences of his early home. These will cling to him through life. If they are opposed to purity, devotion, manliness, and high ideals of the true and the beautiful, then the church and Sabbath School will have hard work to save the children from the evil harvest so sure to come.

On the other hand, if the home influences have made the children what they should be, the success of Sabbath School work in their behalf is well assured, and the task of the teacher is a pleasant one.

The question is sometimes asked, How early ought we to begin the child's training for sacred things? I believe it was Joseph Cook who said: "Begin with its grandmother, if you desire the best results." This is suggestive. One thing is certain, the parent must not wait until early childhood is past, before beginning to train him for the kingdom of God. The evil one gets in his seed sowing very early, and the parent who neglects his duty until years have flown, will be likely to fail when he does

begin; and he will be sure to send into the Sabbath School those who will greatly tax the energy of the teacher, and retard the good work.

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#### THOUGHTS FROM THE FIELD

A good friend in the West, in reply to the editor's plea in the RECORDER for help, says: "I have been wondering if it would not be a good plan to have some person chosen by the church or Christian Endeavor Society to collect individual thoughts and opinions as expressed in prayer meetings, social gatherings and in business circles, to be forwarded to the RECORDER for others to think about." He says: "Many of us are not capable of writing an article; but we may possibly have a thought now and then worth considering."

This suggestion, properly carried out, might offer interesting and profitable thoughts, and might be made to show the general trend of feeling upon questions of vital interest to us as a people. Care should be taken as to the quality and character of any criticisms that might be made, and nothing should be sent for publication that the author is not willing to stand for over his own signature.

The real thing desired is the sending of *helpful thoughts and experiences* in just a few words. These will be inspiring and do good. The editor should be allowed the privilege of omitting any criticisms, the publication of which could do no good, but only make others feel uncomfortable. The effort should not result in giving an opportunity for some dissatisfied ones to strike somebody in the dark; but it should result in bringing out uplifting gems of thought, inspiring incidents, touching scenes, and points in personal experiences, all of which might encourage and interest others to strive for better living.

With this in view we will have a department in the RECORDER entitled "*Thoughts from the Field*," into which may go the gems sent in by those who feel unable to write regular articles. The name of some responsible person should accompany each communication or paper of gathered thoughts, not necessarily for publication, but as a voucher of good faith.

One of our Sabbath School teachers was heard to say: "I am thoroughly disgusted with lesson helps for our children, that teach that Sunday is the Sabbath."

The editor has long felt the inconsistency of placing in the hands of our children song-books and lesson helps and papers with the word Sunday in every place where Sabbath ought to be. During all the moulding years of childhood, when character is easily formed, and under the attractive influences of sacred song and Bible study, it seems like folly to familiarize the children's minds with such an untruth and to keep constantly before their eyes the teachings that undermine the foundations of our denomination.

How can we hope for our young people to be strong in the faith, if we stand silently by, and help them sing the very heresies against which we profess to stand? We tell them there is no true Sabbath but the Seventh-day as taught in the Bible, and turn right about and place in their hands, for study and song, documents that give the lie to our own words! Next to the home stands the Sabbath School in point of influence over the child; and no school should be permitted to use helps that squarely contradict the teachings of a Sabbath-keeping home and a Sabbath-teaching Bible.

"Seventh-day Baptists should do more to save their own boys and girls."

\*\*\*

"When we get in the proper attitude toward God, which is brought about only through fasting and prayer, we may expect wonderful blessings from him." These are the words of one who loves the cause of God and longs to see that cause prosper.

If I mistake not, this brother practices fasting and prayer; and his life seems to me to be a living testimony for the Master. The editor has never felt the binding force of the fasting part, as for himself, and probably many others never have regarded it as a duty. We know some strong Christians who have practiced it occasionally for years, and who claim to have received great good therefrom. While it has never seemed to the writer that hunger is especially conducive to worship, still he would be the last one to discourage another who feels differently. One thing is certain, we do all need more of the true spirit of

prayer, by which we draw nigh to God. If another can find the proper attitude to God in a way a little different from ours, we should bid him Godspeed and do all we can to help him on. Perhaps some one who has been blessed in this way can give us light upon the duty and benefits of fasting.

Many hearts are now turned toward the thoughts of a higher Christian life,—greater spirituality. Many excellent things are being written upon the question of the ministry of the Holy Spirit, and evidently many hearts are hungering and thirsting after righteousness.

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A lone Sabbath-keeper writes: "The RECORDER of March 16 is especially rich." This is the number that has so many good words about the indwelling of the Holy Spirit. The sister goes on to say: "This is a glorious world because the Spirit of God broods over it and speaks to us through our ever-present Saviour, and expresses his love through the manifold beauties of nature. Bless the Lord, O my soul; and all that is within me, bless his holy name."

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Another sister was heard to say: "It seems to me that the very best way to receive the blessing of an outpouring of the Holy Spirit is to forget self, stop pleading for some special experience within our own soul, and go to work whole-heartedly for somebody else." Yes, may it not be that some, who are longing for a stronger manifestation of the divine presence, lack just this one thing? Why not take God at his word and, believing that he is already with and in us, go trustingly about practical Christian work?

The prayer that brings the blessing is sometimes made with loving hands filled with blessings for others, or with eager feet running on messages of love for the suffering. When these kinds of service are needed, no amount of fasting, and praying with the lips can take their place.

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#### The Debt.

For the first time since our first plea for the people to rally and pay off the Tract Society's debt, a whole week has passed without receiving a dollar for that purpose. In fact we lose a little from the last report, since one church, two weeks ago, sent

money for the general fund and some for the debt, and by misunderstanding \$4.50 was credited on debt account that belonged in the general fund. This had to be transferred, so that instead of being \$18.52 past the half-way mark, we are only \$14.02 past that point.

Therefore, the account stands as follows:

Received in full to date .....	\$2,014 02
Received since last report .....	not a cent
Amount still unpaid .....	\$1,985 98

I do wish every one would look up the RECORDER of October 21, and read the editorial on pages 255 and 256, entitled "What Is the Tract Society to Us?" and especially that part under the heading "Why Let It Suffer?" closing with the plea for all the churches to rally and wipe out the debt. This load is being carried all these months—and has been for two years before—by a few individuals in Plainfield, who have to hire the cash, give their names in security, and do the work for the people besides. We know that times have been hard; but in spite of hard times, people in some sections have shown a great interest in the Tract Society and its work, and have done well in helping pay the debt. Twenty-four weeks have now gone by,—almost six months, and some of our wealthiest churches and largest congregations have not been heard from. A large proportion has come from scattered Sabbath-keepers, and churches in the far West. Four months more will bring us to the Conference month, and we will need to take hold with more zeal if the debt is paid before Conference. Would that the burden were now removed, so we would never have to mention it again.

#### Condensed News.

##### A New Star in the Flag.

Every new state requires a new star in the United States flag. The change is authorized by the Government; and the Secretary of the Navy, who has just made official announcement, has issued orders for all naval flags to be so changed as to contain forty-six stars,—the new star to stand for Oklahoma. The new flags will come into use on the fourth of July, 1908. It will require a complete rearrangement of the stars in the field. This constellation has become so large that it has puzzled the officials to get in so many stars in artistic

form upon the space assigned to them. You will remember that the star for Texas had to stand alone for years, which gave that state the name of the *Lone Star State*. The new plan requires six rows. The first, third, fourth and sixth are to have eight stars each, while the second and fifth rows will contain seven stars each.

##### A Merited Honor.

The gracious ceremony in Guildhall, London, on March 10, when the freedom of the City of London was bestowed upon Florence Nightingale, recalls an interesting chapter in a philanthropic life.

It was more than half a century ago that this pioneer among army nurses, at the head of 90 women, went to the front during the Crimean War, and established a hospital for wounded and sick soldiers at Scutari, opposite Constantinople. The next day after their arrival occurred the battle of Inkerman, and 600 wounded soldiers were hurried to the hospital the first day, and in a few days they had more than 3,000 men to care for. This work had hitherto been in ill repute because those who had acted as nurses had been immoral and had brought disgrace upon a work that ought to have been honorable. Florence Nightingale had to go against public opinion and meet the scorn of many high ladies in England; but she soon overcame these difficulties, brought order out of chaos, and raised the standard for army nurses higher than it had ever been before. The difference between the brutality in treating the wounded before her day and the kindly Christian treatment rendered the sick and wounded in wars today is due largely to Florence Nightingale.

Lady Palmerston publicly denounced her for going into such "disreputable" work, but her heart was stirred, and the revolution which she wrought makes a bright page in history.

She left a home of luxury and descended with all her endowments of wealth, learning, refinement and culture, to the very depths of ignorance, misery and death, that she might relieve human suffering, and minister to the spiritual needs of the lowly. In spite of the contempt heaped upon her by Lady Palmerston, her noble work was appreciated from the first, and in less than two years, when she returned to Eng-

land, Queen Victoria received her cordially and said she was "delighted, and very much struck with Miss Nightingale's great gentleness, simplicity, and wonderfully clear and comprehensive head." Then the Queen added: "I wish we had her at the War Office!" From that day Florence Nightingale has had a warm place in the hearts of the English people and has received the honors of the entire world. She is now a feeble old woman, 88 years of age, living a retired life in London. The honors bestowed upon her are richly merited.

#### **Incorporation of the Sabbath School Board.**

The General Conference at its last session took action advising the incorporation of the Sabbath School Board. The Board at its stated meeting in September last, appointed a committee to take this question into consideration. The committee rendered a report at the December meeting of the Board, and was instructed to proceed to have the Board incorporated.

A Certificate of Incorporation was prepared, and executed in due form, and, in accordance with the law of the State of New York, was approved by a Justice of the Supreme Court on January 22, 1908, and filed and recorded in the office of the Secretary of State of the State of New York, January 27, 1908, besides having been filed and recorded in the office of the County Clerk of the County of New York.

At the stated meeting of the old Board held March 15, 1908, its affairs were closed up and its assets and obligations ordered transferred to the new Board with a request that the corporation assume them.

On the 17th of March, 1908, the incorporators of the new organization held a meeting at which a constitution was adopted, and officers elected to serve until the annual meeting as follows:

Officers of the Corporation and Board of Trustees:

*President*, Esle F. Randolph; *Vice President*, Edward E. Whitford; *Recording Secretary*, Corliss F. Randolph; *Corresponding Secretary*, Royal L. Cottrell; *Treasurer*, Charles C. Chipman.

Vice Presidents of the Corporation, only:

Abert Whitford, Westerly, R. I.; Ira Lee Cottrell, Leonardsville, N. Y.; Ahva J. C. Bond, Nile, N. Y.; Willard D. Burdick,

Farina, Ill.; Herbert C. Van Horn, Lost Creek, W. Va.; Gideon H. F. Randolph, Fouke, Ark.

The affairs of the corporation are managed by a Board of Trustees fifteen in number, who are as follows:

Esle F. Randolph, Great Kills, N. Y.; Corliss F. Randolph, Newark, N. J.; Royal L. Cottrell, Brooklyn, N. Y.; Charles C. Chipman, Yonkers, N. Y.; George B. Shaw, North Loup, Neb.; Stephen Babcock, Yonkers, N. Y.; Edward E. Whitford, New York City; Alfred C. Prentice, New York City; Harry W. Prentice, Yonkers, N. Y.; J. Alfred Wilson, Newark, N. J.; Elisha S. Chipman, Yonkers, N. Y.; R. Bertrand Tolbert, New York City; Clifford H. Coon, Brooklyn, N. Y.; Samuel F. Bates, New York City; Holly W. Maxson, Orange, N. J.

