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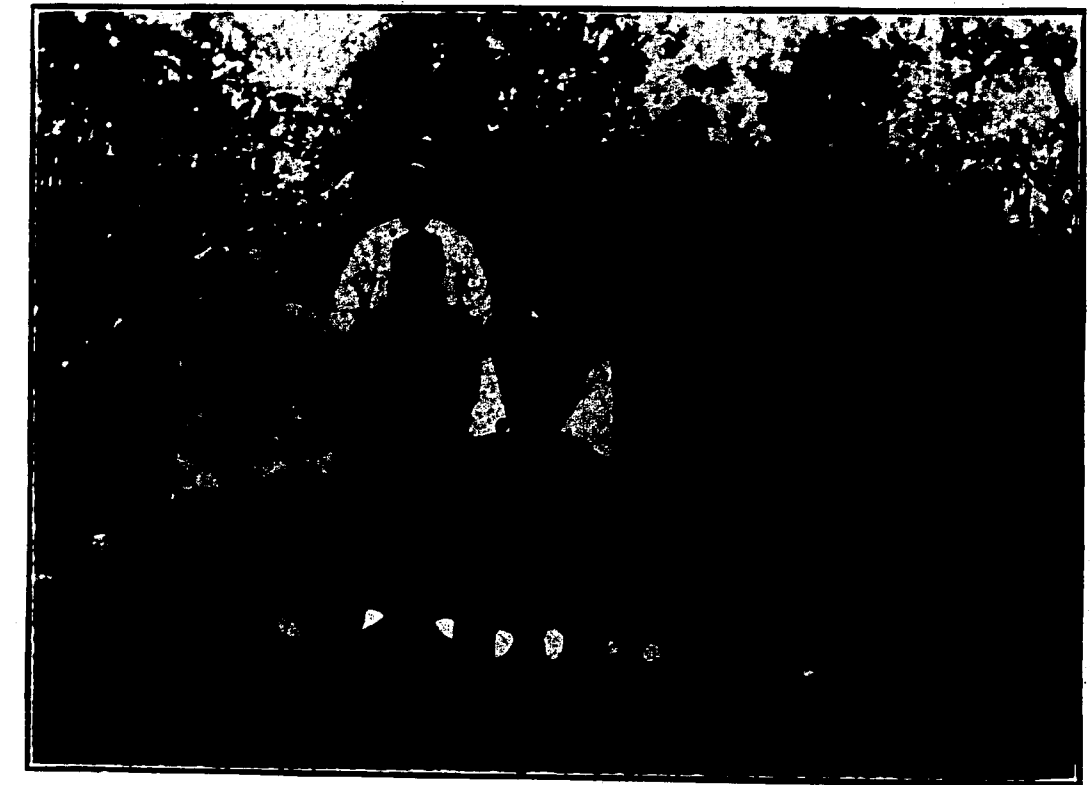
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The Sabbath Recorder



GROUP CHINESE CHRISTIAN WOMEN,
 SEVENTH-DAY BAPTIST MISSION,
 SHANGHAI, CHINA.

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N. O. MOORE, Business Manager.

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EDITORIAL

The Religion for Our Times.

It was a great pleasure to listen to an address by Rev. Josiah Strong, D. D., upon the subject given above. He spoke in the Young Men's Christian Association Hall, in Plainfield, to a large audience of men, and I wish every man in America could have heard him. Many years ago I read his book entitled "Our Country," and have greatly admired the author ever since. This feeling was deepened by observing the man himself as he moved among men during the "Celtic Cruise" to the Bible lands; and of course, when he was announced as the speaker, I determined to go early and hear every word.

In these editorials I offer the RECORDER readers all I can remember of his excellent address. I only wish they all could have had the thoughts as they came from his lips.

Our times are different from any the world has ever known, and our application of religious principles must conform to the changing order. We might as well begin to recognize the necessity for some radical change in methods of Christian work, that is being crowded upon this generation by the wonderful changed conditions in the industrial and social life of our times. These changes are so radical that the Christian activities of the past will not meet the requirements of our age. We stand amid conditions such as the fathers never dreamed of, and life means more today than it did a hundred years ago.

Dr. Strong compared a journey to Albany in the early days, with methods of

travel in our time, showing that it took longer then to make the round trip from New York to Albany, than it takes now to make an excursion to the principal cities of Europe and return. With this impressive lesson of the changes in material things,—in travel, in trade, in manufacture and in the great world of business, he impressed upon his audience that equally great changes in ideas have come to this generation.

God has always been a busy workman. He wrought the mighty changes that have taken place in the physical universe, and just as truly has he wrought the changes in the world of ideas. His great object is to bring the "new heavens and the new earth."

Man need not fear the results of these changes in thought. It is a part of the plan of Him who said "Behold I make all things new." God makes no mistakes and he still rules, so that man need not try to steady the ark when these changes come. It would be far better for us to find the new interpretation of Christianity, which is so much needed to meet the necessities of these times. This would take us back to Christ and teach us to preach and practice it as he did.

The methods of Christian thought are now eminently scientific. That is, our theology is now being built according to the scientific plan. In early times the fathers spun their theories first and tried to find facts to agree with the theories. If facts did not harmonize with their theories, so much the worse for the facts. They were ignored and the theories had to stand. But now men seek facts first and construct the theories according to the facts. This is the way the scientist builds up his principles of science; and now, if facts are against theories, so much the worse for the theories.

The old theologians of Westminster labored faithfully to weave their theories into a creed, and after seven years they appointed a committee to search for proof-texts in the Bible. The old method honored logic; the new honors truth. In this fact

we may see hope for more practical Christian work to solve the great problems that confront our age.

Christianity Rediscovered.

The knowledge of this age surpasses that of all other ages. We have learned more in the last one hundred years than the world knew before. In other words, most of our actual knowledge is less than one hundred years old. This, Dr. Strong thinks, is leading men back to the Christianity of Christ. Our greater knowledge gives a more perfect conception of God and enlarges our conception of his kingdom. Christ always spoke of the kingdom of God and, in his Sermon on the Mount, he taught that its laws apply to the inner man and to the secret self. "Thy kingdom come" was the burden of the prayer he taught to his disciples. "Thy will be done on earth" was the all-important condition to bring that kingdom. So far as this is done by men, just so far God's kingdom comes.

The last message of Christ on earth was for his followers to teach and preach the gospel of the kingdom. During the past, the pulpit lost sight of this and spoke continually of the Church; but Christ spoke very little of the Church. He talked of the kingdom of heaven, and the people of our day are learning more and more about what Christ meant. The Bible is being re-read, theology re-reasoned and society re-organized.

While man's relation to God is always of the highest importance, we must not forget that the importance of man's relation to man is also very great. The Church in the past has seemed to forget this in its zeal concerning the relation of man to his Maker. The religion needed today is one that will magnify our duties to our fellow men.

The combinations and organizations of all our industries have tended to sink the individual man out of sight. Our fathers and mothers could live as independent individuals. The man could make his own tools and do his own work, and the woman could manufacture the clothes. They could be independent, and each could do all parts of the work for any completed product. Not so now. Machinery and division of labor make society the unit and sink the individual. Fifty separate machines for the separate parts of work in making a

shoe, run by fifty different men, each of whom depends upon the others for his portion of the job; make each man depend upon forty-nine other men for his part. Our fathers did fifty things, but now it takes fifty men to do one thing.

These conditions increase the power of production indefinitely without increasing the demand. Billionaires have increased one hundred fold in the last century. This fact alone will account for the revolution in relations and conditions in society; but when you add to this the changes that have come which de-individualize society, making each man only one of the atoms that go to make up the body, with no existence excepting as a mere atom dependent on other atoms for any place in the body, you have the sequel to the problems that confront us today. The great capitalist depends upon this body for his wealth and he wields the mass of atoms at his pleasure.

NO WEALTH WITHOUT SOCIETY.

The richest man on earth would be poor tomorrow if every other living person should die tonight. Think of such a one with his billions of money, and nobody but himself on earth! He might indeed realize his ambition to "possess the world," but what would the whole world be worth to such a man? He might be able to write his check for a million dollars, but what would his check be worth? His stocks would bring no more dividends; his business would bring no profit; his lands would yield to him only what he could dig out of them with his own feeble hands. There would be no transportation for his railroads, no communications for his telegraphs; and he would not even need a language. In short, without society there could be no wealth; or, in Doctor Strong's words, "All wealth is social." It depends entirely upon the multiplicity of the relations between man and man.

The great problem of our day is the establishing of right relations in society. If there is an unhealthy condition in the social body, it must be due to violated law.

What are the vital laws of society? At this point the speaker turned to a plant on the stage and explained how, by the mysterious chemistry of life, its roots gathered sap from the soil, and each part of the plant performed its work in carrying life to the entire plant, with every organ working, not

for itself alone, but for the entire plant. So, too, the atoms and cells of the body all work together for the good of the body, and not for the cell alone. And whether we laugh or cry, work or play, it costs the life of the cells. We eat in order to supply the loss. If strange or foreign cells get into the system, such as typhoid, they work mischief; and if the natural, healthy cells are not strong enough in their life to cast out or overcome the others, then anarchy prevails in the body.

So it is in our social body. Each man is a cell, and like the cell in the physical body, he has power of reproduction. To this power is added the power of a controlling will. The atoms in our social body have the ability of self-direction and self-determination. They can settle the question as to how they shall combine and according to what principle they shall work.

If we seek for the laws of health in our social body of today, we must come back to the religion and spirit of Christ. There is one law of health to the world and that is the law of service and sacrifice. We must learn to live according to this law if society ever finds health. Christ came to serve. He preached and lived it himself, and required it in his followers. He also lived a sacrificial life, and said that all who would be his must deny self and take up his cross. We have almost lost the meaning of the cross. In the New Testament it meant death. We cannot claim to be Christians unless we in some measure are crucified with Christ. We have no right to claim to be Christians if we are not living under this law of service.

We can serve God only as we serve our fellow man. God needs no help, he does not need our service to himself alone. The service he requires is service unto his children. Inasmuch as ye do it unto these, ye do it unto God; and this is the only acceptable service.

Then the religion for our times is not merely a religion of creeds and doctrines and worship; but it is a religion of service and sacrifice in the spirit of divine love for fallen man. This is the only way society can be saved. This is the law of our social health, and this law, applied by all who profess the name of Christian, would

speedily right our wrongs, heal our diseases, and bring into full power the glorious kingdom of God.

A Personal Letter From Doctor Gamble

Some months before the death of our friend and brother, Doctor James L. Gamble, he wrote a personal letter to the editor regarding the trend of thought along the line of criticisms of the Bible. Upon re-reading this good letter, we have decided to leave out the merely personal matters, and give the Doctor's message to the people. It is too good to bury out of sight. Therefore we clip off the first half-page and give you the rest in his own words. It seems like a message from the better land:

I have no fears for the old Bible, but I am grieved to see the havoc that destructive criticism has wrought upon the faith of many. I have no doubt that the great body of the people are true to the old theology, but the advocates of the new theology make such an ado that many are likely to be disturbed; hence a good word from the editor of our excellent RECORDER will prove assuring to the faith of such.

It is said that a man in England contracted to deliver to a London firm a train-load of frogs, having heard so much croaking in the swamps thereabout he was sure there would be no trouble to get that many; but when he went out to gather them he found that he could carry them all in a market-basket.

So the destructive critics have been making so much noise that some are led to believe that they have won the day, that the new theology is accepted well-nigh universally, and that our schools and colleges and seminaries and all the leading scholars of Christendom are on that side. It is but the croaking of frogs, giving out "great swelling words." The really great scholars in this country and Europe are sound on the Bible, and the great bulk of Theological Seminaries in this country are pronounced against the new theology; and the recent great Council or Convention of Episcopalians (as you know) have declared for the Bible as the Word of God.

I don't know whether you have seen any advance sheets of the work on Theology which Dr. Augustus H. Strong, president of Rochester Theological Seminary is now

revising; but having seen a quotation from his preface which rejoices my heart, I have a mind to copy it here. If you have already seen it, no harm will be done. He says:

"Under the influence of Ritschl and his Kantian relativism, many of our teachers and preachers have swung off into a practical denial of Christ's deity and of his atonement. We seem upon the verge of a second Unitarian defection, that will break up churches and compel secessions, in a worse manner than did that of Channing and Ware a century ago. American Christianity recovered from that disaster only by vigorously asserting the authority of Christ and the inspiration of the Scriptures. We need a new vision of the Savior, like that which Paul saw on the way to Damascus, and John saw on the Isle of Patmos, to convince us that Jesus is lifted above space and time, and his existence antedated creation, that he conducted the march of Hebrew history, that he was born of a virgin, suffered on the cross, rose from the dead, and now lives forevermore, the Lord of the universe, the only God with whom we have to do, our Savior here and our Judge hereafter. Without a revival of this faith our churches will become secularized, mission enterprise will die out, and the candlestick will be removed out of its place as it was with the seven churches of Asia, and as it has been with the apostate churches of New England.

"I print this revised and enlarged edition of my 'Systematic Theology,' in the hope that its publication may stem this fast-advancing tide, and to confirm the faith of God's elect. I make no doubt that the vast majority of Christians still hold the faith that was once for all delivered to the saints, and that they will sooner or later separate themselves from those who deny the Lord who bought them. 'When the enemy comes in like a flood, the Spirit of the Lord will raise up a standard against him.' I would do my part in raising up such a standard. I would lead others to avow anew, as I do now, in spite of the supercilious assumptions of modern infidelity, my firm belief, only confirmed by the experience and reflection of half a century, in the old doctrines of holiness as the fundamental attribute of God, of an original transgression and sin of the whole human race, in a divine preparation in Hebrew history for man's redemp-

tion, in the deity, pre-existence, virgin birth, vicarious atonement and physical resurrection of Jesus Christ our Lord, and in his future coming to judge the quick and the dead. I believe that the supernatural will yet be seen to be most truly natural; and that not the open-minded theologian, but the narrow-minded scientist, will be obliged to hide his head at Christ's coming.

