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ALFRED, N. Y.

# The Sabbath Recorder

## THE VALIANT DEAD.

Our cheer goes back to them, the valiant dead!  
Laurels and roses on their graves today,  
Lilies and laurels over them we lay,  
And violets o'er each unforgotten head.  
Their honor still with the returning May  
Puts on its springtime in our memories,  
Nor till the last American with them lies  
Shall the young year forget to strew their bed.  
Peace to their ashes, sleep and honored rest!  
But we—awake!  
Ours to remember them with deeds like theirs!  
From sea to sea the insistent bugle blares,  
The drums will not be still for any sake.

—Hovey.

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Second Semester opens  
February 3, 1908

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# The Sabbath Recorder

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N. O. MOORE, Business Manager.

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## EDITORIAL

### Memorial Day.

"This day shall be unto you for a memorial."—Exodus 12:14. The Almighty declared the benefits of a memorial day when he commanded Israel thus to celebrate the Passover. His very first act after the work of creation was to give unto man the Sabbath as a memorial of him and his mighty work. Both of these days—the Passover and the Sabbath—were to be perpetual memorials. The Jews were instructed to teach the meaning of the Passover day unto their children forever, so they might not forget what God had done for them, nor the fact in history which it recalled. There were certain events in the nation's history, which Israel must not forget, if she were to remain true to the principles that made her a nation. God's hand had graciously led the fathers out of the land of bondage, and given Israel a place among the nations; and a memorial day was given in order that their children might know what Jehovah had done for them.

The same principle should hold in regard to our national life. And as the most religious of our national holidays draws near, every true citizen should regard it in the spirit of devotion. God's hand is as clearly seen in the history of the American people as ever it was in that of the Hebrew nation.

The Pilgrims were as certainly led and sustained by Jehovah, when they braved the hardships of the wilderness beyond the ocean, as was Abraham, when he took his

walk by faith. And the all-wise Father would have us observe memorials of those events that recall his leadings in our history, as certainly as he did in days of old, when he was leading another people. He would also have us tell our children the meaning of these memorials, so they may not forget how we have been led, and in order that the days of our national life may be lengthened, and that it may be well with our posterity.

Thus would we do upon Memorial Day. Upon that auspicious morning, all through this Northern land, beneath our country's flag—bright morning star of hope to the nations—the flag that floats unchallenged over more than seventy-six million souls; surrounded by fair fields of prosperity; in the midst of homes filled with comfort and plenty,—we pay our homage to those who died to give these homes and to render these fields prosperous and secure.

Furthermore, we can afford to be charitable and Christlike in our thoughts of those who fell in the "Lost Cause." Then, in the spirit of true charity, and drawn by the ties of a common brotherhood; acknowledging men's right to conscientious action according to their light, whether North or South; and recognizing the self-sacrificing devotion of those who risked all and lost all,—I for one would bring flowers to acknowledge the heroism and endurance of our fallen brothers who conscientiously wore the gray, as well as to pay homage to those who wore the blue.

\*\*\*

### Memories it Recalls.

Forty-seven years ago, at the opening of springtime, the nation was startled by the sudden outburst of the Civil War. All the world stood aghast! The peaceful currents of trade suddenly stood still. Men seemed dazed and startled as if awakened from a dreadful dream. We can never forget how the nation waited with bated breath, when the boom of Sumter's guns resounded through the land.

For years the storm had been gathering,

and men had heard its mutterings with indifference; but now with all its pent-up fury it burst upon the nation. Who can forget those momentous days! Flags, flung to the breezes everywhere, brought the blood to the cheek, and aroused the souls of patriots. The North and the South sprung to arms and faced each other in deadly combat. Throughout the land there was for a moment the deathlike calm that precedes the bursting of the storm. Then all was changed.

"And there was mounting in hot haste: the steed,  
The mustering squadron, and the clattering car,  
Went pouring forward with impetuous speed,  
And swiftly forming in the ranks of war."

Trains of soldiers, cheered in every town by throngs of eager people, went tearing from the North toward the South. Trains of soldiers wearing the gray rushed from the South toward the North. Boys in blue, with flushed cheeks, amid groans and tears and agonies, tore themselves from the embrace of loved ones, and hastened away to defend the flag. Boys in gray, under the enthusiasm of the Southern spirit, bade adieu forever to their homes in the "Sunny South" and laid themselves upon the altar of a "forlorn hope."

Every shop and factory was turned to making munitions of war, to supply two mighty armies. For four long years these two armies confronted each other amid the clash and roar of a hundred battles. For four long years the wail of anguish went up from the homes of both North and South, until the Angel of Death claimed more than half a million victims. The shock of immense armies in battle startled all the nations of the earth. When the smoke of war had rolled away, it was found that, in round numbers, four hundred thousand boys in blue were sleeping the sleep of death.

Add to these the great host that have died year by year since the war closed, and we have some conception of the grand army of the dead to be remembered on the thirtieth of May by the Grand Army of the Republic.