On March 29, 1908, the Board of Trustees held its first meeting, at which it adopted by-laws for its government, and voted to accept the assets of the former Board and to assume its obligations.

The meeting of the corporation and of the Board of Trustees referred to above, were both purely formal and technical, held for the purpose of organization in accordance with the laws of the State of New York, and as the minutes consist largely of documents which will naturally appear in the report of the Board to the General Conference, a mere abstract of the proceedings is deemed sufficient to publish here.

It is worthy of note, however, that in incorporating, it has been the aim to preserve the personnel and functions of the former Board as nearly as possible, and likewise to continue as far as possible the former relation of the Board to the General Conference. To this end, the constitution has been so drawn that the membership of the corporation is identical with the membership of the General Conference, with the same restrictions as in the case of the General Conference, so that in a very true sense it may be said that the Sabbath School Board is the General Conference, with different officers, of course. The article of the constitution governing membership in the corporation is as follows:

Every person who is a member of a Seventh-day Baptist church entitled to membership in the Seventh-day Baptist General Conference, shall, by virtue of such membership, be a member of this corporation; and every person who shall

hereafter become a member of such a Seventh-day Baptist church, shall, on becoming such a member, become a member of this corporation.

The annual meeting, which must be held in the State of New York, is to be held at the same place, and on the same day, as the annual meeting of the American Sabbath Tract Society. At this meeting, the officers and Board of Trustees are elected for the ensuing year.

CORLISS F. RANDOLPH,  
*Recording Secretary.*

#### **Rejoicing in Increasing Spirituality**

AGNES F. BARBER.

How blessed to trace the operations of the Holy Spirit, giving efficiency to what he has prompted Christians to do. The tender, earnest, soul-stirring appeal of Dr. Lewis and Elder S. R. Wheeler, which was without doubt the voice of God to our denomination, has proved the means of bringing to many anxious ones the conviction which Jesus said the Holy Spirit would exert in whatever respect needed. I have watched with intense interest for the responses requested on this all-important subject, and every one has thrilled my heart with joy and gratitude for the evidences that the Holy Spirit is moving mightily on the hearts of our people to lead them to accept, as readily as he offers, "the fulness of the blessing of the 'gospel of Christ.'" And I wish to thank each one who has thus been divinely inspired to "communicate" to us all, in highly "edifying" words of much needed instruction, faithful exhortation and the convincing testimony of rich experience. And it is hoped that many more will be heard from.

Our justly precious RECORDER is more highly prized than ever. The issue of March 8 is unusually rich with the "marrow and fatness" of the gospel. May none fail to read the gems of truth in the excellent responses in regard to greater spirituality. The steps are very clearly stated in Sister Elizabeth L. Crandall's article on Entire Sanctification. And, dear Christian kindred, to many of whom this subject may be comparatively new, do not be shocked by the terms used, or if prejudiced against them, do not fail to lay aside all such prejudices; for no human writer can use stronger words than are given by divine inspiration in our sacred guide book, the precious

Bible. Jesus cautions us against being ashamed of his words as well as of himself: "Whosoever therefore shall be ashamed of me and of my words. . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Let us not shrink from following in the steps of him, the great Example, and of the Apostles, the proclaimers of his gospel, striking the key-note, "Holiness, without which no man shall see the Lord."

Let us each as far as possible just now, while seeking light on this vital theme, make an especial, a daily and a prayerful reading of the glorious apostolic letters to the churches, in which this is made so prominent. Note how all-embracing is the salutation, 1 Cor. 1:2-9. And may the fulfilment be realized of the inspired and inspiring prayers in Eph., chapters 1 and 3, and in 1 Thess. 5:23, 24, where Paul so grandly sums up in that sublime climax, "above all we ask or think." Then, whom God blesses he makes a blessing "by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon 6. The arch enemy will doubtless tell you that this would be boasting, but God's word is alone safe to follow, which says, "Ye are my witnesses," "Let your light so shine."

Norwich, N. Y., March 25, 1908.

#### **Springtime.**

MRS. C. M. LEWIS.

Out in the woodland among the bare trees,  
Where sunshine has come with a soft, wooing breeze,

Up through the rich mold peep the delicate buds  
Which like dainty-robed queens now reign in the woods.

They call to the children to leave books and play  
And haste to the woods for a glad holiday;  
With the carol of birds coming back to their trees,

Their laughter and song ring out on the breeze,  
While they search here and there through long sunny hours

For bright scarlet berries and dainty spring flowers.

And into each home these blossoms will bring  
Some gleams of the beauty and fragrance of spring.  
To care-burdened hearts a blessing they'll prove  
And awaken anew thoughts of reverent love.  
They will brighten the day, make lighter the load.  
And lift weary thought from self up to God,  
Who in marvelous kindness, with free, lavish hand,  
Spreads the rich bloom of nature abroad o'er the land.

## Missions

### Dr. Rosa Palmborg's Work.

The American Journal of *Clinical Medicine*, published in Chicago, contains in its January number the following letter, which will interest RECORDER readers.

One of the editors of this journal is Alfred S. Burdick, M. D., who kindly loans us the plate for the picture on our front cover. We also give the editorial comment on Miss Palmborg and her work:

I hardly feel entitled to any space in *Clinical Medicine*, but in answer to your request for a letter about my work here, I will write a few words. In the sense of statistics it is not a great work, but in another sense it is, for it helps to make the Chinese better friends to the "foreigners," and is instrumental to some extent in extending the Kingdom of God.

When I first came here, five years ago, I could not go on the street or into the country anywhere without being followed by rough crowds and hearing abusive language, but long ago that changed, and now wherever I go I am greeted kindly by name and title, and treated respectfully, and any other European suspected of being in any way connected with me is afforded the same treatment. And it is all because one foreign woman doctor has lived here these five years, and treated, to the best of her ability, all who came to her in physical or mental distress.

My medical work is mostly confined to the dispensary, excepting an occasional call out, usually to treat attempted suicide, which is very common.

Until a year ago we lived in a Chinese house, very uncomfortable and inconvenient, but this year we have had our own pleasant, comfortable buildings, one for the home and another for the dispensary.

Last year, we treated almost 4,000 patients, but I think the number will be perhaps as large again this year. The most common diseases are those of the skin, the eye, and those resulting from malaria. Intestinal parasites are almost universal. A very common and to me most distressing

disease is elephantiasis. I have seen so many men and women with their legs—sometimes one, sometimes both—so enormously enlarged that it must be an awful burden to be obliged to walk and work as they must do in order to live. Many of the patients are poor. Medical services are free to all but all but the very poor must pay for the medicines.

I have been an interested reader of *Clinical Medicine* for a year and a half. I think it is a splendid journal and read it thoroughly. I have gained much help from it, not the least of which is my admiration for the work of its chief editors, in building up the work they have and helping the world to something better in the line of medical treatment. It always helps us to admire the greatness in others.

I am an ardent homeopath myself and have found it very useful, but I do not believe there could be no advance made, even in homeopathy. I am sure the "clean-up" theory has taken a pretty firm hold of me, for one thing.

There has been little chance to try the medicines I recently ordered, except calcium sulphide, but that has been a great success in some special cases. One was a boy of seventeen with a large axillary abscess, which I opened. The next day it was burrowing down into his arm a distance of four inches, and I felt it would certainly be necessary to make another opening, but gave him calcium sulphide, six granules three times a day, and in two days all inflammation had subsided and he was soon well.

Another case was one of a gunshot wound. The charge passed in just above the wrist on the back of the arm, leaving a ragged hole about an inch wide, then obliquely upward between the radius and ulna, breaking some pieces off the latter, and stopped in the fleshy part of the middle of the arm. With cocaine I cut down and removed two jagged pieces of lead and some splinters of bone. The lead was dirty and had been melted down and cut into pieces about three-eighths of an inch in diameter and of most irregular shape, then fired from a shotgun.

I thought surely there would be suppuration, but I gave him calcium sulphide for some time and he is almost well, with no inflammation whatever.

My "few words" are already too many, and I will stop with best wishes for the continual success of everything represented by your journal.

ROSA W. PALMBORG.

Lieu-oo, China.

[One of the editors of the *Clinic* has known Dr. Palmborg for many years, and knows the devoted, self-sacrificing work she has done and is doing. She is the only white woman, indeed, the only white person, in an interior Chinese city of 25,000 population. That gives you some conception of the determination, the fearlessness, of the American medical missionary. Now don't feel sorry for Dr. Palmborg! While we know very well that she longs for and appreciates the society of other "good Americans," still she is very busy, absorbed in her work, and has her own family to look after, consisting of a Chinese little one that she has adopted as her "very own," and a Chinese grandmother whom she has taken into her home and heart.

The missionaries, and particularly the medical missionaries, are becoming a great factor in the "new China." The Chinese are now alive to the value of western knowledge and the once despised missionary is now recognized as a source of power and a fount of learning. And rarely, indeed, has any confidence placed in these devoted men and women been misplaced. What they have done for China is beyond estimate. What they may do is only measured by their own human limitations and the support they receive from those of us at home.

Dr. Palmborg's address is West Gate, Shanghai, from which point her mail will be forwarded.—ED.]—*Clinical Medicine*.

### Message From the "Committee of Fifteen."

The Committee of Fifteen, which was appointed by the last Conference to consider the Eleven Propositions advanced by Dr. Main in his President's Address, has voted to refer these propositions to the associations for discussion and action, prior to the work of the committee.

It is thought that matters of so large import as these, which concern the welfare of the whole denomination, should be referred as far as possible to a popular vote and this seems to be the most feasible way to obtain such consideration and action.

It is desired that the program committees of the associations shall provide sufficient time upon their programs, to consider all these matters carefully and deliberately, so that they may arrive at judicious conclusions.

Two full sessions, at least, will be needed for such deliberation and it is hoped that this matter will be given the prominence which it deserves.

The Eleven Propositions are to be found in the Conference Year Book.

G. W. POST, per L. M. B.

### About Ourselves.—No. 2.

A. H. LEWIS.

The answers to my question, why Seventh-day Baptists are made better Christians by Sabbath-keeping, all center in the idea of obedience to the law of God. One pastor gave a number of evidences of the benefits of Sabbath observance which appear in the details of church life and in denominational work. He also spoke of the testimony of those who have become Sabbath-keepers, giving the names of men now living, and quoting the words of the late E. M. Dunn. These are his words and the quotation:

"Eld. Dunn, in a sermon at the Seventh-day Baptist Congress held in Chicago in connection with the World's Parliament of Religions, September 13, 1893, said of his experience after yielding to conscience and keeping the Sabbath, (speaking of his work under Dr. Northup):

"How I enjoyed that course in systematic theology. I went to those recitations and lectures with more of eagerness, and enjoyed the soul repast with more zest than I enjoyed my meals, and there I was not behind any of my associates. My mind seemed to see spiritual things with unwonted clearness; and why? Was it not because that for years I had been struggling with my conscience over the matter of the Sabbath? My conscience got the victory. I yielded submission to it, and I was at rest. Then came a clearness of spiritual vision I had never known before." *Sabbath Recorder*, 1893, p. 676.