"I would hasten the day when in the name of Jesus every knee shall bow. I believe that, if any man serve Christ, him the Father will honor, and that to serve Christ means to honor him as I honor the Father. When the Son of man comes, shall he find faith on the earth? Let him at least find faith in us."

Rochester Theological Seminary is a unit in opposition to the so-called "New Theology." Many have looked on with indifference while the critics have been demolishing the Old Testament, and have said to themselves, If the Old Testament does go, we have the New left; but now they are finding that the two Testaments must stand or fall together. In the library here there is a book, "The World Before Abraham," by Prof. H. G. Mitchell of Boston University, a Methodist I believe, in which he frankly acknowledges that Jesus and the Apostles and the church for fifteen centuries looked upon the Pentateuch as the unquestioned work of Moses, and the various events there recorded as undoubted history; and then just as frankly states that Jesus was mistaken, that he was limited in knowledge, and did not know as much as modern scholars! So these critics deprive us of an infallible teacher and Savior. I grieve over the sad results in the lives of many, and rejoice in the testimony you give to strengthen and confirm the faith of the humble-hearted.

One more thing I wish to mention, while I am writing you:—When you gave us here an address on your trip abroad in company with President Davis, I was particularly gratified to note your reference to one result of your observations in the Holy Land, viz., the certain return of the Jews to possess their own land once more. I was much pleased to hear you mention this, as so many are in the dark on this important subject. As I have carefully studied the prophetic books, I have found so many passages referring to the return of God's peo-

ple which have certainly had no fulfillment as yet. Dr. Adam Clark, the truly learned and pious Methodist commentator, spiritualizes all these passages and applies them to the church; but it is especially noticeable that when he comes to the eleventh chapter of Romans, in the New Testament, he breaks out with the exclamation that it does really seem as though the commonwealth of Israel was to be restored, and then, wonderful to say, he refers to those very passages in the prophets which he had so carefully spiritualized! I firmly believe that God will set his hand a second time to restore his scattered and sorely persecuted people; when the prophecies of Ezekiel and those in the minor prophets will be exactly fulfilled, and when Paul's declaration will be found exactly true, that all the rest of the world will be far more blessed in their restoration than through their long ago rejection.

If you will pardon this long letter, I may not soon repeat the offense.

Very sincerely yours in the gospel,
J. L. GAMBLE.

The Debt

The following letter has the right ring. It comes from one of the scattered Sabbath-keepers in the great Northwest:

"EDITOR OF THE RECORDER:

"Enclosed find an express company's check for \$20.00. I would like to be one of one hundred to pay off the debt, so the Tract Society may have renewed life for work. Trusting that God will fulfil Mal. 3:10, to the bringing in of many souls to the fold, I am,

"Yours in the cause,"

Yes, we would like to receive one hundred such letters. It would not take quite that number to pay off the debt now, but we would not refuse a gift for the work if the people should chance to give too much. A little surplus would not hurt the Tract Board. Still I am not sure that they would know just how to act if the debt were all paid and a balance in the treasury. Of course the people will look out for this, and not give their Board too much of a surprise. As it goes now, they can join in the old song:

"Still there's more to follow."

The last statement, made April 8, showed that there had been paid\$2,142 87
Since that date we have received as follows:

Mrs. Gertie Johnson, Gentry, Ark.	5 00
Mrs. F. J. Hubbard, Plainfield, N. J., First Brookfield Church, by Miss Ellen Fitch	5 00
Miss Ethel A. Haven	5 00
Young People's Board	21 58
Rockville, R. I., Junior C. E. Society	1 05
Mrs. Howard C. Stewart, Plover, Iowa	3 00
Berlin, N. Y., Church	6 50
Dr. Sherman Ayars, Philadelphia	10 00
F. F. Johnson, Stonefort, Ill., complet- ing Life Membership, Mrs. Kitty Grace, Hoinsburg, Ill.	10 00
Julius Theus, Belinger, S. C.	1 50
Dr. Frank S. Wells, Plainfield	9 00
Mrs. M. A. Hitchcock, Rochester, N. Y.	1 00

Total received, April 23\$2,226 50
Still unpaid 1,773 50

THOUGHTS FROM THE FIELD

One of our loyal, true-hearted young men sends the following "thought" which is so good that we give the letter in full. I wish several thousand of our readers were just as devoted to our schools, and would begin to put this "thought from the field" into practice:

DEAR BROTHER GARDINER:

I am tempted to contribute a thought to your new department in the RECORDER; "Thoughts from the Field." In the course of a conversation with a good woman recently, we were speaking of our schools and of their place in our denominational life. She spoke of their importance, and emphasized her remark by another, which is the "thought" that this is written to conserve. She wished all our people realized the importance of endowing our schools. If it is but a hundred dollars or so, it would soon amount to a good deal if all who could do something would do what they are able to do. This appeals to me. Leaving money to churches is a doubtful benefaction. I was convinced of this in the study of the history of English Seventh-day Baptists. The church ought to be supported by its living members; and they ought to support the mission fields besides. Our schools are preeminently the institutions to receive our legacies. Whatever is needed in the way

of buildings and equipments ought to be provided to the best of our ability. But I wish all our people, those of moderate means, would consider well the words of this sister.

"Pray for me, that I may be kept true to the Word, and steady and strong in my Christian life."

These words come from a sister entirely isolated from Seventh-day Baptists, and surrounded by strong influences against our faith and against the Sabbath of Jehovah. Every one living under such influences will fully sympathize with her in this request. The editor has known her for many years as one of God's loyal, faithful children, holding true many times with everything against her.

Notice the three points in her request:

1. "True to the Word." In these days when so many are belittling the Bible as an ultimate rule of life; when influential teachers substitute human theories for God's commands, and teach that God will not care if we can only make ourselves believe the theories are as good as the commandments; and with the multitudes accepting these human substitutes, it really requires strong faith and divine help to remain "true to the Word."

Thank God that so many are standing firm, though all alone, in city and in country, where they can seldom see those who sympathize with them in their fidelity to God's Word. They shall have our prayers for divine help.

2. "Steady." There is "much in little" here. Steady Christian light-shining is what the world is dying for today. So many embrace religion and flash up for a few weeks in active work for Christ, only to let their light go out in darkness after the revival is over. They are like a fire in shavings, that burns up brightly for a little time, only to die down quickly and leave the world darker than before. What we need in each of our churches, and in every lone Sabbath-keeper, is a steady Christian life. One that shines brightly all the year through,—a constant, consistent light-holder in a world of darkness. Yes, we will all pray for this.

3. "And strong in Christian life." This, too, is greatly needed. Our churches are full of weaklings! Hundreds hardly dare

to hope, because they are so weak in spiritual life,—weak in profession, weak in faith, weak in hope; and, therefore, weak in Christian work. Christ came to give us abundant life, and the "power from on high" is ever waiting and anxious to fill our hearts and make us strong,—and yet we starve our souls to death for want of the living bread he offers! There are too many feeble Christians who ought to be strong. Let us pray, not merely that our lone Sabbath-keeper may be "strong in Christian life," but that we may all be endued with the "power from on high."

"For a long time I have been seeking to be filled with the Holy Spirit, and am not satisfied."

This may be the experience of many honest seekers. Perhaps some may be looking for a peculiar experience which may never come, and the experience given may be just what God sees best to give. The Spirit is promised, and was given at Pentecost, in answer to prayer. It is good to pray for the baptism of the Holy Ghost. But God does not need to be teased half a lifetime before the Spirit is given. He is more anxious to give this infilling than we are to receive it. It is a mistake for us to get the notion fixed as to how the Spirit shall come, and how this coming is to affect us, and what it will make us do, and then because it does not all come just as we have planned, to reject the doctrine of the outpouring of the Spirit.

We are all differently constituted, and should remember that Christian experiences are different with different persons. We cannot expect ours to be just like that of some other person; still it may be just as genuine, even though we have no such ecstasy as others have.

Perhaps there are some who have teased God by prayers and in tears long enough already, and the kind of praying most needed now is some actual work for others, done in the spirit of Christ.

Real self-sacrificing service to help some poor soul in darkness and trouble to see the light and become strong, may be just the service needed to bring the long-sought blessing. The richest experiences have ever come to those who forget self, in the Christlike desire to bring others to God.

More genuine, consecrated service is what many need to bring the fullness of the Spirit into their own souls.

The Opinion of a Church.

The following preamble and resolution are furnished for publication by Brother William L. Clarke, clerk of the Ashaway Church:

"Whereas the General Conference derives its just powers and prerogatives from the churches, and poses as the united voice of all the churches, and

"Whereas the churches are very imperfectly represented in the General Conference, and often less perfectly in the several Associations, therefore be it

"Resolved, That it is the opinion of this church that fairness demands that any proposition looking to any change in denominational and church polity should be submitted to the several churches before adoption by the General Conference."

The resolution was adopted at their regular church meeting; after which the following instructions were given to their delegates who might attend either the Association or Conference: "Voted that the delegates to the Association and to the General Conference be and they are hereby instructed to act in sympathy with the preceding resolution."

Brother Clark expresses his regret that the word "poses" occurs in the resolution, and suggests that we edit it as we deem best. At first thought the word did seem a little unfortunate, but upon consulting the "Standard" we concluded that, if construed in the best sense given, no one can find any fault with it. The Conference simply stands for the united voice of all the churches. There seems to be no other meaning intended, and we thus understand it.

The editor believes this principle to be correct, and places the item among "Thoughts from the Field." The resolution is upon an important matter, which will come before all Associations and before the General Conference. "Thoughts" upon this question will be welcome. Let the people think carefully, and then speak wisely.

On the Education of Children.

Complaint is very frequently made that habits of obedience and decorous behaviour are, at the present day, less observable in

children than they were in the days of our fathers. Allowance should be made, no doubt, for the veneration which we are apt to pay to things which are past, the best side of which is, perhaps, retained in recollection, and the worst forgotten; but still I am inclined to think that we who are now on the stage have greatly relaxed, in respect of education, from the judicious precision of our ancestors. The dread of being austere has carried us very far towards the opposite extreme. Lest we should be too rigid, we have become too remiss. It is the fashion of the times to be lenient, loose, and licentious; and parents, out of mere parental affection, as they would term it, must give their children some portion of that indulgence which they claim for themselves. But it is not so much my intention to expatiate on the extent of evil, as to point out a few causes of its existence and to suggest some means for its removal.

Now, honestly, if you have read this article down to this point, have you not thought to yourself "That's right; when I was a child we were made to mind. These days children run things about as they please." Wait a moment. The above is an introduction to an article printed in February, 1823, in the *Seventh-day Baptist Missionary Magazine*, eighty-five years ago, long before those good old days of your childhood. If in 1823 people had "relaxed from the judicious precision of their ancestors," what shall we say of our own times, 1908? Well, I will tell you what I think: Children are children and parents are parents; they were eighty-five years ago, and they will be eighty-five years in the future. What was true then is true now. Human nature does not change very much with the passing years.

I thought possibly that the readers of the RECORDER would be interested in what was written on this subject so long ago; and then I wondered if very many of our people knew that such a magazine was ever published. And then I wanted to say that if any one has copies of this magazine that they are willing to sell or give away, I should like to know about it. These are my reasons for intruding.

EDWIN SHAW.

Milton, Wis.

Missions

Corresponding Secretary's Report

For the quarter ending March 31, 1908.

Leaving home the first day of January, I spent the first Sabbath in the year with the church at New Market, and attended to matters connected with the *Seventh-day Baptist Pulpit*. The following three weeks were spent with work in the office. The Fifteenth Conference of the executive officers and members of the Foreign Mission Boards and Societies of the United States and Canada met in New York on January 29 and 30. I attended this Conference for the first time. Its object is to compare methods, obtain the best, and become informed as to the most needy fields. Sabbath day, February the first, was spent with the church at Plainfield, New Jersey. The attendance and interest were remarkable considering the severe storms. Alfred was my next stop but storms came and excessive cold, reducing the supply of gas for heating purposes, so that we were unable to hold services. I then commenced a series of meetings at Nile, New York, on February 7, which continued for eleven days; as a result eighteen people offered themselves for baptism, and membership with our church. From here I went to the old West Genesee, or Third Genesee Church, where the Trustees delivered to me a deed of the church property for the Missionary Society. Sabbath day, February the twenty-first, I preached in the morning at the First Hebron, Pennsylvania Church, and then at the Second Hebron Church, where services were held afternoon, evening, and First-day night. Storms and deep snow reduced the attendance, but interest was good. The First-day people were in attendance and requested that I come again and hold a series of meetings. I then returned to Alfred to assist Pastor Randolph in special meetings which continued for one week. Several were baptized and united with the church. On Sabbath morning, March the seventh, I preached to our people at Wellsville, New York, and in the afternoon at Scio. The interest was good at both churches.

The places visited have usually made contributions to the Missionary Society. The last three weeks of the quarter were spent in the office. Letters were sent out to the churches as requested by the Board to ascertain the wishes of the people in regard to the chapel at Shanghai, China. The greater share of the churches have kindly responded. A large majority of them favor the movement if it can be done without incurring debt.

Twenty missionaries and missionary pastors have reported during the quarter. They report preaching stations at 36 different localities; sermons 406; baptisms 11; added to our churches 12; received for the Board \$52.25.