This tells only half the story. For we must multiply this number by two to find the approximate roll of the dead both North and South, resulting from the war.

#### Memorial Day Reminds Us of Our Mortality.

Some of us remember seeing in the papers, years ago, words like these after a death notice: "He was a soldier of the Revolution." Gradually these references became less frequent, until such a statement was seldom seen. In 1854 the death of Jonathan Harrington was announced as that of the last survivor of the battle of Lexington. When the Civil War broke out there were only five Revolutionary soldiers living to witness the struggle to preserve what they had fought to obtain. Then, in 1868, when John Gray died at Mount Vernon, the papers declared him to be the last but one of the Colonial Army; and one year later, when Daniel T. Bake-man died in western New York, the report went out that the last soldier of Washington's army was numbered with the dead.

So will it soon be with the soldiers of the Civil War. Terribly as their ranks were thinned in battle, they have met a much greater loss during the years since the war closed. There are over nine thousand more graves to decorate today than there were one year ago. In a few more years but a handful of that vast army who came marching home in 1865 will be left, and these will move about in a generation that knows nothing about the terrible days of the war. Here and there will be found one tottering old soldier who followed Sherman to the sea, Grant in the Wilderness, or who saw Lincoln and Chase. Some of our young people will live to see the notice that the last soldier of the war of the Rebellion has gone down to the grave.

Great changes have come over the spirit of our times. On this Memorial Day, in many towns the soldiers of the Grand Army of the Republic will march side by side with their vanquished brothers of the gray, to decorate alike the graves of the dead. And as the two great armies march rapidly toward the bourne whence no traveler can return, they may well afford to forgive each other, and throw charity's mantle over all the blemishes of the past.

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#### It Should Soften Animosity.

Well do I remember a Memorial Day service in West Virginia, eighteen years ago, where the soldiers of the blue and the gray sat side by side listening to the address. At the close, one of the first to seize

my hand and express thanks for kind words was a rebel colonel who lost a leg by a Yankee bullet.

Decoration Day has too often been made a day of exultation over our foes quite as much as a day of honor to departed friends. If we observe it in the true spirit, and let love actuate us, I am sure we shall recognize a common brotherhood in those who wore the gray; and in the solemn presence of the dead, acknowledge that charity is a complement to patriotism and a virtue that we can well afford to cultivate. And the same spirit we ask for the Blue, we also hope to recognize in the Gray.

We are not now weaving flowers into laurels, neither are we rewarding character. Many a soldier whose grave we decorate never saw a victory and some of them could not be honored for their characters. Some who wore the blue may have worn it from baser motives than patriotism. Yet we do not try to sort them out from the brave and the good; we decorate all alike. They were soldiers for the Union and that is enough.

And now after all these years in which still another war has come and gone, where North and South vied with each other in sustaining the flag of the Union, why should we not remember in love the soldiers of the Gray? Why should not the Gray pay like homage to the Blue? The Gray smote us with cruel blows, but we smote, and bound, and stripped them! And now why may not the victors, in keeping with the spirit of their great commander at Appomattox, still be tender of the feelings of the living, and respectful toward the dead?

Is it heroism we love to honor as we march to the cemeteries? Then we have four years of testimony to the fact that no cause ever showed men of greater valor, more magnificent soldierly endurance and true devotion to their ideas of right, than did the "Lost Cause." Qualities that made heroes on the one side, must have produced similar results when found on the other.

With their years of different training the South could not appreciate our ideas of the Union. The two sections never could understand each other. The North was partly to blame for the illusions of the South. Both sides have suffered as a result. And now we are glad they can forgive each

other and join hands in the interest of one country.

No conquered people ever loved their conquerors until the latter proved their friendship by loving deeds. Flowers on the graves of enemies could not affect the dead; but their tender meaning will call forth blessings instead of curses from the hearts of the living.

A few incidents in our history will impress this truth.

In 1873 the Grand Army protested against a proposal to strew flowers upon the graves of Blue and Gray alike, in the National Cemetery at Arlington. It seemed to them like an insult to "loyalty" so to do.

At Madison, Wisconsin, a less sensitive encampment of the same Army performed that sweet and charitable office at the graves of their fallen foes.

Not long after, Confederate survivors of Lancaster, Georgia, disinterred the bones of two Union soldiers, carelessly buried by the roadside during Kilpatrick's raid in 1865, confined them, gave them a guard of honor while awaiting transportation, and finally sent them in military state to rest in the National Cemetery at Florence. The president of the railway, an ex-Confederate officer, ordered that no charge be made for carriage.

These Southern soldiers sent also a letter to the United States officer in charge, saying that they had done all this on account of the kind remembrance of their dead at Madison the previous Decoration Day. They also stated that their hearts were touched by the recommendation of Ohio's Governor, that the state enclose and care for the Confederate Cemetery at Columbus; and also by the sympathetic words of Grant and Sherman upon this matter.