After quoting the foregoing our correspondent adds:

"These are some of the reasons why I should answer the question in the affirmative. But we are not as spiritually minded

as we ought to be. True Sabbath-keeping on the part of all in our churches would make us much better Christians—more spiritually minded. And there are many things, besides Sabbath-keeping that we fail in and consequently do not have the standing with God that we ought to have. Last Sabbath I continued the subject, speaking on 'How can we become more spiritually minded?' I am inclined to think that we may have spent too much of our time in the past discussing the question of the *day of the Sabbath* to the neglect of the question, 'The spiritual blessing in true Sabbath-keeping.' 'The Sabbath was made for man,' both for the race and for man in the entirety of his being—body, mind, and spirit. If in some way we might help the truth-seekers among other denominations to see that God blessed and sanctified a certain day and gave it to the human family to help men to be spiritually minded—next in greatness to the gift of his Son as our Savior—then, I believe, there would be a greater turning to the Sabbath. To me the richest and most helpful of your writings and sermons are those that have helped me to realize that Sabbath-keeping helps me to see God and to live for him and in accord with my soul's highest interests. You have in this way helped me to become a better Christian."

Quotations from other correspondents are these:

"The Sabbath is a sign of complete surrender to God's will. A Sabbath-keeper, the other day, said to a man who was forsaking his sins and turning to God: 'I made a start several times in the Christian life, but I never *stuck* until I kept the Sabbath.'"

"The central idea of Sabbath, a day of rest for the body and mind from secular pursuits and opportunity for study and meditation upon God's Word, and communion with the Father, makes for spirituality more potent than that which comes from the idea of holidayism. The fact that it takes greater faith to stand so nearly alone, with so small a minority in keeping the Sabbath makes for a sturdier Christian manhood and builds up a finer moral fiber in the Christian character. While I believe these things are true, I greatly mourn the fact that our people are not living up to their high privileges. We are only in the foot-hills when we might be living on the plateaus of God's love with more frequent

mountain-top experiences, enjoying richer blessings than the imagination has ever pictured."

"Seventh-day Baptists are called upon to sacrifice for a principle and sacrifice always makes character; again the unspiritual are weeded out, they do not remain with us; again the consciousness that we are obedient to God helps to higher spiritual life. One who does not obey conscience cannot take high spiritual ground."

"Many Seventh-day Baptists are working for a bare living who could command good salaries by leaving the Sabbath. If they did not have conscience in the matter or were not more spiritually minded than the average Christian, they would have given up the Sabbath long ago."

"The dominating purpose of every true child of God must be to know and do God's will, just as He wants him to; and just in proportion as he shall succeed in doing so, in letter and spirit, will his intimacy and communion be with God, and the degree of spirituality assured and enjoyed."

"Men are made more spiritual and become better Christians when they do that which God requires. Those who do the same things without conscientious purpose to obey God, are not thus blessed."

"I think those who do cling to the Sabbath are better, more spiritually minded and religious than those who drift from it. The Sabbath is a religious anchor. He who conscientiously clings to it as an act of obedience and worship is held to other acts of obedience and worship thereby. He who lets go his hold on the Sabbath and *loses its hold on him* is bound to drift onto other rocks of indifference and transgression."

"If Seventh-day Baptists are not more spiritually minded than other Christians in the same general grade in life, it is because they are false to their knowledge of truth and duty. He is most spiritually minded who comes closest to the Divine Being in knowledge and practice."

"The Sabbath is a specific day of the week, blessed and sanctified for man's spiritual culture. It is one of the avenues through which God designed to communicate His own life for the renewal of exhausted spiritual energies. [Note that idea with great care.—A. H. L.] If from a motive of expediency or any other motive man elects another day saying it will do

as well, he expresses a lack of faith in God's wisdom. 'In vain do they worship me teaching for doctrines the commandments of men.' That is, no spiritual benefits can come to men who, setting aside God's appointed means of grace, substitute something of man's appointment, saying it will do as well."

"It may happen that a man has failures of conduct or of thought in other directions which more than counterbalance the practice of Sabbath-keeping. Let us imagine that there are a hundred helps of varying value to aid a man in becoming a true Christian. Now if he chooses Sabbath-keeping, and neglects a great number of the others, he will not come out ahead of the man who neglects Sabbath-keeping and heeds nearly all of the others, even if Sabbath-keeping counts five times as much as any of the other helps. The illustration is crude; for if the choice is conscious choice it amounts to nothing, as the man is not giving undivided allegiance to God. Theoretically Sabbath-keepers should be better than other Christians, evangelical Christians better than the non-evangelical, Protestants better than Roman Catholics, Roman Catholics better than Jews, Jews better than Mohammedans, and so on. And this theory holds good in spite of striking exceptions. It is easily possible for certain Roman Catholics to excel the majority of Sabbatharians in Christlikeness, and the rule not be affected by this fact. If there have been fewer of the faults and more of the virtues among Sabbath-keeping Christians, be the difference never so little, it is more than probable that Sabbath-keeping has had something to do with this difference."

"Seventh-day Baptists are better Christians because they have more conscience. It takes conscience to keep the Sabbath when the times of testing come."

The following passage from one of our correspondents is worth repeating as a pertinent general statement:

"The average modern Christian is coming more and more to be a person in whose creed 'self-abnegation' finds no place. He cultivates the approved virtues, is temperate, honorable and kind; but there is no danger that 'the zeal of my house' will eat him up. In fact there is very little zeal. If there happens to be a goodly company

together, so that the financial drain is an unfelt item, he finds it pleasant to go to church and sing 'Jerusalem, The Golden,' and listen to some bright essayist. But he does not want a prophet or a reformer in the pulpit. It disturbs him if he is told that there is something for him to do. Moreover he is averse to all controversy. I think this is one of the reasons why it has become increasingly difficult of late years to get a hearing or to arrest attention on the Sabbath question or on any other important issue."

"By obedience, other things being equal, the Seventh-day Baptist puts himself in such relations with God that there is a greater nearness, and therefore more, and stronger divine influences to appeal to, and awaken his deeper and better self. By this, his conscience is kept more sensitive, alert, and responsive to the voice of the Divine Spirit, under whose immediate leadership he more fully places himself. By this obedience he lays upon himself the task of frequent self-examination and self-denial for truth and conscience' sake. Herein his loyalty is tested. Under the stress of this test his Christian self-hood is developed and strengthened, and his spirituality is greatly augmented. He has thrust upon him at every turn the fact that he is different from the First-day world, and that his Sabbath observance is the distinguishing mark. In sustaining this difference by loyalty, he is compelled to practice self-denial in many ways. Many occupations and lines of business are closed to him. He must deny himself of their pleasures and advantages. This test of loyalty, faithfully met, increases spirituality and Christian worth. The Seventh-day Baptist realizes that the eyes of the world are upon him, judging of the consistency between his profession and his practices. He well knows that the world judges the worth of the truth he represents by his loyalty to it. He realizes that he is representing God among men by loyalty to the divine truth he lives. This leads him to careful comparison of his practices with the Word of God, his only test and guide. By this means he is kept alert, and watchful of himself; not in the spirit of self-justification, but in the spirit of self-examination and self-criticism. He is inspired to look *above* himself for authority for his Sabbath practices."



"If we really accept the Bible as the Word of God and obey it as such, we must be made better. If we hold it lightly and of little authority, we deny what we profess and must sink spiritually. Sabbath observance goes with a Bible that is authoritative because it is His Word."

"We must conclude that the careful and conscientious observers of the Sabbath, who do thus because it is an essential requirement of God, will attain greater spirituality than those who do not keep the Sabbath."

The foregoing quotations and summaries show that the writers center the issue of spiritual life and true Sabbath observance in the concept of *obedience to what men believe to be the law of God revealed in the Bible*. The ideal Seventh-day Baptist is described in the third quotation next preceding. He is near to God through obedience. He has a conscience quick to respond to the Divine Voice. He examines himself frequently and fearlessly, that his "Christian self-hood" may be developed and made strong. He knows that he is a "marked man" because he keeps the Sabbath. This makes him "careful, alert and watchful of himself." He looks above for authority in all things pertaining to life and duty.

Brethren, your answers ought to be abundantly retroactive and introactive. They ought to be helpful to you all. I thank you for them and appeal to you to *preach them to your people* more than you have done; oftener and more earnestly. The whole denomination is weaker than it ought to be along all lines of spiritual Sabbath observance. The average sermon does not deal with Eternal Verities and the deeper phases of spiritual life as much as it ought to. Too much time is frittered away in "good-goody" talk; in commonplace repetitions that lack pith, point, purpose, and virility. Your people need to be aroused to the consideration of great themes. Too much of the prevailing religion is traditional, and vigorless. Too much of our Sabbath-keeping is "inherited." *Eternal Verities, Eternity and the Life to Come are the primary source of conscience*. Not less about everyday duties, but more about eternal issues and unescapable obligations. Raise the grade of your pulpit themes touching denominational issues, spiritual living and the ETERNAL LIFE. I have given your words

through the RECORDER that you may thus provoke each other to good works. The spiritual state and tone of your church depend much on you, your sermons and your prayer meeting themes. I know that you are by no means wholly responsible: you sometimes seem to lift in vain against the double inertia of worldliness and indifference. You are confronted every Sabbath by "empty seats," in which some physical body may be, but in which no eager and receptive soul awaits your message; but the difficulties that confront you ought to inspire you. You who preach must be spiritual or the difficulties will not be overcome. Jesus, greatest of preachers, *was what he preached*. Are you?

#### My Joy.

I have been made to rejoice and praise God anew, since reading the articles in the RECORDER on the subject of the Holy Spirit. It has done my heart good to know there are yet some who believe in the power and workings of the Holy Spirit today; and that such power was not a gift for people of centuries ago merely, but may be given to us.

But I do not believe that we, as a people, will be given the power of the Holy Spirit as long as we accept and endorse all the foolish things the world has to offer, and teach them to our children. God's command to us is, Be ye separate from the world. Why should we allow these things to be instilled into the minds of our young people and then have to work and pray all the rest of our days to get them out from under the evil these things have stamped upon their minds? My father used to say, "You cannot fill a basket with chips and with fruit at the same time." Neither can you fill a soul or mind with chips and have it turn out to be fruit. I do not need to name any of these things; you all know what they are, and how fast they are becoming popular among our people. I do not read anywhere in the good Book that the Holy Spirit has any fellowship with such things; and I do not understand why any pastor should express a *desire* to be charitable toward anything which would have a tendency to grieve the Holy Spirit from any life.

MARY E. BURDICK.

Hartsville, New York.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Faith without works is dead.

#### A Living Spring.

Men wondered how, in August heat,  
The little brook, with music sweet  
Could slide along the dusty way,  
When all else parched and silent lay.

Few stopped to think how, every morn,  
The sparkling stream anew was born  
In some moss-circled mountain pool,  
Forever sweet and clear and cool;

A life that, ever calm and glad,  
One melody and message had.  
"How keeps it so?" one asked, "when I  
Must change with every changing sky?"

Oh! if men knew the secret power  
That gladdens every day and hour,  
Would they not change to song life's care  
By drinking at the fount of prayer?

—Selected.

#### A Welcome Letter From Shanghai.

It is said that I have been very remiss in writing to the RECORDER and my conscience does not acquit me. It was left to me to report the Christmas exercises but it is rather late for that, now.