Your Secretary has visited and spoken to nine of our churches, in all 42 times; traveled nearly 2,000 miles; written 300 and received 290 communications. Money received for the Tract Society \$17.00. For the Missionary Society \$139.32.

Respectfully submitted,
E. B. SAUNDERS,
Cor. Sec.

Quarterly Report of Rev. L. D. Seager.

REV. E. B. SAUNDERS, *Cor. Sec.*,
Ashaway, R. I.

DEAR BROTHER:—Today closes the first quarter of my work in West Virginia. I submit the following report. I left my home at Farina, Illinois, January 1, 1908, and went to Greenbrier, where I conducted the quarterly meeting. I found the church in a very active condition, and though a rainy day nearly all were present. On First-day I went to Black Lick Church where a meeting was in progress and conducted by the pastor, assisted by a Rev. Mr. Baldwin. I was invited to remain and help in the meeting. I did so and visited our people during this time. This church building was built with the understanding that our people were to use it. The plan has worked harmoniously for years. Our church has been sadly depleted by deaths and removals. Some noble workers remain and have a large influence in the community. The meetings were blessed in the conversion of several and in a general uplift. From here I went to the Ritchie Church where I conducted their quarterly meeting, January 11, and followed it with evening meetings until the 16th. Several were converted and

many reclaimed, and a better interest was aroused. The church has kept up a good Sabbath School and weekly services through the years during which they have been pastorless. The timber camps and oil developments have settled about them; yet they have maintained their integrity, and are worthy of the highest praise, giving promise of perpetual usefulness. It was a great pleasure to renew my acquaintance with the people of my former pastorate. One young man was baptized and others are awaiting the quarterly meeting in April.

Brother S. A. Ford visits the Greenbrier Church once a month, his regular appointment being February 15. I joined him on the 18th. The work continued until March the 12th. Many renewed their covenant, and many believed. The devotion of the little flock remaining here is to be admired. It is truly a strong church; though few in numbers, rich in faith, and loyal to every appointment at the house of God. Five united with the church by baptism, others will follow. On March 13 I began a meeting with the Middle Island Church. Though the ambition for spring work is strong and an outbreak of the measles threatened, we have had excellent attendance and good interest so far. There were four conversions and some renewed their covenant. We are expecting greater blessing before we close. This church has also maintained its regular appointments and is hopeful for the future. We anticipate a very pleasant home here because of the whole-souled character of the people and the large field for usefulness. They have a nice parsonage property and are well equipped for active work. The membership is scattered, but we hope that distance shall be outdone by interest.

While I was at Greenbrier a quartet came from Salem, on Sabbath and Sunday, and assisted in the meetings. This pulpit and also the pulpit at Middle Island were occupied in my absence by the volunteers who conducted the itinerary movement on this field before I came. The men who have made the sacrifice to keep up this itinerary, and the people who have responded with such sympathy and appreciation are to be congratulated. They have been true laborers in the "Vineyard." It takes West Virginia for such men. Sermons 130; calls 125;

weeks of labor 13; added by baptism 6; collected for the Board \$5.

Respectfully submitted,
L. D. SEAGER.

Sugar Camp, West Virginia,
March 31, 1908.

Report of Rev. J. H. Hurley, General Missionary.

Brother Hurley has labored on the Wisconsin field eleven weeks during the quarter. Meetings have been conducted at Pinegrove schoolhouse, Rockhouse Prairie, and the church at New Auburn, Wisconsin. He reports several conversions, and one has been added to the church at the latter place. He has spoken once on the Sabbath question with a fair congregation and good interest; also preached once on Social Purity, and has found since that several have stopped the use of tobacco. There are lone Sabbath-keepers at eleven places of which he has already learned. Number of sermons and addresses 42; one prayer meeting organized; visits and calls 50; money received for the Board \$19.02.

REPORT OF REV. S. H. BABCOCK, CHAIRMAN MISSIONARY COMMITTEE, WESTERN ASSOCIATION.

Visits have been made to Blystone, Pennsylvania, Hebron, to Hebron Center, and to Petrolia, New York. This has been a stormy quarter, and very hard for the appointments to be sustained. Brother E. D. Van Horn made a visit to Blystone where there is some good interest on the Sabbath. He is to go again at the request of our people there. Money received on the field \$18.40. The congregations have numbered from twenty-five to thirty people.

E. B. SAUNDERS,
Cor. Sec.

Letter From Rosa W. Palmberg.

DEAR FRIENDS AT HOME:

I fear you will all think that I am like the nine lepers who went off and had a good time enjoying their new health, but forgetting to thank the Giver of it, in that I have had the joy of receiving our new missionaries into our home here, and a month or more has elapsed without my writing about it, or thanking the dear friends at home for sending them. However, I have not for-

gotten to thank the real Giver, who put it into the hearts of those who had the matter in charge. Neither have I forgotten to thank you, but it has seemed impossible to get to the writing of it.

Of course I realize that Mr. and Mrs. Davis were not sent for the sole purpose of making company for me, but nevertheless they answer that purpose to a remarkable degree, and seem to take away any loneliness that may have existed before. My deepest gratitude, however, is for the evidence their presence gives that in the not far distant future some one will be able to do what I hope may be really efficient work for God in this region. I have felt very much disappointed in some things about my work, and it has seemed sometimes as if it had amounted to very little. The temptation of discouragement is great and the only way to overcome it is to remember that nothing done for God is really done in vain, that the end is not yet, and that He knows and sees all, though we cannot.

We are all about settled in our new quarters. A small building was put up at the end of the medical building, which answers for the teacher's family above, and for the school below. My old lady and my young lady assistant, and E-ling's little brother who is staying with us for the present, moved into the room formerly occupied by the teacher's family, and E-ling and I now occupy the rooms they vacated. So it was new quarters for every one, and we are thankful that they are so pleasant and comfortable.

The old schoolroom is now fitted up for a Chinese reception room, and in it I do my morning teaching.

The number of patients in the dispensary seems to be steadily increasing and I am sure many are benefited and remember us with gratitude, and some, at least, must get some idea of Christianity.

On Sabbath afternoons there are often a goodly number at the service, and they seem to pay intelligent attention to what is said, many times audibly explaining to each other the meaning.

One Sabbath not long ago, however, I might have been mortified, had I not known Chinese women so well, to see all the women in the audience rush suddenly out into the road, because a funeral passed by. The men quietly kept their seats and the women

soon came back. I stopped talking until the excitement was over.

We were pleased to procure for Mr. and Mrs. Davis a teacher who is a fine Chinese scholar and held in high esteem by the people here. We hope and pray that as he teaches them the language, he also will gain a new knowledge, the knowledge of Jesus Christ as his Savior.

In a RECORDER in the last mail from home was an article about the awakening of China. Today brought us Shanghai papers, from which we learn that the electric trains have begun running, and that the cars cannot run often enough to accommodate the crowds that want to ride. Remembering that when work was commenced on the road, all sorts of threats were made as to the opposition and rioting that would result when they were put into operation, it is very pleasant and a proof of progress to hear of the favor into which they have come. We were all together a few days in Shanghai the last of January, during China New Year's vacation. At that time the Christmas box arrived, so we all assisted on the pleasant occasion of its unpacking. I have some things in my possession for which I do not know whom to thank. For such I would like to say a word in thanks here. Those who especially sent things to me I hope to write to personally. Many thanks are also due to those who had it in charge.

This letter is long enough and the time is late, so I will close asking that you may ever remember us at the throne of Grace.

Yours sincerely,

ROSA W. PALMBORG.

Lieu-oo, China,
March 10, 1908.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, April 15, 1908, at 9.30 A. M., with President Clarke in the chair.

Members present: Wm. L. Clarke, Wm. L. Burdick, E. E. Sutton, G. B. Carpenter, E. B. Saunders, A. S. Babcock, Earl P. Saunders, C. A. Burdick, M. Harry, S. R. Wheeler, L. F. Randolph, E. F. Stillman, C. H. Stanton, I. B. Crandall, John Austin, G. H. Utter, H. S. Stillman, B. P. Langworthy.

Prayer was offered by Rev. Clayton A. Burdick.

Minutes of last meeting were read and approved.

The reports of the Treasurer and the Corresponding Secretary were read and ordered recorded.

A report from Rev. F. J. Bakker, dated April 2, 1908, shows that he had returned to Rotterdam from a visit to the brethren in Denmark, which occupied eight weeks. He reports 178 visits in Denmark and 150 in Germany, in 19 places; meetings 65, of which 55 were held in Denmark. In many cases he walked from four to seven miles to fill appointments, at times in heavy storms. The meetings in Rotterdam were continued during his absence by the brethren in Holland. Brother Bakker urges that help be given Denmark very soon and if necessary he is willing to go to that field.

It was voted that Geo. B. Carpenter be a committee to ascertain the condition of the Wardner property with authority to act in connection with the other Boards as to its care.

Upon motion the special order (Shanghai chapel) was taken up and a letter from Rev. D. H. Davis bearing upon the matter was read.

The Corresponding Secretary, in accordance with instructions given at the January meeting of the Board, reports that he has communicated with the churches upon the advisability of procuring land and erecting a chapel at Shanghai, China, and has received replies from 40 churches. Nearly all favor the plan, provided no debt shall be incurred. A communication from the Memorial Board notifies us that it has appropriated \$1,000 from the Building Fund for this purpose. The President informs us that the money can all be in the hands of the Treasurer within one month, provided we decide to build the chapel, and that without any call upon the churches.

The following preamble and resolutions, presented by Geo. H. Utter, were unanimously voted, every member voting:

Whereas, this Board has received cash gifts to the amount of \$2,115, and has been informed by the Trustees of the Seventh-day Baptist Memorial Fund that they have appropriated \$1,000 to purchase the needed land and to erect thereon a suitable chapel building in connection with our Mission at Shanghai, China; and, Whereas, there have been received from several

churches and from other sources promises of needed financial help provided the Board can proceed with securing such addition to our Mission without creating a debt; therefore, Voted, that our Missionary Association at Shanghai be authorized to purchase the real estate, suitably located, for the purpose of erecting such a Mission Chapel, and to erect thereon a suitable building, at a total cost of not to exceed \$4,500 in gold.

The Rev. D. H. Davis, under date of February 14, 1908, writes as follows:

SEVENTH-DAY BAPTIST MISSIONARY BOARD, WESTERLY, R. I.; PRESIDENT WM. L. CLARKE, TREASURER GEO. H. UTTER, AND SECRETARY E. B. SAUNDERS, TO EACH OF WHOM A COPY OF THIS LETTER IS SENT:

DEAR BRETHREN:—After due consideration I have decided to put a proposition before the Board which I presume they will be very glad to accept. I propose to relinquish the Board from paying me a salary after the first quarter of 1908 or from April 1st, but continue my connection with the mission, acting still as Treasurer and Corresponding Secretary, and having a general oversight of the mission finances if the Board so desire and doing as much work as my time and strength will admit of. Mrs. Davis will also continue to assist in the teaching at the Boys' Boarding School and help in other ways as opportunity and occasion may require. I have said nothing to the other members of the mission regarding this proposition; they are, however, familiar with the circumstances which make it possible for me to make the offer and I presume they would be pleased for me to do what I am proposing.

I will explain.—Last year I was invited to assist a friend in the semi-annual examinations of the Shanghai Municipal Staff who are studying Chinese. This work took but little of my time and I received nothing for it. The plan of monthly examinations was instituted and carried on for a time by my friend, for which the Council paid him; but he left Shanghai on furlough last August and I was asked to take up the work, which I did, beginning in September. For this work the Municipal Council were good enough to pay me Taels 360, and from the 1st of January, 1908, they are granting me 100 taels per month. My first thought in accepting this work with its remuneration, was to use the money thus obtained in making some improvements in the mission buildings which we all feel need to be done, but for which we did not feel we could call on the Board for money to do the work. Our servants' quarters particularly need rebuilding. It is a cheap building which I put up many years ago with money obtained from a gentleman who wished to have the privilege of keeping his horses and carriage at our place. I am planning to use some of this money to do this work. I have also engaged a man to work selling calendars and Scriptures, proposing to pay him from the money thus received.

I trust, by the end of March, the 300 I am to receive on this year and the 360 I received in 1907 will be sufficient to do this work which I have mentioned above. I have come to the

conclusion that it would be more satisfactory to the Board and to myself if at that time I relinquish my salary and receive my stipend from the Municipal Council.

Of course I would not be able to meet all my expenses here and those of my son in school at Alfred on what the Municipal Council are now paying me, but both Mrs. Davis and myself have received some bequests from deceased relatives and friends. By these helps, together with the use of some money which I brought with me when I first came to China and from which I have realized a good profit, I hope with economy and the blessing of God who has so graciously watched over me we may be able to get on. I am willing to try it, at least, for the remainder of the present year and if the arrangement is satisfactory to all concerned it may be continued.

I have been explicit lest members of the Board surmise and draw wrong conclusions. There is one fact I would like to have every one understand, and that is, I never have and never would be able to accumulate anything on the salary which I have received from the Board. This I suppose most members of the Board know, but many of the people evidently do not know, judging from remarks that are frequently made.

If my proposition is accepted, I should want to request, in view of my long service and the fact that I shall still continue to serve the mission, that, when the time comes for me to make a visit home, the Board would pay my passage home and back to the field again.

Hoping for an early reply and praying for the blessing of God to attend the Board in this and all other matters, I am,

Faternally,

D. H. DAVIS.

P. S. Perhaps I should have said the work I am doing for the Municipal Council as now conducted requires 6 or 7 afternoons in a month besides the time required in making up the report of the standing of the men examined.

It may be that after a while they may wish me to give a little more time to it, but at present it does not require more time than I have stated above.

D. H. DAVIS.

Upon motion it was voted that the Board express its willingness to comply with the wishes of Brother Davis as indicated in his letter dated February 14, 1908.

This vote was nearly unanimous, only two opposing votes.

The following resolution presented by Earl P. Saunders was also voted:

Whereas, Rev. D. H. Davis, our missionary at Shanghai, China, has so generously relinquished the salary paid him by this Board, in view of an income which he is receiving from the Municipal Council of Shanghai, as an examiner in the Chinese language; therefore, be it resolved, That we express our appreciation of Brother Davis' magnanimous action in this matter and assure him of our continued confidence and cooperation in the work on the China field.

The afternoon session was opened with prayer by Geo. B. Carpenter.

It was voted that we express our appreciation of the prompt replies to our communication to the churches concerning the China mission work and for their responses and kind suggestions.

It was voted that the Corresponding Secretary write a letter to Bro. G. Velthuysen, Haarlem, Holland, expressive of our deep sympathy for him in his recent affliction, the death of Mrs. Velthuysen.

An appropriation of \$100 for the year 1908 was voted for the Scott, N. Y., Church; also \$75.00 for the Second West-erly, R. I., Church.

An interesting report of labor on the West Virginia field by Rev. L. D. Seager was read.

The matter of African mission work was laid on the table to be taken up at the July meeting.

Rev. S. H. Babcock, Chairman of the Missionary Committee for the Western Association, reports that visits have been made to Blystone, Petrolia and other places, with good results.

It was voted that an additional \$50 be appropriated from the Ministerial Aid Fund, to be used under the direction of Pres. Davis and Dean Main for the year 1908 if needed.

Rev. J. H. Hurley reports eleven weeks' labor on the Wisconsin field and several conversions.

It was voted that the Corresponding Secretary be authorized to send Brother Hurley to Gentry, Arkansas, for a few weeks' work and to administer baptism.

Proposed work in Oregon was left with the Corresponding Secretary, with full authority; he was also authorized to employ Rev. Madison Harry for the balance of this year at a salary of \$40 per month with traveling expenses.

Other evangelistic work is contemplated, the details of which are left with the Secretary.

The Committee on Conference Program reports:

We would respectfully report that we have asked Rev. L. C. Randolph and Rev. Geo. B. Shaw each to occupy thirty minutes on the missionary program at the General Conference, which, with music and the address of the Cor-

responding Secretary, will occupy the two hours allotted to the Missionary Society.

E. B. SAUNDERS,
WM. L. BURDICK,
EARL P. SAUNDERS,
Committee.

Adjourned.

A. S. BABCOCK,
Recording Secretary.

WM. L. CLARKE, *President.*

Treasurer's Report

For the month of March, 1908.

GEO. H. UTTER, *Treasurer,*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in treasury March 1, 1908	....	\$4,650 04
Sabbath School at		
Dodge Centre, Minn.	.....	12 11
Plainfield, N. J.,		
Educate Chinese children	..\$32 60	
General Fund	.....	31 61—
Petrolia, N. Y., Shanghai Chapel	...	5 00
Haarlem, Holland	.....	14 00
Church at		
Westerly, R. I.	...\$118.13+\$175.95—	294 08
Plainfield, N. J.	.....	24 96
Per E. B. Saunders	.....	10 00
Salemville, Pa.	.....	10 80
Verona, N. Y.	.....	1 66
Nile, N. Y.,	.....\$13.76+\$14.19—	27 95
First Hebron, Pa.	.....	4 57
Second Hebron, Pa.	.....	5 39
New Market, N. J.	.....	15 00
Chicago, Ill.	.....	15 00
Big Springs, S. D., China Mission	...	40 00
New York	.....	16 26
Scio, N. Y.	.....	3 00
Haarlem, Holland	.....	14 13
Cash, Nortonville, Kan., Shanghai Mis- sion Chapel	.....	10 00
Frank Mentzer, Rolins, Iowa	.....	25 00
Mrs. M. J. Bond, Ashaway	.....	5 00
S. G. Burdick, Cuba, N. Y., Africa	...	5 00
Mrs. Clemida Coon, Cortland, N. Y.	..	4 00
Mrs. H. Alice Fisher, Northboro, Mass.,		
Pulpits	.....	20 00
Pulpit subscriptions	.....	13 60
Young People's Board, China Mission	..	4 27
Luther S. Davis, Cedarville, N. J., Java	..	7 00
Woman's Executive Board,		
General Fund	.....\$148 56	
China Mission	.....	5 00—
Income from Jane Davis land	.....	51 79
H. M. Place, Ceres, N. Y., Life Mem- ber account	.....	15 00
		<u>\$5,542 38</u>

CR.

E. B. Saunders,		
Salary in February and March	\$150 00	
Expenses in February and		
March	.....	19 05—\$ 169 05
F. J. Bakker,		
Salary, Jan. 1 to June 30,	1908	.....\$110 00

Expenses to Denmark	.....	25 00—	135 00
Ebenezer Ammoko,			
On account of salary	.....	\$50 00	
Expenses of Peter Velthuysen			
goods	.....	12 60—	62 60
G. Velthuysen,			
Salary, Jan. 1 to June 30,	1908	.....	\$150 00
Expense on Peter Velthuysen			
goods	.....	17 90—	167 90
Labor on Western Association field, per			
E. B. Saunders	.....		20 00
Cash in treasury, March 31,			
Available	.....	\$2,646 49	
Lieu-oo Mission	.....	226 34	
Shanghai Mission Chapel	..	2,115 00—	4,987 83
			<u>\$5,542 38</u>

E. & O. E.

GEO. H. UTTER, *Treas.*

Treasurer's Report

For the quarter ending March 31, 1908.

GEO. H. UTTER, *Treasurer,*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury, January 1, 1908	.....	\$4,159 50
Cash received in		
January	.....	\$1,150 23
February	.....	181 26
March	.....	892 34—
		<u>2,223 83</u>
		<u>\$6,383 33</u>

CR.

E. B. Saunders,		
Salary, January, February,		
March 1908	.....	\$225 00
Expenses, January, February,		
March, 1908	.....	33 90—\$ 258 90
G. H. Fitz Randolph,		
Salary, quarter ending Dec.		
31, 1907	.....	150 00
Expenses for same quarter	..	10 17—
160 17		
R. S. Wilson, Salary, quarter ending		
Dec. 31, 1907	.....	90 00
Church at		
Niantic, R. I., quarter ending Dec.		
31, 1907	.....	12 50
Salemville, Pa.	.....	25 00
Marlboro, N. J.	.....	25 00
Shingle House, Pa.	.....	18 75
Scott, N. Y.	.....	12 50
Verona, N. Y.	.....	12 50
Richburg, N. Y.	.....	18 75
Hartsville, N. Y.	.....	12 50
Cumberland, N. C.	.....	6 25
Welton, Iowa	.....	18 75
Garwin, Iowa, six months ending Dec.		
31, 1907	.....	50 00
Boulder, Colo., quarter ending Dec.		
31, 1907	.....	37 50
Farnam, Nebr., Seventeen weeks end- ing Dec. 31, 1907	.....	16 32
Delaware, Mo., quarter ending Dec.		
31, 1907	.....	6 25
Hammond, La.	.....	25 00
Riverside, Cal.	.....	37 50
D. H. Davis, Account of Salary	.....	100 00

G. Velthuysen, Salary, January 1 to June 30, 1908	\$150 00	
Expenses on property of Peter Velthuysen	17 90—	167 90
F. J. Bakker, Salary, January 1 to June 30, 1908	110 00	
Traveling expenses to Den- mark	25 00—	135 00
Ebenezer Ammökoo, On Salary account	\$50 00	
Expenses on property of Peter Velthuysen	12 60—	62 60
Labor in Western Association		43 86
Letter file for Corresponding Secretary		37 00
Typewriter for <i>Pulpit</i> work		15 00
Cash in treasury, March 31, 1908, Available	\$2,636 49	
Lieu-oo Mission	226 34	
Shanghai Chapel	2,115 00—	4,977 83
		<u>\$6,383 33</u>

E. & O. E. GEO. H. UTTER, Treas.

Tract Society—Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, New Jersey, on Sunday, April 12, 1908, at 2.00 P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, H. N. Jordan, T. L. Gardiner, W. H. Crandall, W. C. Hubbard, Asa F. Randolph, C. W. Spicer, C. L. Ford, M. L. Clawson, A. L. Titworth and Business Manager N. O. Moore.

Visitors: Rev. S. R. Wheeler, Elmer Hunting.

Prayer was offered by Rev. S. R. Wheeler.

Minutes of last meeting were read. The Supervisory Committee reported matters as usual at the Publishing House, and reported progress in the matter of arrearages on RECORDER subscriptions. The Committee on the sale of the Clifford, Penn., Seventh-day Baptist church reported correspondence with W. F. Kilmer and E. E. Burdick, but pending the receipt of further correspondence from them the committee is not able to report anything definite about the sale at this time. The Treasurer presented his report for the third quarter duly audited, which on motion was adopted. Correspondence was received from B. F. Langworthy to the effect that there will be no

further litigation in the matter of the property of the late Nathan Wardner, all court decisions having been in our favor, and advising the placing of insurance on the buildings in the interests of the societies interested. Voted, that W. M. Stillman be a committee to communicate with Mr. Langworthy and arrange to secure insurance on the property, covering our interest in the same. Correspondence was received from I. L. Cottrell, and from the Secretaries of the various associations. Voted, that Editor T. L. Gardiner be requested to represent the Society at the Southeastern Association, and Cor. Sec. Lewis at the other associations as usual.

Cor. Sec. Lewis presented the annual report so far as completed.

Voted, that we approve the report so far as presented.

Voted, that we appreciate and commend the efforts of Editor T. L. Gardiner in securing largely through his efforts in the SABBATH RECORDER, about one-half of the funds necessary to liquidate our indebtedness, and hereby appoint T. L. Gardiner, W. C. Hubbard, and F. J. Hubbard a committee with power to consider ways and means for securing the balance of funds necessary to cancel the entire debt.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society.

Treasurer's Receipts for January, 1908.

<i>Contributions.</i>	
Mt. Jewett, Pa., Sabbath School	\$ 5 00
Dodge Centre, Minn., Church	16 31
Shiloh, N. J., Church	12 34
First Brookfield (Leonards- ville) Church	6 07
First Hopkinton, R. I. (Asha- way)	58 05
Marlboro, N. J., Church	5 00
Plainfield, N. J., Church	17 63
Riverside, Cal., Church	4 15
Richburg, N. Y., Church	4 89
Milton Junction, Church	14 20
Farnam, Nebr., Church	9 12
Chicago, Ill., Church	25 00
First Alfred, Church	12 40
Second Alfred, Church	18 02
Fouke, Ark., Church	4 19
Farnam, Neb., Church	9 12
Pawcatuck, R. I., Church ..	44 47
Milton, Wis., Church	40 00
Mrs. Samuel Champlain Hav- ersham, R. I.,	1 00

Mrs. Lydia Tassell, Couders- port, Pa.	3 00	
Mrs. G. W. Stillman, Coud- ersport, Pa.	3 00	
Frank Mentzer, Robins,Iowa	10 00	
Mrs. Clarinda Coon, DeRuy- ter, N. Y.	1 00	
Mrs. Joseph Crandall, Hope Valley, R. I.	1 00	
Mr. and Mrs. O. H. Perry, Verona, N. Y.	1 50	
S. C. Maxson, Utica, N. Y. .	5 00	
Young People's Board	14 50—	\$ 345 56
Special on debt as published weekly ...		493 55

Income.

Geo. S. Greenman Bequest ..\$	30 00	
Memorial Fund:		
American Sabbath Tract Society Fund	22 02	
D. C. Burdick, Farm	13 52	
D. C. Burdick, Bequest ..	151 53	
Edwin W. Burdick Bequest	14 62	
Geo. H. Babcock Bequest .	519 35	
Sarah P. Potter Bequest ..	24 18	
Geo. Greenman Bequest ..	37 50	
Maria L. Potter Bequest ..	12 50	
Sarah C. L. Burdick Be- quest	2 50	
Ellen L. Greenman Bequest	5 00	
Paul Palmer Gift	5 00	
Sarah E. Saunders Bequest	1 85	
Mary A. Burdick Bequest	1 10	
I. H. York Bequest	1 85	
Sarah A. Saunders Bequest	37	
Mary Saunders Bequest ...	37	
Charles Saunders Bequest .	92	
George Bonham	1 85	
Berlin, Wis., Parsonage Fund	4 15	
Greenmanville, Conn., Church Fund	2 76	
John G. Spicer Bequest ...	1 85	
Nancy M. Frank Bequest ..	07	
I. D. Titworth Bequest ..	2 80	
Rosannah Green Bequest ..	39	
George S. Greenman Be- quest	2 39—	860 44

Publishing House Receipts.

RECORDER	\$1,274 60	
Visitor	74 85	
Helping Hand	162 39	
Tracts	2 00—	\$1,513 84

Treasurer's Receipts for February, 1908.

<i>Contributions.</i>		
Plainfield, N. J., Church\$	55 14	
North Loup, Nebr., Church .	15 36	
Lost Creek, W. Va., Church	1 00	
Salem, W. Va., Church	9 81	
Dodge Centre, Minn., Sab- bath School	5 44	
Salem, W. Va., Sabbath School	5 00	
Adams Centre, N. Y., Church	36 00	
Woman's Board	174 82—	\$ 302 57
Special on debt as published		424 40

Publishing House Receipts.