The first Christmas after the return of Mr. Crofoot and family and the coming of Mr. and Mrs. Eugene Davis was a red-letter day in our history. We had hoped that we could all be together—eight grown-ups and two children—but Dr. and Mrs. Davis were at Lieu-oo superintending repairs on the house there. However, they made Christmas a happier day for the Chinese at Lieu-oo, workmen and all.

At Shanghai short exercises were held in the day-schools and the children were given Christmas cards, oranges and peanuts. In the boarding-schools better dinners than usual were given, but the boys patriotically preferred to live on every-day fare and to devote their small sum of extra money to a public scheme which was at that time attracting much attention—the Chekiang Railway Fund.

In the afternoon, general exercises were held which consisted largely of Christmas songs. Dr. Palmberg gave a very good address. In preparing for these exercises we greatly enjoyed our new people. All joined in decorating the chapel and in drilling the boys and girls in their songs. Mrs. Eugene Davis gave much-appreciated assistance. That the reward of work well done is an opportunity to do more work was proved by the boys sending in a request that she also drill their orchestral numbers (!) performed on Chinese instruments, a request to which she cheerfully acceded.

After the exercises the women and girls came into my rooms for tea and light refreshments while the men and boys went over to the Boys' School building. At this time our rooms are usually crowded. Some of our Chinese Christians bring in non-Christian friends and we are always hoping that God will bless the story of Christ's coming to the salvation of some among them.

Following hard upon Christmas doings came the preparations for the closing exercises in the schools. We are coming to think that, even in the day-schools, there is distinct advantage in making more of an occasion of the closing day of school and in encouraging the children to invite their parents and friends to attend. It is hardly worth while to go into detail but we felt that the children did very well. For the first time in our history recitations in English were given in the Girls' School.

Mr. Me, an elderly man who has been teaching one of the city schools, has, during the term, become practically blind. His son and nephew have helped him in the school, still the term was finished under difficulties. We are glad that Li Ang-sung, a grandson of the first man baptized by Dr. Carpenter, and who has just finished in the Boys' School, is willing to take this work for a year. We are looking for much improvement in that school. We hope that these day-schools will have a very definite place in the prayers of all who are helping the work here in that way.

I have just come from Lieu-oo where I have been spending four pleasant days and this letter has largely been written while waiting at Kading for the launch to Naziang. The family at Lieu-oo are getting pleasantly settled in the new home. Mr.

and Mrs. Eugene Davis expect to begin again tomorrow the study of the Chinese language, after the interruption of the Chinese New Year vacation. Each day saw some sick, looking to Dr. Palmberg for relief, and on Sabbath day there must have been seventy-five or eighty in attendance upon the services.

On starting for Lieu-oo last Wednesday morning, it looked as though we were in for a very tedious experience as the ground was white with the first snow of the season; but the trip was made in good time and there were some things to enjoy on the way. The same has been true of this return journey. In coming this way—train to Naziang, launch to Kading and wheelbarrow to Lieu-oo—there are several picturesque spots and I have been very fortunate in my wheelbarrow men.

On the way out, in walking through Kading, I got ahead of the wheelbarrow and was in doubt as to which of two roads to take. Inquiring in Chinese of a native, I was told in good English to "go straight ahead." While waiting for the launch a young man has come in and looking at me in a friendly manner, finally asks me in English if I have been "playing in Kading." With the Chinese word he had in mind I suppose some would have asked if I were on a pleasure excursion to Kading.

Certainly the Chinese prove by the way they crowd the launch and trains that they enjoy the better traveling facilities. It is a little droll to hear them fretting at delays. Generally speaking delays are the regular order, not the exception, in China. On this occasion the launch is a little late and the waiting crowd is sure they will miss the two-twenty-nine train and are disgusted at the prospect. The other day, on the way out, as the launch was puffing its way to Kading, some one asked me how long it took the train by which we had come from Shanghai to Naziang to reach Soochow, a distance of something more than forty miles. When told that the train had doubtless reached its destination half an hour before, impatient disapproval of the slowness of the launch was expressed. One recalls the time required in former days to cover this distance of ten miles and is somewhat amused that fault can be found with present conditions.

This is the end of the vacation. Tomorrow the day-school begins and the day following the Girls' School. We hope for twenty weeks of good work, before another vacation.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, Feb. 16, 1908.

#### Woman's Board.

##### February Receipts.

Leonardsville, N. Y., Woman's Benevolent Society,		
Miss Burdick .....	\$15 00	
Missionary Society .....	15 00	
Tract Society .....	30 00	
Woman's Executive Board ....	5 00	\$ 65 00
Boulder, Colo., Woman's Missionary Society,		
Fouke School .....	\$ 5 00	
Unappropriated .....	10 00	15 00
Daytona, Florida, Mrs. Lucy G. Langworthy, Unappropriated .....		10 00
Milton, Wis., Ladies' Benevolent Society, Tract Society debt .....		10 00
Welton, Iowa, Ladies' Benevolent Society, Tract Society debt .....		5 00
Salem, W. Va., Ladies' Aid Society, Unappropriated .....		15 00
Ladies of the Roanoke Church, Unappropriated .....		2 00
Ladies of the Greenbrier Church, Unappropriated .....		50
Nortonville, Kan., Woman's Missionary Society .....		70 00
Milton, Wis., Calendars sold .....		1 00
New Auburn, Wis., Woman's Missionary Society, Unappropriated .....		10 00
Westerly, R. I., Woman's Aid Society, Missionary Society .....	\$35 00	
Tract Society .....	35 00	
Alfred Scholarship .....	25 00	
RECORDER .....	10 00	
G. H. F. Randolph .....	10 00	
Woman's Board .....	5 00	
China Missions .....	5 00	125 00
Brookfield, N. Y., Mrs. Anvernette A. Clark, Missionary Society .....	\$5 00	
Tract Society .....	5 00	10 00
Total .....	\$338 50	

MRS GEO. R. BOSS, Treas.

#### How Get the Baptism of the Spirit.

M. HARRY.

Let us keep in mind that conversion or being born again, or being happy, even to "great joy," or having been active and useful in religious life does not constitute the baptism of the Spirit. For proof, see article, page 297 of RECORDER, March 9.

How to get this baptism cannot be a

very difficult thing to comprehend, for those who first got it on Pentecost were all "ignorant and unlearned men." Yet for pride of our superior wisdom, or carnality, we have failed to receive it. Perhaps it is a case of "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The simplest and most essential conditions of Divine power are the very ones we most easily overlook.

If the first disciples knew how to get it, may not we also hope to obtain it? First, we must believe that the promise of the Father, fulfilled at Pentecost and subsequently, is to "all flesh" and "to even as many as the Lord our God shall call." Acts 1:8; 2:17, 18, 39. As long as we call conversion and religious enjoyment and activity as now seen, all, and relegate endowment of the Holy Spirit to New Testament times, we shall never receive it. We must believe it is for us, because God is no respecter of persons. We must also believe and feel that this is the supreme need of the hour. It is not more organization, more culture and education, more religious titles and prestige of whatever sort that we need. They have a value of some sort. The churches never had more of all these than they now have, and yet we have less spiritual power than ever before. Can it be we have too much of these, or lean on them and not on God? Explain it as we will we lack power. How shall we get it? We need it as much as at Pentecost. There are hundreds of millions more sinners in the world now than then. Sinners are harder to reach now than then, because the difference between the church and the world is less now than then, and many are gospel-hardened, and such are harder to reach than all. Besides, the joy of saving souls—the chief joy, is just as necessary to church and individual life now as then. Oh, yes, it is not possible in words to tell how much we need this power. We must have it or die. The crisis is here. Will we heed the call? Another condition is, unity of mind and effort. They were "together in one place" and "continued steadfastly in prayer, with the women." Some one said, "You preachers get the endowment and then give it to us!" Well, if the others don't care for it, by all means let the preachers seek it alone, as Finney and Moody did. But suppose some of the disciples had said,

"Peter, you and John and James go and get it, and then give it to us." Peter could have replied, "The Master said, 'Tarry ye, Ye shall receive power, when the Holy Ghost is come upon you.'" Strange that some people want the preacher to have nearly all the religion. Wesley and Moody, though mighty in word and deed, received the endowment through the suggestions and prayers of Holy Ghost women. No, preachers are not to have a monopoly in this matter. They are not Catholic priests. They were together, prayed together, and got it together and all at once, all were filled with the Spirit and "cloven tongues sat upon each of them."

They waited and prayed ten days. We are not told that Peter or any one else preached any great sermons. They just prayed and waited, fully believing that what Jesus had promised would be fulfilled. They joyfully waited, see Luke 24:51, 53. Power was the one thing they wanted and sought. They got it. Why cannot we?

Another thing. No doubt the disciples were willing to take the consequences of enduing power. Jesus had said "Go make disciples out of all nations," but "Tarry ye" for power. They were willing to be better than ever before. One baptism of the Holy Spirit will do more to build up, enlarge and sanctify our Christian lives than years of religious culture. The baptism of the Holy Spirit is a gift, we do not grow into it. It fits us for growth. Why may we not have it? God is "abundantly able" to give it;—more willing to give it than parents are to give good gifts to their children. The awful needs of perishing souls cry out to us to bring the power of God to them; the great aching void in the heart of the church and in our hungry hearts, cries out for this power; yea, the very angels themselves wait to see sinners repent under our endued labors, that heaven may rejoice.

Of all God's people, none are so vitally concerned in this matter as Sabbath-keepers. It will solve the question of how to reach the multitude, when we are filled with the Holy Spirit and can speak with tongues of fire. It will be noised abroad without modern methods of advertisement, and the multitude will come together; young men and maidens will prophesy, yea, bond-servants and bond-maids will prophesy, and many will hear and live; conver-

sions will be clear and decisive, and the church will not be so cumbered with dumb members who don't know that they are saved and hence can neither pray nor testify. They will continue steadfastly in the faith. It will bring more money into the treasury of the Lord than any and all modern financial devices; for none considered "that aught of the things which he possessed was his own." Such people know "it is more blessed to give than to receive." And last, but not least, it will bring people into the church of God for "the same day there were added unto them about 3,000 souls, and "the Lord added to them day by day those that were being saved." Let me remark, we may be theoretically and theologically as sound as a Pharisee, and observe all the commandments from our youth up; but unless we have Holy Ghost power to bring men into the kingdom of righteousness, peace and joy in the Holy Ghost, we shall never get them into the church, much less to God's despised Sabbath. For be assured that there is no power on earth that will so command the respect, confidence and affection of a soul as the man or woman who is blessed of God in being the instrument in winning that soul to the Lord. If we cannot win them to "keeping the commandments of God and the faith of Jesus" in this way, then they cannot be won. There is that in all redeemed souls, to hunger for spiritual comfort and power, and they naturally go where they can find it. This is the grand secret. We have no other drawing power; but this is enough. It was all sufficient in apostolic times, and is now; for he who has all power promised to be with us always, to the end. Brethren, we are shut up to this only refuge; it is a blessed refuge. God is able, God is willing; the same yesterday and forever. What need we more? Let us give God a chance to fulfill his promise.

March 15, 1908.

#### How to Keep the Sabbath.

Luke 6: 8-10; Ex. 16: 5, 22-30.

"Sabbath" means rest, and God made the Sabbath for a day of rest. To rest does not necessarily mean to be idle; a change of occupation is often the best means to rest. Hence, to rest on the Sabbath does not mean to spend the day in idleness. Neither does it mean making it a day of gloom and

sadness. Sabbath day ought to be the happiest day of the week.