RECORDER	\$ 455 54
Visitor	90 50

Helping Hand	82 78	
Tracts	1 00—	629 82
<i>Income.</i>		
Orlando Holcomb Bequest ...\$	25 00	
John Clarke Bequest	7 50	
Russell W. Greene Bequest ..	3 75	
Miss S. E. Saunders, Gift in memory of Miss A. R. Saunders	3 75—	40 00

Treasurer's Receipts for March, 1908.

<i>Contributions.</i>		
Farina, Ill., Sabbath School .	\$ 25 00	
Welton, Iowa, Church	10 00	
Pawcatuck Church (Wester- ly, R. I.) \$32.34 + \$119.54	151 88	
Plainfield, N. J., Church	24 76	
Salemville, Pa., Church	4 20	
Farina, Ill., Church	12 99	
Piscataway Church (New Market, N. J.)	15 00	
Plainfield, N. J., Sabbath School	33 59	
Plainfield, N. J., Sabbath School, <i>Boodschapper</i> Fund	14 54	
Chicago, Ill., Church	15 00	
Dodge Centre, Minn., Sabbath School	3 15	
Friendship, N. Y., Church ...	13 25	
New York City, Church	12 37	
G. H. Lyon, Mt. Jewett, Pa. .	5 00	
Woman's Executive Board ..	35 00—	\$ 375 73
Special on debt as published		400 93

Publishing House Receipts.

RECORDER	\$ 459 85	
Visitor	90 06	
Helping Hand	20 36	
Tracts	10—	570 37
		<u>\$1,347 03</u>

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J.,
April 1, 1908.

Tract Society—Treasurer's Report.

F. J. HUBBARD, *Treasurer,*
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending March 31, 1908.

DR.		
To Balance on hand, Jan. 1, 1908	\$ 341 68	
To Funds received since as follows:		
Contributions for General Fund as published:		
January	\$345 56	
February	302 57	
March	375 73—	1,023 86
Contributions for debt as published:		
January	\$493 55	
February	424 40	
March	400 93—	1,318 88
Income as published:		
January	\$860 44	
February	40 00—	900 44

Of above contributions for debt \$45.00 was applied on Life Membership.

Publishing House Receipts:	
RECORDER	\$2,263 24
Visitor	197 75
Helping Hand	249 94
Tracts	3 10— 2,714 03
	<u>\$6,298 89</u>

CR.

By cash paid out as follows:	
G. Velthuysen, Sr., Appropriation	\$ 151 50
A. H. Lewis, Salary	500 00
Expenses to Washington, D. C.	12 50
Expenses to Albany, N. Y.	8 20
George Seeley, Salary	62 50
Postage	15 00— \$ 749 70
Publishing	
RECORDER	1,646 55
Visitor	336 06
Helping Hand	313 38
Tracts	168 71
Memorial to Congress ..	7 06— 2,471 76
B. F. Langworthy, Legal Services and expenses, Wardner will case	109 13
Loans and Interest paid	1,544 17
	<u>\$4,874 76</u>

By Balance cash on hand	1,424 13
	<u>\$6,298 89</u>

Present Outstanding Indebtedness\$2,000 00

Life Members added:

A. S. Childers, Salem, W. Va.
Lester M. Babcock, D. D. S., Jackson Centre, Ohio.

E. & O. E. F. J. HUBBARD, *Treas.*
Plainfield, N. J.,
April 9, 1908.

Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,
C. LATON FORD,
Auditors.

Plainfield, N. J.,
April 12, 1908.

Letter from the "Sunshine" People.

It will be remembered that a description of the "Sunshine Free Bed Fund" appeared in the RECORDER a few weeks ago. Three people have responded with small contributions, which the editor has forwarded to that society. One gift from California, one from Wisconsin, and one from New York State make \$10.50 to date. The following letter will explain itself, and those who sent their help will be glad to read it:

DEAR MR. GARDINER:

How nice of you to publish the request for the Sunshine Free Bed in the Sanitarium and Hospital. I hasten to thank you for the money, amounting to \$5.50; and if you had given me the names of the contributors, I would have been glad to write them a letter. It will be a great pleasure to acknowledge this contribution in our own Bulletin, and in other Jersey papers.

Thanking you for this aid and wishing you and all the readers of the SABBATH RECORDER a joyous Easter, I am,

Yours gratefully,

MRS. CYNTHIA WESTOVER ALDEN.

Since receiving this letter, the third gift of \$5.00 has come to hand and been forwarded. We are glad of the privilege of doing something for such a worthy cause, in which Christians of all denominations should take an interest.

Hasten the Gospel Message.

MRS. C. M. LEWIS.

O that the message of salvation
Might reach to earth's remotest bound,
That peoples lost in moral darkness
Might waken to the joyful sound.

Haste to proclaim the joyful tidings,
Ye messengers sent forth of God;
Publish the news the wide world over,
Till every tribe and tongue has heard.

May souls now groping in the byways
And corners dark with sin and shame
Soon learn that Jesus longs to save them
And cleanse their hearts from sin's dark stain.

O thou blest spirit, pure and holy,
Endue, we pray, with power divine
Each consecrated, called evangel,
That those they seek may soon be thine.

O Fount of healing, ever flowing
To cleanse each weary sin-sick soul,
Hasten the time when the whole world, knowing,
May drink of thy waters and be made whole.

Professor Albert Whitford Was the Author.

We are requested to say that the biography of Rev. O. U. Whitford, in our issue of April 13, was written by Professor Albert Whitford, of Milton, Wisconsin. There was no name signed to the manuscript, and proper credit was not given to the writer.

Woman's Work

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

Faith without works is dead.

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been
raised

Against injustice, ignorance and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes:
The few who dare must speak and speak again,
To right the wrongs of many.

—Ella Wheeler Wilcox.

PLAINFIELD, NEW JERSEY.—It was the privilege of the Plainfield Church, a few weeks ago, to enjoy a visit from Mrs. Almira S. Steele, a Sabbath-keeper, of Chattanooga, Tennessee. While here, she was asked to tell us of the work so dear to her heart, and the following account has been prepared hoping others may be interested as well. Could her enthusiasm and consecration be transmitted to our readers, no one would fail to be impressed with the value of the work she is doing among the orphans in Chattanooga. Although boxes of clothing, etc., had already been sent to the Home, it was an added pleasure to contribute financially as well to help lift the burden Mrs. Steele so willingly carries. Should there be other Women's Societies looking for a place to contribute clothing or money, it would be gratefully received at the Home, and used to the best advantage.

M. P. H.

April 5, 1908.

The Steele Home for Needy Children.

About thirty years ago, soon after the death of her husband, Mrs. Almira S. Steele, a teacher, of Chelsea, Massachusetts, offered her services to the Woman's Home Missionary Association (Congregational) and was sent to Hampton County, South Carolina, to found a school among the freedmen of that state. On account of the Ku Klux spirit evinced there, it was

thought best to relinquish the project, and in 1880, Mrs. Steele, with her little daughter, went to Chattanooga, Tennessee.

Like many Northerners, Mrs. Steele's training as a child had been such as to shield her from contact with the negro race, but on her arrival at Chattanooga she was at once impressed with the utter destitution of the colored children, many of whom were orphans and homeless, the result of a recent epidemic of smallpox. There were Homes for white orphans, but the colored orphans were left to shift for themselves. Appealing to the Missionary Association for backing, she was told that they were not able to assume such a task, and so Mrs. Steele took up the work on her own responsibility. Quoting from a letter from Mrs. Steele, she says:

"I was led to found this Home twenty-four years ago on seeing the great need of Christian training for the little ones here; especially the colored ones, as there was a good Home here for white orphans, from which each inmate is expected to be adopted by some nice white family; but as the managers of that Home felt that no one would adopt sickly or deformed children, none such were admitted and none over ten years of age, so those limitations shut out the very neediest. As no other place in this country was open to such, I took them in, to care for until suitable arrangements could be made."

Starting with one building with accommodations for twenty children, it was soon necessary to build two more, so great was the need. These were later destroyed by fire, and from the insurance received, with other voluntary contributions, a substantial brick building was erected, which has been the home of 1,128 children since then, from the tiniest babe to those of older years. The worth of their training is evidenced in the fact that many of these children are now earning their living as teachers, ministers, employees in homes or business houses, or are now learning their trade in the Industrial School at Nashville.

In a recent report Mrs. Steele says: "My object in founding the Home was that I might do some faithful seed-sowing and character-building, after making the bodies of those destitute children comfortable; they also receive a grammar school education, together with training in all common

household duties. Our home and fare are plain and simple; we are glad to get along without luxuries, because by indulging ourselves in them, we spend money which might furnish necessities to those who are actually suffering.....The county court pays me thirteen cents per day for each of its children in the Home under ten years of age; three-fourths of our inmates are from other counties and states, or are over ten years old. The Lord and I are responsible for them, as we have no state aid nor endowments of any kind."

Referring to her letter again: "I have no church or society to 'back' me, have never had a cent of wages or salary, but have had the privilege of using up all the life insurance which my husband left me; all the funds I had saved as a teacher in Massachusetts before my marriage and again (in Chelsea, my native town) after my husband's death; all of the pension I received from the time of his death; several small legacies, and proceeds of the sale of real estate. As we are only strangers and pilgrims here, if God can use my money for His glory, spreading the Gospel and saving souls as well as making bodies comfortable and lonely hearts happy, I've not dared to hold onto mine, lest God will blame me for letting those whom I could help in my day and generation go down in sin and ignorance and suffering because of my selfishness; so I have found great joy in disposing of my fortune day by day for only the necessities of life for the body, while giving the best—literary and religious foundations for the mind and heart. In doing so I have found a peace and joy which this world can neither give nor take away. I have never had to solicit funds yet; what has been given has been done voluntarily. I am very grateful to all who have aided by their loving interest, their prayers and their gifts."

"I believe and teach that Jesus is our Saviour, our Sanctifier, our Healer, and our coming Lord. I keep Saturday as a day of rest 'according to the commandments,' because I want to obey Him and I find no authority in his Word for any change of the day. When I was converted, God, by his Spirit, so completely changed my life from being a selfish, wilful, worldly girl, giving me a hunger and thirst after righteousness and filling my heart with a peace which this world can never give, that I long to have

others seek the same blessing; I know of no better way to prove my gratitude to Him who has done so much for me than to devote my life to telling others of the better way, especially to young people whose hearts are tender."

At the Home, each day is begun and ended with family worship, and the results of this custom may be seen in a clipping from the report of W. J. Edding, an agent of the Humane Society, at a recent meeting. Speaking of his talk before one hundred and thirty bright, sunshiny faces in the Home he says: "Mrs. Steele called for little Mary. She was just four, going on five. She said 'This is the little baby you brought me from the street, that had no mother.' What do you think? That little girl, not five years old, gave the names of every book in the Bible from Genesis to Revelations, the Lord's Prayer and the Ten Commandments, and then gave the names of all the Presidents from George Washington down to Roosevelt. I felt glad in my heart that I had had the honor of carrying the little forsaken one in my own arms to a place where she could be loved and cared for and taught the Word of God."

SHILOH, NEW JERSEY.—Our Society meets once a month. The meetings are held at the homes of the members. The business meeting is opened by Scripture reading followed by repeating the Lord's Prayer together. The Society has a work committee which plans for and takes charge of the work for the afternoon. Sometimes it is work furnished by individuals. Sometimes it is general work, such as the making of sweeping caps, clothes-pin bags, aprons, etc. Afterward these articles are sold and the money is put in the treasury. After the business meeting the hostess serves luncheon for which each member pays five cents. This money goes into the treasury. A few weeks ago we sewed for a woman who has but one hand with which to do her work. It was a real pleasure to work for her for she seemed to appreciate the kindness so much.

Our money in the past has been raised largely by suppers. There are quite a number in the Society who think there are better ways for raising money with which to carry on the Lord's work. So, instead of having four suppers during the year, as

usual, an entertainment is being planned for the near future. A social of some kind is to take the place of the usual chicken potpie supper the Fourth of July. Different committees are appointed to have these matters in charge.

Yours in the work,
MRS. D. B. COON.

April 9, 1908.

Woman's Board.

The Woman's Board met at the home of Mrs. J. H. Babcock, Milton, Wisconsin, April 2, 1908, at 2.30 P. M.

There were present Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. West, Mrs. Babcock.

The meeting was opened in the usual manner. The minutes of the last meeting were read. Mrs. Boss being absent on account of illness the Treasurer's report was read by Mrs. Platts. The report was adopted. Mrs. West reported correspondence sent according to instructions at last meeting.

Voted that the resignation of Corresponding Secretary, Mrs. T. J. Van Horn, offered because of continued ill health, be accepted with sincere regret, and that we express to her our appreciation of her efficient services in the past.

Mrs. Platts was elected to fill the place made vacant by Mrs. Van Horn's resignation.

Voted to Mrs. Platts the amount of \$3.00 for use in correspondence.

Miss Phebe Coon, of Walworth, was appointed to represent the Board in the interests of the Seventh-day Baptist denomination at the National Convention of Young Women's Christian Association to be held at Lake Geneva, Wisconsin, in August.

Miss Mary Stillman of Boston was asked to act as a delegate for the Board at the convention of the same organization to be held in the East.

In response to an invitation extended to the Board by the Moderator of the South-eastern Association, the following question was submitted to that body for discussion:—"How can an interest be aroused in our denomination on the Temperance question, commensurate to our attitude on the subject of Sabbath Reform, and in keeping

with the present temperance movement?" Mrs. West was appointed to prepare the message from the Board to the Northwestern Association.

The minutes of the meeting were read and approved.

Adjourned.

MRS. S. J. CLARKE,
President.

MRS. J. H. BABCOCK,
Recording Secretary.

Woman's Board.

March Receipts.

Ashaway, R. I., Mrs. Wm. L. Burdick,		
Susie Burdick	\$	1 00
Milton, Wis., Ladies Benevolent Society,		
Tract Society		10 00
Albion, Wis., Willing Workers,		
Tract Society's Debt	\$2	50
Fouke School	2	50— 5 00
Hammond, La., Ladies' Missionary Society,		
unappropriated		10 00
Plainfield, N. J., Woman's Society for		
Christian Work,		
Missionary Society	25	00
Tract Society	25	00— 50 00
Mrs. D. B. Rogers, Plainfield,		
Woman's Board	\$2	00
Missionary Society	1	00— 3 00
Fouke, Ark., Ladies' Aid Society, Unap-		
propriated		5 00
N. Y. Woman's Society of 1st S. D. B.		
Church of N. Y. City,		
Board Expense	\$5	00
Milton College	3	00
Salem College	3	00
Alfred University	3	00
Fouke School	3	00
Tract Society	8	25
Dr. Palmborg	2	00— 27 25

Total\$111 25

MRS. GEO. R. BOSS,
Treasurer.

April 2, 1908.

Do It With Thy Might.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working-day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow "a body as it hath pleased him."—*Alexander Maclaren.*

Young People's Work

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

The Prayer Meeting a Means of Christian Growth.

REV. O. D. SHERMAN.

Given at the Semi-annual Convention of the Western Association at Andover, March 22, 1908.

You have given me a very easy proposition to prove, both by the law that certain results are sure from certain causes, and also by the concurrent testimony of multitudes of competent witnesses. Growth in the vegetable kingdom depends upon good seed, good soil, sunshine, moisture, culture, husbanding. It is just so in the kingdom of mind and heart, in growth in grace and knowledge. First the understanding must be opened. In order that the mind may know something, that it may take hold, it may be in a very dim way, of the eternal verities,—God, life, sin, repentance, faith, forgiveness,—the rays of divine light, shed by the Holy Spirit, must quicken the conscience, and thus the seeds of truth and righteousness are sown in the prepared soil of the heart. I use the word heart as the center of our soul-being. A man is Christian, not that he has given his assent that certain things are true, but that he believes them with all his heart and has adopted them as the chief part of his being. "With the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation." Christian growth may be of various degrees of progress,—so rapid that, at times, it may seem almost instantaneous, or so slow as to be almost imperceptible; still it will be according to God's great law of all growth. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—Mark 4: 26-28.

There is nothing in the universe of God more glorious than a full-in-the-ear ripened

Christian,—one who has come up through the refining fires of overcome temptation,—who has grown up through the slime and mud of the common, every-day commercial, social, and political life of this world, until he has evolved the blossom of a soul as pure and white as the lily that floats on the stagnant waters of the pond,—one who has sought for the knowledge of God and of his wonderful works to the children of men as for a hidden treasure. Sun, moon, and stars have been his teachers. To him day unto day uttereth speech, and night unto night showeth knowledge. His leaf does not wither,

His horizon grows wider with each sun-kissed day.

Is the prayer meeting, as it is universally known, a means to bring about this growth in grace and the knowledge of God and the Lord Jesus Christ? This is the question. We emphatically answer, Yes. It must of necessity be so. The name "prayer meeting" indicates plainly its purpose and intent. We approach our heavenly Father through the gateway of prayer. Prayer is soul-communion with our heavenly Father. It finds its expression in words, but words are not all of it.

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That burns within the breast.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God can hear."

Prayer awakens the thought of individual responsibility and that is the foundation of mental and spiritual growth. Prayer is a quickening of the conscience. He is a hardened hypocrite or a most self-deceived soul, that would address God with feigned lips and deceitful heart.

Again, the accepted term "prayer meeting" covers more than the offering of direct prayer, or supplicating soul. It is now, as in the apostolic days, as Paul told the Ephesians, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"; as he told the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"; and as he told the somewhat

disputatious Corinthians, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying".

Modified to some extent by time and circumstances the Christian prayer meeting of today is essentially as it was in apostolic days; and it would necessarily follow that one, coming under the influence and taking part in such means of Christian growth as prayer, praise, and speaking, would grow thereby. We grow by feeding, and upon what we feed.

Again, we have our Saviour's assurance that where his disciples are met in his name, there he will be with them, even if there are only two or three,—the smallest kind of a prayer meeting; and if Christ honors these meetings with his presence, surely they must bring a blessing to all who will enter in and receive the same. Yes, they must grow, they will grow, as the flowers that receives the dew, the rain, and the sun.

I do not doubt that the opinion of every pastor, of every deacon, and of every working church member would coincide with my own as to the value of the prayer meeting as a most important element of Christian growth, while to thousands of souls, it has been the fountain of life. When Rev. Henry Ward Beecher died, a poor, hard-working washerwoman was heard to say that she did not know what she would do now Mr. Beecher was dead. "Why?" they said to her, "you never went to meetings Sunday." "No," she replied, "I did not; but I used to go to the Friday evening prayer meetings, and Mr. Beecher's prayers kept me alive through the week." Yes, myriads of burdened hearts have sung the sweet refrain,

"Sweet hour of prayer! sweet hour of prayer!
Thy wings shall my petition bear
To him, whose truth and faithfulness
Engage the waiting soul to bless."

"I'll cast on him my every care,
And wait for thee, sweet hour of prayer!"

Now, brethren, if these things are so, and they are, why is it that the prayer meeting is not better attended and more generally participated in? Why should but a small minority of our church membership receive the benefits of this institution of the

church? This problem comes to the heart of every pastor, causing many an ache and many a sleepless hour: What shall I do for my prayer meeting? How can I get the people to come out and attend it? is the ever recurring question. How can we make a quarter-mile, a half-mile, or a mile walk to the prayer meeting be no more forbidding than the same walk to a sociable, a moving-picture show, a lodge, a club, or any of the varied amusements of the present day? Can we make the prayer meeting more attractive, more drawing, to our church members? for I have an idea that if we could get all our membership to attend and be interested in our prayer meetings, there would not be much trouble in getting those in from the outside.

A little boy, son of a widow, was taken by her regularly to the weekly prayer meeting. A good old uncle came to visit the family, and he took the little urchin to a circus that happened to come to town. The boy came home with flashing eyes and flushed cheeks and, rushing to his mother, said: "O mama! mama! if you could go to a circus once, you would never want to go to another prayer meeting as long as you lived!" The sad fact is that to many—yes, to a large majority, we fear, of our church membership—the circus of this world has more attraction and interest than the things of Christ's kingdom.

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi 3: 16-17.

Junior Work.

DEAR READERS OF THE RECORDER:

We, the members of the Junior Christian Endeavor Society of Jackson Center, are striving to keep the motto, "What would Jesus do in my place?" and are doing the best we can, although we make many mistakes. Our society consists of about twenty-five members, most of whom take an active part in this work. Business meeting is held once a month, and most of the com-

mittees are doing good work. The Missionary Committee is planning to send a box to the foreign missions, which we hope will do much good for God's cause. We have been raising money in various ways to meet expenses. At roll call, in which the names of the members are read in alphabetical order, each responds with a verse of Scripture. Our superintendent, Mrs. D. C. Lippincott, is doing her best to teach us "the way, the truth, and the life" of the gospel.

We hope to hear from many other societies, and pray that God's blessing may rest upon each of them.

ALTHA HUGHES,
EVA JONES,
CLELLA DAVIS,
Committee.

Jackson Center, Ohio,
April 9, 1908.

**Program of the Southeastern Association
to be Held at Salem, W. Va.,
May 21-24, 1908.**

THURSDAY MORNING.

- 10.00 Praise Service.
10.15 Moderator's Address.
10.40 Report of Executive Committee.
11.00 Introductory Sermon, J. S. Kagarise.
Appointment of Standing Committees.

AFTERNOON.

- 2.00 Opening Service.
2.10 Ten Minute Messages from Sister Associations.
Summary of reports from Churches in the Association.
Report of Delegate to Sister Association.
Report of Officers.
3.15 Devotional Service.
3.30 Sermon, Delegate Central Association,
Rev. R. G. Davis

EVENING.

- 8.00 Evangelistic Services, Rev. M. G. Stillman

FRIDAY MORNING.

- 9.45 Praise Service.
10.00 Address, Considering the Recommendations of the President of Conference, opened by L. D. Lowther, followed by Open Discussion.
11.00 Address, The Place of Education in Religion, Rev. S. R. Wheeler.

AFTERNOON.

- 2.00 Song Service.
2.10 Address, Forward Movement in Religious Education, Rev. W. L. Greene.
2.40 Survey of Sabbath School Work in Southeastern Association,
Rev. H. C. Van Horn
2.50 Symposium, Present Needs in Sabbath School Work and How to Meet Them,
Rev. W. L. Greene

- 3.15 Sermon, The Spiritual Value of Sabbath Observance, Rev. T. L. Gardiner.

EVENING.

- 8.00 Sermon, Evangelistic Service,
Rev. L. D. Seager

SABBATH MORNING.

- 10.00 Sermon, Rev. T. L. Gardiner.
11.15 Sabbath School, conducted by Rev. W. L. Greene.

AFTERNOON.

- 2.30 Address, Representative of Young People's Board.
3.00 Young People's Meeting, arranged by Frank Rose.

EVENING.

- 8.00 Sermon, Evangelistic Service,
Rev. E. B. Saunders

SUNDAY MORNING.

- 9.15 Business.
10.00 Missionary Society, Sermon,
Rev. E. B. Saunders
11.00 Sermon, Rev. A. J. C. Bond.

AFTERNOON.

- 2.00 Unfinished Business.
2.30 How can we arouse an interest in our denomination on the Temperance question, commensurate with our attitude on the Sabbath Reform, and in keeping with the present temperance movement?
Miss Virginia Shock
Rev. M. G. Stillman

- 3.15 Addresses, Education,
The Three W's of Education,
The Ministry from a Backward Look,
The Ministry from a Forward Look,
Our Theological School, Dr. A. E. Main
4.30 Unfinished Business.

EVENING.

- 8.00 Sermon, Dr. A. E. Main.

No Japanese in the struggle before Port Arthur ever showed more generosity and courage than did an obscure Japanese woman far from the scenes of war.

When Miss Helen Keller was at the exposition in St. Louis, she visited the Japanese tea-house, and for a few minutes shook hands with some of the waitresses, little olive-colored women who spoke almost no English, but expressed their interest and intelligence without words.

Many weeks after Miss Keller had returned to Boston she heard from an official of the exposition that one of the Japanese waitresses had gone to a St. Louis physician and asked to have one of her eyes taken out and given to Miss Keller. When she was told that such a gift was impossible, she wept in bitter disappointment.

Children's Page

I Used to Kill Birds.

I used to kill birds in my boyhood,
Bluebirds and robins and wrens,
I hunted them up in the mountains,
I hunted them down in the glens.
I never thought it was sinful—
I did it only for fun—
And I had rare sport in the forest
With the poor little birds and my gun.

But one beautiful day in the springtime
I spied a brown bird in a tree,
Merrily swinging and chirping,
As happy as bird could be;
And, raising my gun in a twinkling,
I fired, and my aim was too true:
For a moment the little thing fluttered,
Then off to the bushes it flew.

I followed it quickly and softly,
And there to my sorrow I found,
Right close to its nest full of young ones,
The little bird dead on the ground!
Poor birdies! For food they were calling;
But now they could never be fed,
For the kind mother-bird who had loved them
Was lying there bleeding and dead.

I picked up the bird in my anguish,
I stroked the wee motherly thing
That could nevermore feed its dear young ones,
Nor dart through the air on swift wing.
And I made a firm vow in that moment,
When my heart with such sorrow was stirred,
That never again in my lifetime
Would I shoot a poor innocent bird!
—Our Dumb Animals.

He Dared to Tell the Truth.

A boy once went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going errands and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.
"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try.

The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, too, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid, Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head

to foot, then, stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above-board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—*Scotch Tract.*

HOME NEWS

WALWORTH, WISCONSIN.—Yes, it is very dry out here this election. We must be about on the crest of that great wave from the South. Several cities that never saw any dry weather are wondering where next to get their beer. Even down here in old Harvard, Illinois, eight miles from us, the city has gone dry. The Priest, in a speech the other day in that city, remarked that he had many friends among the saloon-keepers there, but that they were too much like the bed bug: he objected to the way they got their living. Edgerton and Stoughton, the two greatest tobacco cities in this state, are reported dry. Speaking of the advance in the South, a speaker here the other day, who is president of the Wisconsin Anti-Saloon League, gave as a reason for the advance in the South, that the men quite generally go to church, and that no-license doctrines have been preached for fifty years. So here in Walworth people resolved on temperance just fifty years ago; for I find it on the same page of the old church record, where it is also resolved that no man is fit for church fellowship who supports slavery. Yes, the saloon is getting unpopular. More and more, people don't like even to have an advertisement rub up against a whiskey ad on the same page.

We have been getting some very excel-

lent articles in our RECORDER on the Holy Spirit, also concerning the ministry; but here comes this week an article on "Our Church Games," which surely should be very popular reading. I guess it is unique. It is the first article I read in this week's issue. By the way, I heard another man say yesterday that we have a very good editor. Yes, that is so, too; and let me add that, sixteen years ago, Dr. Platts was doing excellent editorial work on the RECORDER in Alfred. Then, for some reason, Elder Livermore took the work, and people said again, "We have a good editor." A few years later, while I was among the West Virginia hills, Dr. Lewis took the quill, and I heard it said, "We now have a good editor," notwithstanding a remark on free silver was very bitter seasoning to some of them.