How, then, shall we observe it? How shall we change our occupation for that day? First of all by putting God and all that pertains to Him foremost in our thoughts, and by trying to honor Him in all that we do.

We honor God by attending church. It is God's house where we go to learn of Him and worship Him. It gives us a sense of fellowship to assemble with others in church service, and helps us to realize God's fatherhood. Christ sets us an example of attending Sabbath service.

Christ's Sabbaths were also given to deeds of kindness and service. Have we some sick or lonely friend who would be cheered or helped by a friendly call or letter from us? Have we flowers or kind messages that we could carry to hospitals or to old people who are shut off from much that is bright and cheery? What better way could we spend our time on Sabbath day?

But if none of these ways are open for us to help others, how shall we spend the time between church services most profitably for ourselves? What about our reading? Can we change that? If during the week we read newspapers and novels, why not drop them for the Sabbath day reading? Why not try on this day to read only what will help us to appreciate God's love and what he intends life should mean to us, and to develop the best in ourselves?

It will be a truly happy day if we put aside ourselves and our petty interests and cares, and try to understand more of the greatness and goodness of God.—*Seventh-day Baptist Endeavorer.*

O life, O death, O world, O time,  
O grave, where all things flow,  
'Tis yours to make our lot sublime  
With your great weight of woe.

Though sharpest anguish hearts may wring,  
Though bosoms torn may be,  
Yet suffering is a holy thing;  
Without it what were we?

—R. C. Archbishop French.

"No nation was ever overthrown by its farmers. Chaldea and Egypt, Greece and Rome, grew rotten and ripe for destruction, not in the fields, but in the narrow lanes and crowded city streets, and in the palaces of their nobility."

## Young People's Work

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

FARINA, ILLINOIS.—The Christian Endeavor topic for March 14, "One Hundred Years of Seventh-day Baptist History," was presented to our Society in an interesting manner by the leader, Pastor Burdick. He had prepared a chart, briefly and clearly outlining the history of our denomination from the year 1801 to the present time. This chart now hangs in the prayer meeting room, furnishing a ready means of reference.

The Crescent Orchestra, composed of the young people in our church, is at present practicing for a concert to be given the fifth of May.—Our Christian Endeavor Society enjoyed a pleasant social at the home of Dr. A. C. Davis on Wednesday evening, March the eighteenth.—The robins are here, the bluebells are up, and the Juniors are planning a picnic to the woods.

F. Z.

At the semi-annual convention of the Western Association held in Andover March 21 and 22 there were several most interesting and helpful papers given during the session of the convention. The editor of this department was present and succeeded in obtaining these addresses for publication in this department of the RECORDER. The first one in order was given as the opening address by Rev. Jesse Hutchins, president of the convention. It is the following:

#### Christian Growth.

REV. J. E. HUTCHINS.

I have chosen to make this address a sort of general introduction to the more specific themes which are to follow in this and other sessions. We all believe in growth, for it is the most natural thing in the world. It is that upon which everything in the material universe depends. The farmer watches with increasing interest every successive stage in the advancement of his crops. The stock-raiser delights in the development of his cattle which he will soon

be able to put upon the market. And now at this season of the year, after the long winter with its many changes, we anxiously await the advance of spring, which will in turn give way to summer and autumn and the completion of the harvest. The growth of Christianity or the Christian growth collectively or individually has been characterized by the same steps. The steps, however, are not always as distinct nor do they come in as regular periods of succession. Often in the history of Christianity we find that out of apparent destruction there has come great good. The growth has been characterized by firmness of purpose though sometimes there have been but few with this purpose.

But before we go further it may be well to consider what we mean by growth. In the first place we generally think of numbers. When we inquire concerning a church, about the first thing we ask is, "How large is it?" The same is true of a denomination. Its greatness is often marked by its numbers; and it sometimes happens in churches as well as in denominations that this is the greatest measure of their power. The next thing we look at is the column which tells of the amount of money raised. Just a few days ago I heard a person questioning why a certain minister left one pastorate and went to another, when he was receiving nearly double the salary where he was. Possibly the ministers give occasion for the people to think that they desire a large salary, the reason the people wonder at such moves as this one made. Perhaps this is a digression from my subject, yet it shows how the financial standing is often viewed.

But that which counts for the most, yet which is the most likely to be overlooked, is the growth which is manifested in the spiritual life of a church. If a church can have spiritual power and have numbers and money, so much the better; they will be a great assistance in extending the boundaries of the kingdom of heaven. We have, in one of our Seminary classes, recently been making an extended study of the rise and growth of the Christian Church. It is very noticeable that in times of great prosperity, and when the State furnished abundant means with which to promulgate the Christian religion, there was a rapid increase in numbers; but with this increase there was

also a noticeable deterioration from the spiritual life and power which characterized the early apostolic church. But in spite of these adverse influences which came from the combination of Church and State, under the power of the Roman World-Empire, there was a deeper, more powerful, and a self-propagating influence which was hidden from the eyes of a hypocritical nation. And these same principles, even though retained by but a comparatively small number, had their influence upon the heathen world, as we see revealed in the teaching of some of the more spiritually minded advocates of the Christian religion. I will refer later to some of these teachings, but it will first be necessary to know something of the conditions which directly led to them.

In the early days of paganism we know that the Christians were persecuted, but because of the spirit of truth which they held they flourished in spite of opposition and oppression. But when Christianity became the popular religion under the influence of the emperors who did not know the essence of Christianity, there was a flocking to this teaching because paganism had nothing in itself to appeal to men when its popularity was gone, and when it was deprived of the protection of the State. So with this great increase in numbers without the knowledge of the Christ-life the Christians turned persecutors and used those who had persecuted them in a more evil manner than they themselves had been used. It is here that the teaching of the more spiritually minded leaders of Christianity had its great influence in the hands of such men as Chrysostom and Augustine and in such words as the following: "Christians are not to destroy error by force and violence, but should work the salvation of men by persuasion, instruction, and love." "Let us first obliterate the idols in the hearts of the heathen, and once they become Christians they will either themselves invite us to the execution of so good a work (the destruction of the idols), or anticipate us in it. Now we must pray for them, and not exasperate them."

From this history of the past there is much that we can learn in regard to the promotion of our interests; for there is often a tendency towards some of the practices which prevailed in those times. We are inclined to think that we are, as a whole,

wise enough to see and avoid the dangers which led ancient people astray, but such is not the case. Our warfare is against these same tendencies.

One of these hindrances to Christian growth is manifested today in some of our methods of carrying on the Master's work. We do not keep in mind the principles of Jesus which he used in his short ministry while among men. It was not numbers alone that Jesus desired in his followers but the earnest belief in himself as the highest revelation of the heavenly Father.

He went to his death deserted by all his followers, but a faithful few returned to him and from that small group the good news of salvation is still brought to the sinful race. Cæsar could kill the body of Jesus but Christ's power was not to be so apprehended. The Roman killed him in order to save the Empire, yet it was this same Jesus who within three centuries did undermine the Roman Empire and change the whole course of history. This was in direct opposition to the prophecy of the heathen philosophers who predicted the obliteration of Christianity within three centuries. But this undermining was not done in the same manner that the Romans attempted the overthrow of Christianity. Although the heathen did not understand the principles of Christianity, they could see in the lives of its followers ideas of morality which were far superior to their own. And these habits of living were very noticeable in contrast to the great immorality of the pagans. This was the power which overcame the pagans because it appealed to those who were wise enough to see its advantages.

So it is today; if we are going to advance in Christianity it must be along the same lines which Jesus taught. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." This must not be understood to mean that we are to obey those who are against us in order that we may gain their good-will by not opposing them. That is but making Christianity a popular religion, and a popular religion is but short-lived at the very best. And that is where the danger of large numbers and great wealth lies; for these are the very things

which characterize the secular things of society which are popular.

You may draw from this a negative inference and say that our mission as Christians then or as a small denomination is to remain small and poor, but I do not mean anything of the kind; I do mean that with all our efforts for growth, increase of influence and power, we should strive to maintain a deep spiritual life which will unconsciously reveal our doctrines. And that same idea we may well consider in connection with our denominational work and standing among other denominations. As a speaker recently said to the Seminary students, "If we as a denomination, so small and peculiar when compared with some of the others, do not stand for the highest type of spiritual life, it will be in vain that we strive to teach the Sabbath truth, to say nothing about trying to exist." We must impress upon the minds of all and especially upon our own people the need of a deeper spiritual training along every branch of our Christian work. For when a denomination fails to hold within its bounds its best educated young people, have not other denominations the right to believe that there is something wrong? We see the impossibility of holding every one but we cannot make others think so, especially when we are losing many.

The greatest part of this work necessarily falls upon the ministers, but it should not be so. Every Christian should feel the need of devotion to this great work of Christian growth; more than that, he should feel the privilege of bearing his part, in the home life and in the community life. I am not trying to lessen the duties or obligations of the minister in any way,—and, indeed, if the work of the church were more systematically organized, it would increase the work of the minister, for you no doubt all know that it is easier to do a piece of work yourself than it is to tell and superintend some one else in doing the same thing,—yet in order to do the most work in the best possible manner, it is necessary to have some one else to assist. One summer I was in a peach orchard in the South at the time of harvest. A great many men and women were employed in picking, packing and shipping the peaches. There was no man on the farm who did one-half the work that the proprietor did, as he hurried from one

part of the field to the other to see that all was going well. So it is with the minister. As he increases his work, he will be obliged to hasten from one part of his field to the other in order that the greatest results may be accomplished; and the more efficient workers he has in his parish, the greater will be the demands for leadership in the pastor. But the minister should welcome this demand if it will but hasten the coming of God's kingdom.

But there is another phase of this work which is very necessary in this advancement, especially on the part of the young people. I have heard old soldiers say that the most trying experiences of the war were when they were advancing toward the enemy, when the pickets were beginning to exchange shots, and everything was signaling the oncoming battle, and yet they were commanded to stand undaunted, firm. This was the test of courage. Young people have as hard a position to face today, especially if they are out in the world striving to establish themselves for the sterner battles of life. Of course the environment will have much to do with every case; but for those who are away from home, away from the home church, striving to learn a trade or at their work, or whatever it may be, there are the trials which one must endure, though like the soldier it may seem that it is unnecessary delay.

Some of these trials are in regard to the attitude which is to be assumed toward some of the more fundamental questions of thought and life. I refer to some of the so-called "modern" views with which we have to strive. I feel that I can truthfully say that if any one is able to stand firm during the picket firing and the first onslaught, he will be the better equipped for what is to follow and will even find his pleasure greatly increased for having patiently waited.

Another phase of this same question for the young people, and which perhaps is more practical, is in the way of conduct. Some of our young people get the idea that, in order to have the best standing in the eyes of their associates, they must do as their associates do in spite of principle; thinking that it is better to be on the popular side than on the right side. I was much grieved not long ago, while out with a group of college men, to see one of the

fellows in whom I had had much confidence join with some of the more unscrupulous fellows in conduct which was very much out of keeping with his station. It was not in regard to any of the so-called questionable practices, but in something which he was conscious was wrong. When rebuked for that kind of action he admitted that he often did that sort of thing in order to keep the good-will of the fellows. He was deceiving himself; for, if the truth were known, he was not keeping the good-will of the fellows, rather he caused them to lose respect for him.

Young people and Christians are often thrown among such ungodly associates, and I have learned that it is absolutely unnecessary to join with them in their practices; and more than that, these same ungodly fellows have honest and sincere regard for the Christian young man who has the courage to stand for his convictions. On the contrary, if they see one fall below the standard which they think a Christian should live up to, and join with them, they do not hesitate to hurl every sort of slur at him and at his religion. Now all of these things are vitally related to Christian growth.

It is better to advance, though very often to assume a position of apparent inactivity is the greatest advancement that we can make. To illustrate this point I will quote from Dr. Lewis who said that if a person knew that he had but ten years before him, it were better to spend seven of the ten in preparation. And, indeed, is not this in keeping with the example of Jesus, who spent nearly thirty years in preparation and only three in service?

Some of these principles which I have advanced with particular reference to the young may well apply to all of us. For it is not mere fact which we are to teach, nor simply methods of conduct, but the fundamental principles of righteousness which will make right living and right conduct the inevitable result of life. It is this which will give the greatest evidence of growth. The good seed in the ground under the right conditions of heat, light and moisture has no choice but to grow. So, with the Christ-life in our hearts, there is nothing but the most natural result to follow,—the advancement of his cause and kingdom.

#### The Duty of Getting Helped.

Most persons like to be helped, but few look upon being helped in the light of a duty. Yet it is a duty,—a cheerful duty, surely, but a genuine one. For the man that works all alone hurts himself. It is not good for man to be alone in anything; least of all, perhaps, in his toil. Laborers need the criticism and advice of other workers. Even Tennyson's poems might occasionally be bettered by the hint of a cook. The greater one's ability, the readier one is to accept aid from all sources, and the more cordial to recognize the truth that wisdom is not of the few. No task worked out wholly in solitude is as well done as it would have been if the crowd had had a share in it.

And the man that works all alone wrongs the others that might be working with him. Labor is admittedly one of the greatest of human blessings. A man who can set himself at work ought to be able to set others at work. When a genius, at the head of an affair, insists upon doing it all himself, he is not putting his genius to the best use. Part of it should be employed in associating others with his joy.

One of the wisest of Edward Everett Hale's wise sayings is this: "Never do anything yourself that you can get any one else to do for you." Often it would be easier, many times easier, to do the task one's self than to introduce others to it, explain it, instruct them, and oversee them in it. Sheer pressure of business often prevents men from employing aid; they have neither time nor strength to be "helped." Others shrink from this task because they are retiring, sensitive, and do not wish to direct men in their work, finding fault when fault is to be pointed out, compelling obedience to orders, and insisting upon the reaching of standards. It is far more comfortable to work alone.

This is only another way of saying that the ideal in this, as in all human relations, is difficult to attain. That is the chief charm of the monastic life, its freedom from cares and complexities. To be a monastic it is not at all necessary to retire to a monastery. Many a monk is to be discovered in a crowd—some isolated toiler whose own wife scarcely knows what he is doing, and whose business associates are never allowed to share his burdens or his joys. That is easy,

as all solitude is easy; but it is cowardly, and it is selfish.

Of course, this is not to suggest laziness, or any shifting from your own back of the burden that you should bear. Far from that. Indeed, in the end, such a thing is impossible. Every man must bear his own burden. If you do not do the work that properly belongs to your position, you will not be in your position very long. But every man, in every position, has some possibility of setting others to work, or of refusing to do it, and often doing their work in addition to his own.

There are few matters in which the great doctrine of the brotherhood of man has more practical application than in just this matter of causing other folks to help you. Your work, whatever it is, however special and peculiar, is not solely your own. It is but a thread in the vast tissue of work superintended by the Master Workman of the universe. We are all to be workers together with God. Isolation here is as much opposed to God's plans as would be the independent excursion of a thread through the shuttles quite apart from the other threads in the warp and the woof. The design would certainly be injured, perhaps ruined.

No; if you are a mother, train your children to help you in the housework, and educate your servants by assigning to them novel tasks. If you are an employer, bring out the abilities and fire the ambitions of your employees by using them in new enterprises as fast as you can discover any hint of usefulness in them. If you are a president, utilize your vice-president. If you are chairman of a committee, do not do all the work of the committee. If you have associates in office, magnify your office by magnifying their offices also.

Though all this is hard at first, it will become increasingly easier. Your power of directing others will grow with its exercise. You will come to have that rare and valuable gift, the ability to inspire enthusiasm. You will multiply your effectiveness many fold by your trained assistants. You will be an Elijah rearing a score of Elishas. Best of all, you will be a true worker in the kingdom of God, where no one is or can be isolated, but where all are members one of another.—*Christian Endeavor World.*

#### Lincoln's Superb Faith.

As illustrative of Mr. Lincoln's superb faith, I will give an instance that I have never seen in print. In the largest room in the White House, on the second floor were gathered a number of officers of the army, then of prominence by reason of the commands that they held in the field; many civilians who held no office, but who had come from the North to see Washington and pay their respects to Mr. Lincoln, and perhaps get contracts essential to running the government, and a few members of Congress.

At first it appeared more like a large reception, where, after shaking hands, people stayed to chat with one another. Not far from Mr. Lincoln, a prominent senator, whom we may call Senator D—, in a strong, deep voice, remarked, "I believe that, if we could only do right as a people, the Lord would help us and we should have a decided success in this terrible struggle." Mr. Lincoln, hearing the remark of the senator, with his clear, shrill enunciation, cried out: "My faith is greater than yours."

Everybody turned and looked at the President, who was head and shoulders above all there assembled. The senator who had spoken then said, "How so, Mr. Lincoln?"

"I am confident," said he, "that God will make us do sufficiently right to give us the victory."—*General O. O. Howard, in the April Century.*

#### Outdoor Colleges.

Every true university should make room in its scheme for life out of doors. There is much to be said for John Milton's plan of a school whose pupils should go together each year on long horseback journeys and sailing cruises in order to see the world. Walter Bagehot said of Shakespeare that he could not walk down a street without knowing what was in it. John Burroughs has a college on a little farm beside the Hudson; and John Muir has a university called Yosemite. If such men cross a field or a thicket they see more than the seven wonders of the world. That is culture. And without it, all scholastic learning is arid, and all the academic degrees known to man are but china oranges hung on a dry tree.—*Henry van Dyke, in Essays in Application.*

## Children's Page

### How Roberta Was Cured.

It wasn't measles that she had, or whooping cough, but it was, if anything, harder to cure. She had been troubled with it for a long time, but it seemed to get worse instead of better. No, they hadn't called the doctor. You see, Roberta's trouble was one that medicine couldn't cure. But it wasn't so hopeless, after all, because Roberta herself could have cured it if she would only have taken the trouble. She resolved about it, over and over, but resolutions don't count for much all by themselves. There has to be a strong will to keep them from breaking, for they are as brittle as thin ice.

It was this way. When mother, who had no one else to run errands, sent Roberta to the store and told her to hurry, Roberta made a brand-new resolution to obey. But she was sure to meet some one she knew that she just must stop and talk to, or else there was something new to be seen that made her entirely forget that mother was waiting for sugar to finish the pudding for dinner, and before she knew it there wouldn't be a tatter of her resolution left. Once she set a dozen eggs on the curbstone while the fire-engine dashed up the street, and by the time she had found out where the fire was, and whether anybody was hurt, and why the hook and ladder went up one street and the hose-cart another, she had quite forgotten everything else. So the family had to do without their favorite sponge cake for Sunday supper, and Roberta was quite sure she would never loiter again.

Mother had reasoned and scolded and punished in vain, but when the little girl left sick Freddie's milk sitting on Mrs. Brown's front gate-post, while she went with Tommy Brown to see about an injured cat in a vacant lot—left it there till Freddie cried himself into a fever waiting for it, mother felt that the time had come to take severe measures.

Up the street, in a great lovely house lived Mrs. Clinton. From her gate, where stone lions stood guard, stretched a long gravelled drive, up to the front porch which was always filled in summer with gay young

ladies and gentlemen. Roberta loved to go there, and as mother and Mrs. Clinton were fast friends there was often a message to carry, and while she waited for an answer there was sure to be chocolates or peppermints to pass the time away, and pleasant words from the young people sitting about. Besides this, Patsey, the cook, was a great friend of Roberta's and seldom failed to produce a bag of cookies or an apple turnover to be carried home for tea-parties.

But alas! there was always the same story to tell. Whatever time she was allowed to stay was forgotten, and often only approaching dusk reminded her.

One lovely afternoon, two days after the last resolution had been broken, mother called Roberta. "Put on your pink chambray, daughter," she said, "I want you to go to Mrs. Clinton's with a note, and she has special company today, so look your neatest. When you are ready come to me." Roberta danced away, anticipating all sorts of pleasure, even forgetting to resolve this time. When she was dressed mother said, "You mustn't stay at all today, Roberta, because you might be in the way. You know it is not polite for an uninvited guest to remain among invited ones. But, daughter,—mother hates to say it,—you can not be trusted to remember, so I must see that you carry a reminder with you. I shall pin this on your back, and you are to wear it to Mrs. Clinton's and home." And mother held up a square piece of white paper, on which she had written in very plain black letters, "Please send Roberta home at once."

The little girl begged to be given one more trial, but mother was firm, so the piece of paper was securely pinned between the chubby pink shoulders, though mother kissed the pleading face with tears of pity in her eyes.

The merry crowd on the big front porch held no attractions for Roberta. The refreshments being passed about might have been ashes and chips for all she knew. Her whole mind was centered on getting mother's note into the owner's hands without letting anybody see the square white patch on her back. Mrs. Clinton was very kind,—invited her to stay awhile, and pressed ice-cream and cake upon her, but to no avail.

Her errand done, the little girl backed steadily off the porch, down the steps, and

slowly but surely into the long gravelly drive, keeping her sturdy self between observing eyes and the dreadful patch.

It cured her—it really did, for after that mother had but to suggest what Roberta called her "sign" to ensure prompt attention to errands of any kind. She is a woman now, with children of her own, but she has never forgotten, or ceased to thank mother who loved her well enough to break her of a troublesome habit, even though the lesson was hard.—*Elizabeth Price, in Sunday-School Times.*

### What Matter?

What if your coat be patched and old?  
The worth of a coat is easily told.  
A handful of gold will quickly bring  
A coat that is fit for prince or king;  
But an honest heart and a willing hand  
Can never be bought in the whole wide land.  
Remember that patches may cover a boy  
Who some day will be the great world's joy.  
If your soul be pure and your heart be true,  
What can an old coat matter to you?

—*Emma C. Dowd.*

### Helping Somebody.

A beautiful story is told about Sir Bartle, an English nobleman who was once the governor of Bombay in India, and of Cape Colony in Africa.

He went away from his home on a trip, and on his return his wife went down to the railroad station to meet him. She took with her a servant who had never seen her husband. When they arrived at the railroad station she said to the servant, "Now you must go and look for Sir Bartle."

"But how shall I know him?" asked the servant.

"Oh," answered the lady, "look for a tall gentleman helping somebody."

The answer was sufficient, for when the servant went to look for Sir Bartle he found a tall man helping an old lady from the car, and this tall man proved to be Sir Bartle himself.

There is an example here which every girl and boy would do well to follow. It is a noble thing to be known as a boy or girl who helps people.

We can help father and mother at home; and help the teacher at school. We are meeting people every day whom we can help in some way or other.