Now permit me to suggest for my fellow delegates to the Associations. We have had some slurring intimations that things are not so popular as in former days, but nobody has proved yet, so far as I know, that the reasons for them are less important. Last year it was remarked in our Association at Albion, that the delegates have only one chance with all their long journey. Well, by custom, we are called up at least two times. First, that "report" is the place where, I think, we are too much "in a rut." Why not have a speech of the best "digested corn-flakes" to start with. Yes, give us fifteen minutes to say what we may choose. Let the program committees stuff less, and give a little more freedom to discuss something, and be less anxious to tell every man what he must say. The cry generally has been, "Be evangelistic." That is a good cry, surely; but to be evangelistic where there are so many preachers, generally fails to take hold of the local sinners as they desire. If you really expect a revival, you must give one forceful preacher time and room to get hold. But for our mutual benefit in the ministry there is reason enough to be always evangelistic. The good effect of Associations must be very much what we take to our homes.

M. G. S.

DODGE CENTRE, MINNESOTA.—We are having exceptionally fine spring weather—the best we have had for years, and the

farmers are rushing in their crops.—During the winter, prevailing sickness among the children kept many away from church.—The Ladies' Benevolent Society voted some time ago to ask each lady to earn a dollar to give toward papering the church and to tell in rhyme how she had earned it. At a social, held on the evening of April 11, at the home of Mrs. Henry Ernst, the rhymes were read and afforded much merriment. A large company was present. The ladies did themselves credit, some of the poems being fine. A free lunch was served in the dining room, after the program, and all departed feeling they had enjoyed a pleasant time. We were somewhat surprised at the talent shown. About \$43 was cleared.

CORRESPONDING SECRETARY.

NEW MARKET, NEW JERSEY.—We have several interesting things, incident to our local church and domestic life, that we would like to talk over with our friends. But I will write now only of some particular events which, of late, have been of more than usual interest and blessing to the people of the old Piscataway Church.

In the "Home News" portion of the RECORDER for January 27, I spoke of the union revival meetings which began with the week of prayer and continued for six weeks. The members of the two churches gave their pastors loyal support and we had some good meetings. Different ones have spoken of the quickening of their spiritual interests in others and of the blessings they have received as they have done personal work. In March, five of our young people were baptized; last Sabbath these five were formally welcomed into church fellowship. We prayed for a revival; it came, and the Lord sent showers of blessings. We also thank God for his goodness when we hear of the ingathering of souls at Shiloh and Nile and in other places.

On the afternoon of April the fifth, we held our annual church and society meeting. The reports for the previous year were excellent. The prospects for another year are encouraging. The attendance and interest in the business session and in the sociable which followed were all we could ask for. During the transaction of business our Young People's Society Christian Endeavor presented the trustees with a sum of money sufficient to purchase an individual

communion set. Another commendable and important action taken by the church was the pledging of over four hundred and sixty dollars for the liquidation of the debt the church has carried for some years. Less than one hundred dollars remain to be pledged. Well, the enthusiastic pledging is one thing; the payment of the pledges is another. But the debt will be lifted, for "the people have a mind to work."

I cannot close without speaking of the interesting and, I trust, profitable Sabbath School Institute conducted in our church by Secretary Greene on March 14 and 15. I have forgotten the general theme. The substance of it was: The organizing and conduct of the school on educational principles. Mr. Greene was assisted by Professor Esle F. Randolph, Supt. H. M. Maxson, Dr. A. E. Main, Dr. T. L. Gardiner, Miss Ida Spicer, and Mrs. Sarah Wardner. I wish more of our people had been present to hear the practical, inspiring addresses that were given. Two of these have already appeared in the RECORDER. We think that the Institute was a good one and well repaid the efforts made to have a successful session.

H. N. J.

April 20.

ASHAWAY, RHODE ISLAND.—The opening of the spring months finds a good degree of interest in the work of the church, Sabbath School and Christian Endeavor societies here. On Sabbath evening, March 20, Pastor Burdick baptized four young people and two of these, with two others who had been baptized before, were received into the church. A few weeks ago, during the pastor's absence in Shiloh, New Jersey, Rev. Madison Harry, of Westerly, preached a very strong sermon on "The Gift of the Holy Spirit." On Sabbath morning, April 4, Rev. A. B. Christy, of Providence, spoke regarding the work of the Anti-Saloon League in Rhode Island. In the evening, under the auspices of the Baraca class, he gave an illustrated lecture on "The Foes of the American Boy." This was much enjoyed by all who heard it.

At the time of the quarterly review of the Sabbath School lessons, a special program took the place of the regular order of exercises. Miss L. Gertrude Stillman gave a very interesting review of the geographical features of the lessons, using a map for

this purpose, and three addresses or papers were given as follows:—"The Bread of Life," by Rev. E. P. Saunders; "Life of John the Baptist," by Harvey C. Burdick; and "The Disciples of Jesus," by Thomas Turnbull. A class of boys recited the lesson titles and golden texts for the quarter. A violin solo was rendered by Mrs. Earle Robinson, a trio by three young ladies, and a selection by the Sabbath School orchestra.—The Baraca class recently gave an entertainment in the hall. Mr. Paul Lyon, of Bradford, Pa., gave a short talk to the school last Sabbath.—At the last meeting of the Ladies' Aid Society, a play entitled "The Trouble at Satterlee's" was presented by several young ladies.

The Christian Endeavor meetings are largely attended and considerable interest is shown. At the last consecration meeting, nearly all of the members were present and responded to their names at the roll-call. At this meeting, a very helpful talk was given by Mr. C. B. Hull, of Chicago. The service on Sabbath afternoon, March 14, was in charge of Miss Sylvia Wells, who used the regular topic for that day.—"One Hundred Years of Seventh-day Baptist History." Rev. E. B. Saunders gave a short talk on "What methods shall we adopt to secure a spiritual awakening, larger spiritual experiences and richer spiritual life?" Miss Grace Wells sang the solo, "Sabbath Rest," written by Mrs. Clara Burdick and published in the RECORDER. On the following Sabbath, an equally inspiring meeting was held, when the subject of "Our Influence" was considered. At the regular morning service, Pastor Burdick had preached a strong sermon on the same topic and thus paved the way for an especially helpful meeting in the afternoon.—The missionary committee had charge of the prayer meeting last Sabbath evening and an address was given by Mr. Alexander Smith, the Superintendent of the People's Mission at Westerly.—The members of the choir are arranging for an Easter concert to be given next week. But I must not write any more or there will be room for no one else in the Home News. I will leave the rest until another time.

ALICE A. LARKIN.

April 14, 1908.

NORTH LOUP, NEBRASKA.—Dear Brother Gardiner:—My father used to say that if you wanted a job done in a hurry that you should call on the busiest man in the village to do it. I find the same rule about busy days. If I want to get a piece of work off my hands in a hurry I take it on a very busy day. I am going to try this plan in writing a letter to the RECORDER. Today is my busy day, Friday, and it is well on in the afternoon.

When I wrote you before it was about my work in North Loup on two very busy days, but at this time I am to take but one day and that a very commonplace day. Thursday seems an ordinary sort of day usually and yesterday was no exception to the rule. I saw the sun rise yesterday. It looked as big as a New York gas tank and as red as a North Loup baseball uniform. You see I have to get up in the morning for I have "chores to do" now. There are Max and Flax, the ponies, and Lark, the dog. As soon as breakfast was over I was off to the hills after a load of hay. Lucian Maxson loaned me his wagon and rack. His father-in-law, Deacon Maxson Crandall, helped me get started. These good people were neighbors and friends of my parents in Minnesota. The sun had been covered with dark clouds and the wind was rising. In any other country that I know about I would not have dared start out for fear of rain. Mrs. Dr. Burdick called to me and expressed the wish that I would get soaked. The dust was very deep yesterday.

I get hay of Deacon Jacob Williams. Two miles south of the village we came to the hills. It is about seven miles to where the hay is. From the Rural School House it is either up-hill or down all the way there and back. Did you ever hear the gopher's whistle and the meadow lark's song, or hear the call of the killdeer? The smell of the burning prairie grass and the sight of all the strangely familiar weeds that are preserved in the hay make me wonder what memory is. What is memory? Oh, the troop of rushing memories that cross each other's path and tread on each other's heels! These hill roads often follow the canyons so that one is lost to the world except for the sky above and the dry brown grass, most of which is also above.

Deacon Williams has just sold 320 acres

of grass and sky to Richard Greene, and as I was coming over Union Ridge, I met Mr. Greene and his brother taking a barn up to this farm. I suppose it was a barn. You may wonder how any one could move hay in Nebraska when the wind blows. Moving hay in Nebraska is like moving a canary bird in New Jersey. You put the bird in a cage and then move the cage.

Mr. Henry Chase helped me unload the hay. Mr. Chase is a brother-in-law of Elder Oscar Babcock and one well known to many RECORDER readers, a very good neighbor. He said yesterday that the introduction of alfalfa had probably doubled the farm values of this part of the state. Alfalfa requires little or no attention; but year after year, wet or dry, hot or cold, you may depend on two or three cuttings of the best of all feed for cattle or hogs. After a late dinner I went out to make a few calls. Elaine Prentice is better. She has had a very long and serious illness. We are all glad for her and for her tired but faithful parents, Mr. and Mrs. William A. Prentice. Mrs. Wheatcroft, the nurse, is a sister of Mrs. Nathaniel Rose, of Milton Junction, Wisconsin, and we find we have many friends in common.

Next to the home of Mr. and Mrs. John Abbie. The RECORDER readers are familiar with Mrs. Angeline Abbie and we hope you may hear from her again often in the future. Mrs. Bert Ressigué lives in a tent on the same street; not a member of the congregation that I serve, but a child of God who is cheerfully and bravely facing disease, hoping against hope. She is better since living out-of-doors. The rain sounds good on the tent, for it does rain in Nebraska, after all. The long drouth is broken. Surely God is good. While waiting for the mail to be distributed I went on down to call on Mrs. Marianne Rood. Mrs. Rood was a Thorngate ever so many years ago. She has been a great grandmother so long that she will excuse me if I say she is "a mother in Israel." Readers of the RECORDER know her son, "Uncle Oliver." Mrs. Rood is fairly strong and well. She does her own work, keeping house for her son, Walter G. Rood, local and denominational Junior Superintendent. I should have said, in its order, that I called on our neighbors, Mr. and Mrs. True. I wish we pastors had time to cultivate the acquaintance of more

such people. I sometimes fear that my work is so hastily done and in such a slipshod way as to be of very little real value.

On my way home I stopped to sit for a minute or so with Mrs. Zilpha Davis. Mrs. Davis' home is with her son, Harrison E. Davis, who lives above his furniture store. Just over Mrs. Davis' chair is a large skylight; but the only light she sees is the light of Heaven, for she has been entirely blind for some years. Many will recognize the home of Rev. H. E. Davis. I know a young lady who carries light to Mrs. Davis. There may be many but I happen to know of one. Shame on us all, that so many sit in darkness when we might carry light to them.

I shall not tell you what we had for supper, but will say that when I went after the milk (it rained too much for the girls to go out) Deacon Williams came out on the porch to drive a sharp bargain with me about that hay. Let me tell you about what kind of a "Shylock" he is. This, of course, is confidential. He wants to charge me three dollars a ton for hay in the stack and then expects me to pay for it by buying a saddle for our girls to ride with.

Thursday night is the time for choir practice with us. The church is lighted, heated, and the bell rung as for other services. When not otherwise engaged the pastor attends. There were but few out on account of the storm, but we sang our hymns and anthem for the Sabbath. It rained most of the night. This was Thursday and I did not try to study much, but the text for Sabbath was much in my mind all day: "They that wait upon the Lord shall renew their strength." I think I never felt more my need of strength and my poverty in spiritual things. "They that wait upon the Lord shall renew their strength." It would not do for all days to be like this Thursday or for all letters to be like this letter.

Fraternally yours,

GEO. B. SHAW.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

MARRIAGES

WILKINGTON-COOLEY—At the home of the bride in Adams Centre, New York, April 11, 1908, by Rev. E. H. Socwell, Mr. DeWitt W. Wilkinson, of Watertown, New York, and Miss Martha L. Cooley.

JETT-STALNAKER—At the Seventh-day Baptist parsonage, Boulder, Colorado, April 11, 1908, by Dr. F. O. Burdick, Stillman Jett, of Boulder, Colorado, and Miss Mattie Stalnak, of Berea, West Virginia.

HULL-ROGERS—In Oakland, California, March 11, 1908, by Rev. M. B. Kelly, Mr. Ernest W. Hull, and Miss Ida B. Rogers, both of Milton, Wisconsin.

DEATHS

MARYOTT—Daniel C. Maryott was born in Independence, Allegany County, N. Y., May 3, 1831, and died at his home in Bellingham, Washington, October 23, 1907, of Bright's disease.

He was the son of Nathan and Nancy Maryott. In early life he was baptized by Rev. Varnum Hull, and joined the Seventh-day Baptist church at Milton Junction, Wisconsin. At this place he was united in marriage to Sarah D. Burdick, July 3, 1862. They made their home at Scott, New York, for a few years, returning in 1871 by team to Milton Junction, and from there they went, in 1872, to North Loup, Nebraska, becoming constituent members of that church. To secure the benefit of a milder climate they moved to Bellingham, in 1896, where they lived together till the time of Mr. Maryott's death. During all these years they have faithfully observed the Sabbath. Funeral services were conducted by Rev. Mr. Damron, and the remains interred in Bay View Cemetery. His wife and two sons, who live in Bellingham, and his brother in Milton Junction, survive him.

E. F. L.

BRISTOL—Marv Jane Bristol was born at Bristol Corners, in the town of Ischua, Cattaraugus County, New York, March 9, 1845, and died in Little Genesee, N. Y., April 7, 1908.