Let us try to do it more and more, and

we shall make life happier for others, and we shall be happy ourselves.—*Apples of Gold.*

### The President on Education.

President Roosevelt, in a talk to the members of the National Education Association last week, preached to the nation what Booker Washington is preaching to the negroes, "I trust," said Mr. Roosevelt, "that more and more our people will see to it that the schools train toward and not away from the farm and the workshop." The President went on:

"In our education we have tended to proceed upon the assumption that the educated man was to be educated away from and not toward labor. The great nations of mediæval times who left such marvelous works of architecture and art behind them were able to do so because they educated alike the brain and hand of the craftsman. We, too, in our turn must show that we understand the law which decrees that a people which loses physical address invariably deteriorates so that our people shall understand that the good carpenter, the good blacksmith, the good mechanic, the good farmer, really do fill the most important positions in our land and that it is an evil thing for them and for the nation to have their sons and daughters forsake the work which if well and efficiently performed means more than any other work for our people as a whole."

Machinery is freeing men from the least intelligent work of the hand. The men who run the steam shovels at Panama work with their hands, but work with their brains, too. To put the thought of the mind into concrete shape through the work of the hand is the ideal of work. Physical work that does not combine work of the head with work of the hand is in so far bad. To go on with the President's address:

"One thing that I would like to have you teach your pupils is that whether you call the money gained salary or wages does not make any real difference, and that if by working hard with your hands you get more than if you work with your head only it does not atone for it to call the smaller amount salary. The term "dignity of labor" implies that manual labor is as dignified as mental labor; as of course it is. In-

deed the highest kind of labor is that which makes the demands upon the qualities of both head and hand, of heart, brain and body. Physical prowess, physical address, are necessities; they stand on a level with intellect, and only below character. . . . . I want to see our education directed more and more toward training boys and girls back to the farm and the shop, so that they will be first rate farmers, first rate mechanics, fit to work with the head and to work with the hands and realizing that work with the hands is just as honorable as work with the head."—*Christian Work and Evangelist*.

#### Our Church Games.

The two most popular games in ecclesiastical circles are football and "Kitty wants a corner." The former opens the way for the latter. In the former game ministers are usually passive, in the latter they are compelled to be very active. These games are most played from January to April, though preparations for them are often made some months before. Sometimes the preparations are carried on secretly. Usually the game of football comes off at the first covenant meeting in January. After the testimonies, the pastor and his family are expected to retire. Then the kicking begins. Deacon A. states that the church is not as prosperous as it should be and a change of pastors is necessary to obtain desired success. Another says that the minister is somewhat awkward. Others say that he is not stylish. A more stylish man would draw larger congregations. Another says that the preacher's wife has not been with him in his pastoral work as she should. It is true that her health may not have permitted her to be always "on the go," but she has no sympathy on that account but only harsh criticism. Some one says that the pastor has a very poor hold on the young people. We must have a younger man who will join with the young people in having a good time—a man that will attract. At another place where the game is going on the minister is kicked because he has not been sufficiently dignified and has joined the young people in their games. In one place he has done too little pastoral work. In another he and his family have boarded too much on the people. In one

place the preacher is "too starchy." In another he is not careful enough of his dress. So the game goes on. Occasionally some of the members of the church venture to stand by the pastor, but they are told that if he remains the salary cannot be raised, for certain people "won't give anything." Oh, the cruelty of this game! Why was the pastor called here if he was not to be given sufficient time to do the work the Lord wanted him to do? He has no opportunity to reply to the unjust charges. It is said by some that he is "a hired man" and that there is no injustice in requiring him to go at the end of his year. So then there is no unfairness in asking him to begin a work and not permitting him to complete it! So there is no injustice in asking him to move perhaps hundreds of miles at large expense maybe to be asked again at the end of a year to move on! So this is the right treatment for the Lord's anointed ones! Has the Golden Rule no application to the way in which ministers should be treated? Has the law of love nothing to do with the pastoral relation? How much churches lose by this game! Often there are divisions. Usually a spirit of discontent is promoted. Ministers do not occupy the holy place that God intended them to occupy. Their efforts for good are largely neutralized. There is no permanent growth. No plans can be made looking to anything beyond the immediate present. If the pastor tries to lay foundations they become useless, as his successor must begin over in his own way. So churches die, and ministers are discouraged.

After the game of football is over, so many ministers are without places that they must take part in the game of "Kitty wants a corner," in order not to get left. So they all write to all the committees of churches needing pastors, and the scramble begins. The most of them finally get corners but it is largely a matter of luck as to what corners they get. Too often the Holy Spirit has nothing to do with it, and sometimes the game is "not played fair." One man runs over another to get a place. Sometimes he blows his horn so loud as to take a place by storm. Sometimes he gets a corner because of his good looks and sometimes because of the collar he wears.

Could these two games be "cut out" it would be a great gain to the cause of

Christ. When shall some Luther appear to start a new reformation?—*Christian Standard*.

### HOME NEWS

FARNAM, NEBRASKA.—I will again send a few words to the Home News. This is one of the parts of the RECORDER I turn to first. Reading the news seems so much like reading home letters. The things are said in such a way that one takes but little notice of the form in which they are expressed. These letters seem so much like visits made by people who come to the side or back door in their every-day clothes, come right into the kitchen or workshop, sit down in a chair or on a bench and visit while you work, and sometimes take hold and help you work. Such visits are what I call heart to heart visits. So the Home News impresses me as being the very pulse of the writers. But as this department is not the place for long editorials or any kind of expository preaching, I will have to start out by the same side door I came in at, lest I weary you with my prolonged informal call or you may fear I am going to stay for dinner when you were not expecting company.

In spite of much sickness and many living a number of miles from the church, we have had services every Sabbath-day. The cottage prayer meetings, however, were given up temporarily. These we hope to have again as soon as the spring opens and the general sickness decreases.

Deacon Robert Van Horn and family moved to Clifton, Colorado, the first of March, for their health. We miss them much from our ranks because of their Christian loyalty to the cause of truth and right.

We are just now mourning the loss of another of our number, Sister Gertrude Hurley, who was called from us, March 21, by the summons of the Master. This makes two of our members and one little boy, from a church family, whom the Lord has summoned to higher realms since we came here last September.

Yours in the work,

WILBURT DAVIS.

#### The Cheerful Man.

What a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world; more than all his money, his wisdom or his ambitious schemes. People feel a sort of pleasure just seeing him coming down the street, and when they meet him, there is not a cloud in sight.

Such men are a blessing to a town. They make one feel that the town is growing, is getting more beautiful, more than a place just to eat and sleep and make a living in. Sometimes one doesn't meet such men, and then he feels that the town is degenerating, that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and he goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man doesn't realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "good morning;" and if one has a bit of business with him, it passes by very much like an exchange of compliments.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of those virtues. —*Ohio State Journal*.

#### An Expensive Badge.

A young man in a London omnibus noticed the blue ribbon total abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known throughout the kingdom as a most successful temperance evangelist. His work, organized in the tent meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."—*The Children's Record*.

## MARRIAGES

**CRAFT-COON**—At the home of the bride's parents, Mr. and Mrs. DeWitt B. Coon, DeRuyter, N. Y., February 5, 1908, by Rev. L. A. Wing, Mr. Julian M. Craft and Miss Cora M. Coon.

## DEATHS

**CLARKE**—Mary Buell Clarke was born in Stonington, Conn., August 26, 1850.

She was the daughter of Albert and Nancy Noyes Buell, and was one of six children, two of whom survive her. She married Franklin Clarke, November 3, 1875, who died in 1900. To them were born three sons, two of whom, Frederick N. and Willard Russell, survive her.

Mrs. Clarke was well known in Rhode Island because of her connection with the Woman's Christian Temperance Union and the Woman's Relief Corps, and often appeared before the children of our school to speak in regard to questions of patriotic interest. She was very helpful to any one in trouble, and was watchful for opportunities of doing a service. She was an earnest Christian, a member of the Pawcatuck Seventh-day Baptist Church, and few were more faithful to its services than was she. She died February 26, and the funeral services were held in the church, Sabbath afternoon, February 29, at 2 o'clock, conducted by the pastor.

C. A. B.

**HURLEY**—Near Farnam, Nebraska, March 21, 1908, Mrs. Gertrude S. Hurley, wife of Edgar Hurley, of Bright's disease, in the 36th year of her age.

She leaves to mourn her loss a mother, brother, husband and seven children, besides a church and community. For a number of years she has been a member of the Farnam Seventh-day Baptist Church. In her home and church life her expressions were those of cheer and hope. Throughout her sickness of ten weeks she had hope of recovery to the end, but a few days before her death she remarked that she was leaning on the Saviour's arm.

While leaning upon His arm,  
Sustained by the power of love,

He hath borne her gently on  
To the home prepared above.

W. D.

**HIBBARD**—In Brookfield, N. Y., March 24, 1908, Mrs. Esther Hinkley Hibbard, in her 83d year.

Mrs. Esther Hibbard, the seventh of a family of nine children, all of whom have "gone on before," was born March 9, 1826, and died at her home in the village of Brookfield, March 24, 1908, having spent all her life in this town. October 20, 1844, she was married to Chauncey V. Hibbard, who preceded her to the better land, September 6, 1886. To them were born six children, five of whom are now living: Daniel O., of Racine, Wis.; Elmer C., of Daytona Beach, Florida; Mrs. Ada Perry, of Verona, N. Y.; Willard L., of Walworth, Wisconsin; and Elizabeth J., of Brookfield. One daughter, a twin of Mrs. Perry, died in infancy.

Sister Hibbard was baptized in January, 1838, when twelve years of age and united with the First Baptist Church. In 1863, after they had observed the Sabbath for some years, she and her husband united with the Second Brookfield Seventh-day Baptist Church, of which they both remained very consistent and loyal members until death called them to the church triumphant. Although Mrs. Hibbard had been unable to attend the regular church services for the past ten years she had a keen interest in its welfare and her great anxiety was that the church should be true and that many more should be brought to Christ.

Funeral services were conducted by her pastor at her late residence, March 26. The text, which she herself selected, was Psalms 117. The interment was in Brookfield Rural Cemetery.  
W. L. G.

### The War Upon the American Saloon.

In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20,000,000 people in the fourteen Southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000 under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 300 miles north and south by 720 miles east and west, in which on the first day of next January a bird can fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without looking down upon a legalized saloon. Great Britain and Ireland could be set down over this space without covering it. There would be 10,000 square miles of "dry" territory left as a border.—From "The Nation's Anti-Drink Crusade," by Ferdinand Cowle Iglehart, in the *American Review of Reviews* for April.

## 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. 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 III.—APRIL 19, 1908.

JESUS ANOINTED AT BETHANY.

John 12: 1-11.

*Golden Text*.—"We love him because he first loved us." 1 John 4: 19.

DAILY READINGS.

First-day, Luke 7: 36-50.

Second-day, Luke 18: 15-34.

Third-day, Luke 18: 35-19: 10.

Fourth-day, Luke 19: 11-28.

Fifth-day, Matt. 26: 1-16.

Sixth-day, Mark 14: 1-11.

Sabbath-day, John 12: 1-11.

INTRODUCTION.

Our present Lesson belongs to the closing days of our Saviour's earthly life. We note how he was enthroned in the hearts of some of his followers, while at the same time at least one of his chosen apostles was turning against him, and his enemies were becoming more and more determined in their purpose to accomplish his death.

After the raising of Lazarus Jesus withdrew to a place called Ephraim, the precise location of which is not known. Probably it was in Judea near the boundary of Samaria and not far from the Jordan. Here he remained till near the time of the passover, when he crossed to the east side of the Jordan and openly journeyed toward Jerusalem accompanied by his disciples and the crowds of passover pilgrims.

In connection with this journey Luke records a number of incidents and numerous words of instruction which Jesus gave to his disciples and others. The time between the raising of Lazarus and the supper at Bethany was perhaps six or eight weeks.

The incident of our Lesson should be carefully distinguished from the anointing mentioned in Luke 7: 36-50. On the other hand we need not hesitate to regard the anointings mentioned in Mark 14 and Matt. 26 as the same as that which we now consider. See Daily Readings. It should be noted that neither the woman who is mentioned in Luke 7 nor the one concerning whom we now study is Mary Magdalene.

It is worthy of curious notice in this connection that Matthew records Jesus' words about the woman who anointed him, "Whosoever this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her;" and John tells us her name.

**TIME**—Six days before the passover. The traditional view is that the feast occurred on Sabbath-day; and this is not improbable. It may have been then on April 1st, of the year 30.

**PLACE**—Bethany.

**PERSONS**—Jesus; Mary, Martha and Lazarus; the chief priests and other Jews; Judas Iscariot. We note from the parallel accounts that the other apostles were also present.

**OUTLINE:**

1. The Loving Offering. v. 1-3.
2. The Unkind Criticism. v. 4-6.
3. The Gracious Defense. v. 7, 8.
4. The Murderous Purpose. v. 9-11.

**NOTES.**

1. *Six days before the passover.* This is evidently the date of the supper mentioned in the following verse. In Mark 14: 1 and Matt. 26: 2 the time is mentioned as "two days before the passover;" but there is no contradiction with the passage before us. The earlier writers were mentioning the date of Judas' treachery and then speaking parenthetically of the occasion which incited him to immediate action, without stopping to mention that this incident occurred several days before his visit to the high priests. *Where Lazarus was,* etc. This phrase as well as the "therefore" in the first line shows the intimate connection of this narrative with that of ch. 11.

2. *So they made him a supper there.* We may not be sure as to who is meant by "they;" perhaps the friends of Jesus in general, or possibly Mary, and Martha and Lazarus in particular. Simon the leper mentioned by Mark and Matthew may have been the father or some near relative of these three. The word translated "supper" refers to a formal meal; it might very well be rendered "dinner." It is probable that it was served in the late afternoon or evening, and this fact has evidently influenced our translators to call it "supper." We imagine that



Jesus arrived in Bethany just before the Sabbath, and that this feast was given in his honor on the evening after the Sabbath. *Martha served.* She was performing the part of hostess. She was evidently a very capable woman. Compare Luke 10:40.

3. *Mary therefore took a pound of ointment of pure nard.* This was an unguent or thin salve prepared from a rare aromatic plant. It was ordinarily used as the most delicate and costly perfumery would be used today. The word translated "pure" is a very rare word, and some have thought that it names the plant or shrub from which this costly perfume was obtained. *Very precious,* and under ordinary circumstances used only in very small quantities. The alabaster cruse in which it was contained was designed to prevent waste, and had to be broken if the whole pound was wanted at once. The *pound* was something less than twelve ounces avoirdupois. *And anointed the feet of Jesus.* This she could do without difficulty, as Jesus was no doubt reclining rather than sitting and his feet were away from the table. This statement of John in regard to the anointing of Jesus' feet does not contradict what Matthew and Mark say about anointing his head. *And wiped his feet with her hair.* Thus showing her great love. *And the house was filled with the odor of the ointment.* This fact helps us to realize the lavishness of the gift.

4. *Judas Iscariot, one of his disciples.* Matthew tells us that the disciples remarked upon this seeming waste; but we may well believe that Judas was the chief and possibly the only objector. The mention of the fact that he was one of Jesus' disciples sets into vivid contrast his lack of love for the Master with the devotion that we might naturally expect. We would not have been surprised if some stranger had objected to this lavish use of the costly perfume. The word *Iscariot* means "man of Kerioth." It is probable that Judas was the only one of the Twelve whose home was in Judea. *That should betray him.* Some such designation as this is frequently placed after the name of Judas by the Evangelists. Of course no one knew at that time that he was the betrayer.

5. *Three hundred shillings.* This translation of the American Revision is better than that of King James' Version, because it gives a more accurate impression of the amount. The Greek denarius had a value of about seventeen cents in our money. Three hundred denarii would be fifty dollars; but since the purchasing power of money was relatively much greater then, the sum mentioned by Judas would be



practically equivalent to a much larger amount today. Since the denarius is mentioned as the usual price for a day's labor, the alabaster cruse of ointment may easily have been worth as much as a laboring man could earn in a year. *And given to the poor.* It is very probable that Jesus gave often to the poor. Compare chap. 13:29.

6. *Not because he cared for the poor.* He was a hypocrite in this expression of anxiety for the needy. *Because he was a thief.* He was the treasurer of the apostolic company, and took advantage of his opportunities to help himself to the funds in his possession. Evidently John was not aware of this fact till after the time of our Lesson. Judas had been careful not to arouse suspicion.

7. *Suffer her to keep it against the day of my burying.* Compare the distinctly different rendering of King James' Version. The variation is not so much a difference of opinion in translation as a difference in the reading of the manuscripts. We are sure however that Jesus is defending Mary for her act of love. He is accepting also this anointing as a preparation beforehand for his burial which, as he realizes, cannot now be very far in the future.

8. *For the poor ye have always with you.* Every day they had opportunity for bestowing gifts upon the poor and relieving their misfortunes, but now there were to be very few opportunities by means of which they could show affection for the man Christ Jesus. Lavish gifts for him would be no injustice to the poor. This mark of devotion which Mary gave to Jesus was humanly speaking a means of strengthening him for the great work before him. He saw that his work was understood and appreciated, and could face death with the consciousness that his earthly ministry had not been wasted.

## 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. Road, at 933 Jenifer Street.

9. *The common people* are contrasted with the chief priests and other leaders of the nation. Many people came out of curiosity to see a man that had been raised from the dead, and learning about Jesus they became his disciples.

10. *That they might put Lazarus also to death.* They had already planned to kill Jesus, and now since Lazarus is a living witness of Jesus' power and from the sight of him many are being led to become adherents of Jesus, the leaders are so enraged that they are ready to kill him also to get him out of the way and thus counteract the popularity of Jesus.

### SUGGESTIONS.

Judas' objection sounded very plausible. Under the other circumstances the very way to render most acceptable service to Jesus might be to sell costly possessions and give the money to the poor. No amount of external service to good causes can make up for lack of real devotion to Jesus.

We must not think that Mary broke the cruse of costly ointment to show to the assembled company how much she loved Jesus. She was conscious only of the presence of her Lord, and knew that no gift was too good for him.

Some sins seem very slight. We must not forget however that the stealing of very small sums helped to prepare Judas for the greatest treachery.

To say that we ought not to worship God in a handsomely decorated church while there are any poor in the community is to copy the criticism of Judas. If we spend money lavishly for our own satisfaction that is one matter, but to give generously for the service of our Master even if the money is to be spent for things not absolutely indispensable may be a mark of devotion.

### The Only Way.

One morning recently, says *Harper's Weekly*, the pastor of a church in a town of western Massachusetts remarked to his wife, upon returning from service:

"Mary, there was a stranger at service this morning."

"What did he look like?" asked the wife.

"I don't know," was the answer, "for I didn't see him."

"Then how did you know he was a stranger?"

"Because I found a dollar in the contribution-box," replied the pastor.

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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 Conqueror;" "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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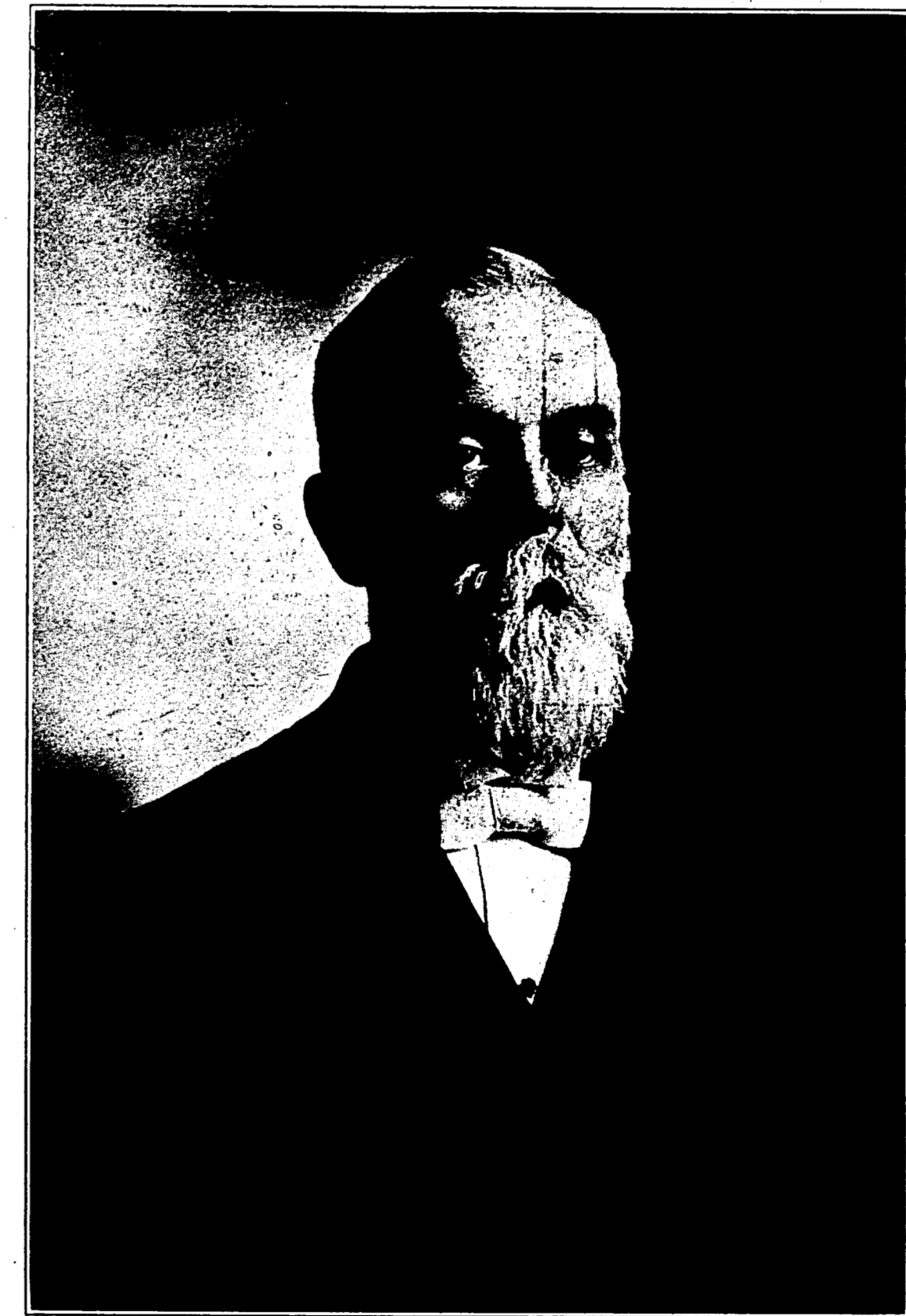
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