Her residence for the first thirty-five years of her life was in the place of her birth; during which time (in 1872) her father died. In the year 1880, she with her mother's family moved to Cuba, New York, where she lived until the death of her mother. Since that time her home has been with her sister, Mrs. G. H. Crandall, of Little Genesee, though she was absent a greater part of the time, affording assistance in homes where help was needed, and where, because of her loving heart and kindly sympathy, she was ever a welcome inmate. About fifteen years

ago she made a public profession of religion and united with the Cuba Presbyterian Church, of which she remained an accredited member until her death. Much of her leisure, in recent years, she has spent in company with her Bible. She is survived by one sister and five brothers.

Funeral services were at the home of her sister, April 10, and were conducted by Pastor Babcock. Burial at Cuba, N. Y.. Words of comfort were spoken from Psalm 17:15.

S. H. B.

PARKER—At the home of her daughter, in Troy, New York, March 25, 1908, Mrs. Sarah A. Parker, aged 83 years and 11 months.

The body was brought to Adams Center, New York, the former home of the deceased, and burial was made in the State Road Cemetery.

E. H. S.

MCLAUGHLIN—Lizzie S. (Cook) McLaughlin, was born at Morris, New York, December 28, 1874, and died at her home in Woodside, Idaho, March 26, 1908, in the thirty-fourth year of her age.

She was the daughter of Jason and Mahala Cooke. Her father died several years ago and her mother is now the wife of Dea. O. D. Greene, of Adams Center, and is well known to many readers of the RECORDER. In early life Mrs. McLaughlin accompanied her parents to Minnesota, and at different times resided at Fairmont, Blue Earth City, and Glencoe, where she had many warm friends. October 15, 1898 she was united in marriage with Mr. J. E. McLaughlin of Blue Earth City. About six years ago she and her husband removed to Minneapolis, Minnesota, where her husband completed the course of study in the Medical College, and was graduated with honor. After his graduation, the family removed to Woodside, Iowa, where Dr. McLaughlin began the practice of medicine, and in his success Mrs. McLaughlin was most deeply interested. In her new home and among strangers, she at once won a warm place in the hearts of the people. She was kind and generous, especially toward the needy or those in trouble.

While ministering to the needs of a sick neighbor, whose husband lay dying in the hospital, she contracted a cold which speedily resulted in pneumonia and, after a short illness, she passed peacefully to the land of rest.

Funeral services were conducted at her late home and the tired body was buried in the cemetery at Lewiston, Idaho. She leaves to mourn their loss her husband, four small children and her devoted mother, besides a wide circle of relatives and many warm friends.

"So fades the summer cloud away;

So sinks the gale when storms are o'er;

So gently shuts the eye on day;

So dies the wave along the shore."

E. H. S.

BURDICK—At her home in Milton Junction, Wisconsin, April 2, 1908, of cancerous tumor of the liver, Lavantia C. Burdick, in the eightieth year of her age.

Sister Burdick was the eldest daughter born

(Continued on page 544)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 VI.—MAY 10, 1908.

THE MISSION OF THE HOLY SPIRIT.

John 16: 4-15.

Golden Text.—"I will pray the Father, and he shall give you another Comforter that he may abide with you forever." John 14: 16.

DAILY READINGS.

First-day, Acts 2: 1-13.

Second-day, Acts 2: 14-31.

Third-day, Acts 2: 32-47.

Fourth-day, Acts 4: 13-31.

Fifth-day, John 15: 1-14.

Sixth-day, John 15: 15-16: 3.

Sabbath-day, John 16: 4-24.

INTRODUCTION.

The writer of the Book of Acts in his introduction speaks of the Former Treatise that he had written as a record of all that Jesus began to do. The implication is that the Book of Acts itself contains the record of what he went on to do.

Our Saviour's work was not discontinued in view of the fact that he was killed on Calvary. He ever liveth on our behalf, and his work is especially manifest through the power of the Holy Spirit, sent to carry on the work which the Son had so auspiciously begun.

The disciples had been very slow to comprehend the teachings of Jesus. In some respects they were but little in advance of the multitudes who listened with pleasure to Jesus as he spoke and watched with wonder the miracles of healing, but comprehended little of the significance of his presence among them. But the power from on high for the training of the disciples was not yet exhausted. Jesus was to be no longer with them in bodily presence, but the Holy Spirit was to supplement his teaching.

TIME—Very soon after last week's Lesson. Perhaps an hour or more.

PLACE—Probably in the same upper room. Some think that Jesus and his disciples went out when he said, "Arise, let us go hence;" but more likely they continued to talk after they had risen to depart, for twelve people could not easily hold conversation on the street.

PERSONS—Jesus and his eleven disciples.

OUTLINE:

1. The Witnessing of the Holy Spirit. v. 26, 27.
2. The Convicting Power of the Holy Spirit. v. 1-11.
3. The Leading of the Holy Spirit. v. 12-15.
4. Joy Turned into Sorrow. v. 16-24.

NOTES.

26. *The Comforter*. See note on v. 16 in Lesson V. This name for the Holy Spirit is used only in the 14th, 15th and 16th chapters of this Gospel. *Which proceedeth from the Father*. One of the most bitter theological controversies that has ever raged in the Church has been over the procession of the Holy Spirit, and there is no agreement yet. Does the Holy Spirit proceed from the Father? or from the Father and Son? The Greek Catholics take the theory suggested by the former question, and the Roman Catholics, the latter. This verse seems to settle the question in favor of the Greeks, but the Romans call our attention to the fact that Jesus says also in this verse that he will send the Comforter. *He shall bear witness of me*. The disciples had not yet fully comprehended Jesus, nor his teaching, nor his mission. The especial work of the Holy Spirit is to bear witness.

27. *And ye also bear witness of me*. The disciples from their acquaintance with Jesus were already fitted to a certain degree for bearing witness of him to the world.

16: 1. *That ye should not be caused to stumble*. Jesus tells of encouragements and warns of dangers for the express purpose that his disciples may not fail in their work nor fall under the power of temptation.

4. *Ye may remember them*. This verse repeats in part v. 1. If when the events occur the disciples remember that Jesus had spoken of them they would be better armed to resist discouragement and temptation. *And these things I said not unto you at the beginning*. It was of no use for Jesus in the early part of his ministry to tell his disciples of the time of persecution and disappointment when they should have to stand as his representatives. They were leaning upon him, and could not have understood his words.

5. *And none of you asketh me, Whither goest thou?* This statement is at first sight rather surprising in view of ch. 14:5 and 13:36, but that asking was not at all in regard to the nature of the place to which he was going. They had all together failed to show any interest in his departure as having a bearing upon the work that they were to do.

6. *Sorrow hath filled your heart.* While Jesus reproves them for a lack of intelligent interest in his departure, he excuses them also. They were so overcome with grief at the thought of their bereavement that they could with difficulty consider the real significance of his departure.

7. *It is expedient for you that I go away.* This statement was hardly to be believed by the disciples. How could the departure of their Master whom they loved and upon whom they depended in so many ways be of any advantage to them? But Jesus must be absent bodily in order that he might be everywhere spiritually present in the person of the Holy Spirit the Comforter.

8. *Will convict the world.* The verb here has all three ideas: reprove, convince, convict. *In respect of sin.* The Holy Spirit will not only convince the world that it is sinful, but much more. He will demonstrate that the world is fundamentally wrong and in error in respect to the principles at the foundation of right living.

9. *Because they believe not on me.* The Spirit will show to the world that the primary sin is refusal to believe in Jesus, and a turning away from him.

10. *Because I go to the Father.* When the world realizes the true significance of Jesus' life and of his departure from among men, it will have a new view of what righteousness really is.

11. *The prince of this world hath been judged.* By the life, death and resurrection of Jesus the methods of judgment exercised by this world are shown to be wrong. The time is coming when under the direction of the Spirit men may really estimate deeds and motives at their true values, because the devil's estimates have been shown to be wrong. Those things which are right and proper in the view of the men of this world reckoned according to the prevailing standards will not stand the test of the light of absolute truth as applied by the Holy Spirit.

12. *But ye cannot bear them now.* Jesus in his revelation of truth to his disciples was limited by their capacity to receive. They needed further development in the Christian life be-

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fore they could receive many truths that they ought to have.

13. *He shall guide you into all truth.* Just as fast as they were able to receive the further revelations of truth the Spirit was ready to be their teacher. *For he shall not speak from himself.* Just as Jesus said that he did not speak from himself, but continually in unity with the will of his Father, so the Holy Spirit is not exercising individuality apart from the great unity of the Godhead. *And he shall declare unto you the things that are to come.* This need not necessarily be understood as the power to foretell future events. The Spirit gives to the disciples power to comprehend the principles of the new dispensation.

14. *He shall glorify me.* By filling out and completing the work of Jesus as it could not be done during his earthly ministry.

SUGGESTIONS.

Christians are apt to forget the power of the Holy Spirit, and to try to meet temptations and difficulties in their own strength. We should regard him as our special Helper and Friend, ready to give counsel and strength for any emergency.

By an attentive study of the Gospels we will notice how Jesus' ministry was hindered all the way through by the inability of the people to comprehend his teachings or understand his mo-

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tives. He could not for example under ordinary circumstances declare that he was the Messiah, for people would at once leap to the conclusion that he was such a Messiah as they had been expecting.

The day of Pentecost was the inauguration day for the era of the Holy Spirit. Not that he did not exist before, but now for the first time was his work supremely manifest.

The Holy Spirit's influence in modern times is none the less real when it is inconspicuous. A man who does difficult daily duties just because he believes that his Master would have him do them is as truly moved by the Spirit as the man who preaches the Gospel with convincing eloquence of speech.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

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

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

The Seventh-day Baptist Church in London, England, holds Sabbath services at 3 p. m., Mornington Hall, Canonbury Lane, Islington, N. Sabbath-keepers visiting London over the Sabbath will find a cordial welcome.

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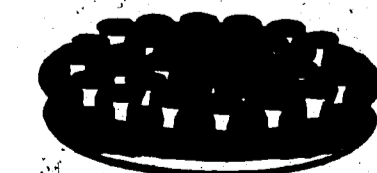
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to Thompson and Nancy Burdick, of Pompey, Onondaga County, New York, January 26, 1829. A number of years later she came with the family to Albion, Wisconsin. After the father's death, the mother with her daughters, Lavantia and Sarah, came to Milton Junction, where the mother and sister died some years ago, leaving Lavantia alone. For a time she lived in the family of the late Rev. G. J. Crandall. For some years she has been in feeble health and for two or three years has been a great sufferer. In character she was frank and open-hearted, firm and true. Though never making a public profession of religion, her life gave evidence of a belief in her Creator and Redeemer above that of many who make greater pretensions. As proof of her thoughtfulness and generosity in conjunction with the wishes of her mother and sister, the home now becomes the parsonage of the Milton Junction Seventh-day Baptist Church.

Brief services were held at the home, Sabbath afternoon, April 4, conducted by Rev. G. W. Lewis, assisted by Pres. W. C. Daland and Rev. O. S. Mills. Interment was made in the Albion Cemetery.

G. W. L.

SADDLER—Mrs. Ina A. Saddler, wife of Lorenza L. Saddler, and daughter of Mr. and Mrs. Grandison Davis, of Doddridge County, West Virginia, died April 3, 1908, aged 28 years, 8 months, and 10 days.

She was united in marriage, on August 20, 1904, to Mr. Lorenza L. Saddler, who with two small children are left alone. The elder child, Belva L., is two years and four months old, while the younger is an infant son five days old. Mrs. Saddler was a promising young woman. She embraced religion and united with the Salem Seventh-day Baptist Church when fourteen years of age, and has since that time been a consistent, conscientious Christian. The bereaved husband and the aged father and mother have the heart-felt sympathy of all who know them.

Funeral services were held by Elder Seager in Salem Seventh-day Baptist Church, and were attended by a large concourse of people. May God comfort and sustain Brother Saddler in this dark day of trouble.

SHERMAN—Mrs. Phebe Sherman was born in the town of Alfred, New York, February 5, 1825, and died at her home, April 13, 1908.

She was the daughter of Rodman and Sally Stillman Place, being the eleventh in a family of twelve children, all of whom have passed from earth. On November 11, 1848, she was united in marriage to Mr. Clarke Sherman by the Rev. N. V. Hull. In the following year she came with her husband and located on the farm now owned by her son, Harley Sherman, where she lived many long and happy years until her husband was called home, March 20, 1896. To Mr. and Mrs. Sherman were born three sons, George C., now of Geneva, New York, Harley P., of Alfred Station, and Frederick Willis, who died when only thirteen months old.

In early girlhood Mrs. Sherman professed faith in Jesus Christ as her Savior and was united by baptism with the First Alfred Church. In 1863 she transferred her membership to the Second Alfred Church where she remained a most loyal and devoted member until her death. As a Christian woman she was controlled by a high and noble purpose, was strong in her convictions, sympathetic and loving in her nature, and generous in her disposition. Her character was above reproach and she exerted a most excellent influence in the neighborhood and community because of her loving and helpful ways. She was indeed a mother in Israel. As a wife and mother she was loyal and true. Her power lay in her exemplary life, and "her children rise up and call her blessed." As a housekeeper she believed in everything being done "decently and in order." Indeed, so great was her pride in her own housekeeping that till within two weeks of her death she maintained her own apartments, doing largely her own work, though loving hands were ready to aid her and she would have been welcome to the hospitality of her son's home.

Since the death of Louise, her granddaughter, she has spent much time in thoughts of heaven and has put things in order to go home. She has come as a shock of corn, full of years and ripe for the harvest. She has been taken in peace to her heavenly home. Like Paul she could say, "I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not only to me, but also to all them that have loved his appearing."

E. D. V. H.

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