True there are here and there those, both North and South, as bitter today as they were forty years ago. Blinded by prejudice, a few will not admit the change of feeling that has been wrought by these ministries of love and peace. Hot-headed and scheming politicians—the curse of this nation, or any other—long tried to retain a "bloody chasm," but all to little purpose after the soldiers of both armies began to bridge that chasm with flowers and songs and reunions.

What could be more salutary in its influence and healing power, than was that

scene upon the banks of Niagara a few years ago when the Fifth Virginia met in friendly reunion the Twenty-eighth New York? Confederates who fought the New York men at Cedar Mountain and elsewhere, received a perfect ovation. The bands joined in playing "Dixie" and the "Red, White and Blue." "Johnnies" and "Yankees" joined in cheers for the flag of the Union; and the "boys in gray" presented to the "boys in blue" a battle flag which the former had captured from the latter at the battle of Cedar Mountain.

Once again, listen to the burning words of the ex-Confederate division commander, Gen. Govan, of Arkansas, at a brigade reunion of both armies at Cedar Rapids, Iowa, when he returned to the Northern boys their flag, captured by his command at Atlanta. After a beautiful introductory, expressing joy over the reunion, he says: "In behalf of our ex-soldiers, I beg leave to return to you the flag won from you on that memorable occasion . . . I assure you, that should it ever again be assailed, the men who opposed you that day will stand by you in the future, and vie with you in its defense. I hope that flag may float as long as the everlasting hills endure, over a free, prosperous, happy, and united people."

It is scenes and sentiments like these, that are to make this people one. Fill the nation with the sentiments that fell with such pathos from the dying lips of our beloved Grant at Mt. Gregor; words so consistent with his action at the close of the war,—and there can be no such thing as sectional animosity in America. The influence of the scene when with funeral dirge they laid him in the tomb, when leading generals of the living Union and the dead Confederacy stood shoulder to shoulder and mingled their tears in a common grief, was enough to move the world.

Then in the spirit of him whom we loved as a commander; so much in harmony with the teachings of the Captain of our salvation; and inspired by the example of those noble Southern women of Mississippi, who strewed flowers alike upon both the Gray and the Blue,—let us go forth upon our mission of love on Memorial Day.

Let their song be our song:  
 "No more shall the war cloud sever  
 Nor the winding river be red:  
 We banish our anger forever

When we laurel the graves of the dead,  
 Under the sod and the dew,  
 Waiting the Judgment day,  
 Love and tears for the Blue,  
 Tears and love for the Gray."

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**The Debt.**

Encouraging words come from various sections indicating that steps are being taken to help lift the debt.

The last report showed receipts to date amounting to .....\$2,349 30

Received since from

Farina, Illinois, Sabbath School . . . . .	25 00
Mrs. J. W. Crosby, Glencoe, Minn. . . . .	1 00
Wells L. Crosby, Glencoe, Minn. . . . .	1 00
Nettie J. Coon, Milton Junction, Wis. . . . .	2 00
First Hebron Church, Pa. . . . .	3 50
Mrs. J. B. Washburn, Earlville, N. Y. . . . .	2 00
Mrs. S. L. Wardner, Plainfield, N. J. . . . .	2 00
A. S. Babcock, Rockville, R. I. . . . .	5 00
Mrs. Geo. H. Babcock, Plainfield, N. J. . . . .	150 00
John B. Cottrell, Plainfield, N. J., on Life Membership . . . . .	5 00
Riverside, Cal., Church . . . . .	10 00
Adams Centre, N. Y., C. E. Society . . . . .	5 00
Grant W. Davis, Adams Centre, N. Y. . . . .	5 00
Marlboro, N. J., Church . . . . .	5 00
Jan. 4, 1908, Marlboro, N. J., Church sent remittance without specifying for Debt and it was credited to General Fund. Rev. S. R. Wheeler, pastor, writes that this was intended for Debt and it has therefore been transferred . . . . .	5 00
Welton, Iowa, Church . . . . .	8 50
<b>Total receipts . . . . .</b>	<b>\$2,584 30</b>
<b>Still unpaid . . . . .</b>	<b>1,416 70</b>

**DENOMINATIONAL NEWS**

Our readers will see by the "Special Notices" that a Sabbath school has been started in Los Angeles, and we hope that any of our people, whose travels may bring them in or near that place over the Sabbath, will avail themselves of the opportunity to meet with the Los Angeles people.

The Chicago Seventh-day Baptist Church has rented a room at 913 Masonic Temple and will hold services there after May 1. There was so much noise in the LeMoyné Building that it was hard to hear.—*Milton Journal*.

D. E. Titsworth, president of the Potter Printing Press Co., Plainfield, New Jersey, who has been visiting friends here, tells of

a pair of presses his firm has just completed for the government printery at Washington, to print postoffice money orders. Each order is printed in three colors on safety paper, and the advice (or duplicate) is printed on white. One of the presses prints the order, the other the advice and together they deliver 36,000 complete duplicate money orders every hour.—*Milton Journal*.

**Education the Topic.**

The general trend of the sermon at the Seventh-day Baptist church last week was Denominational Education. President W. C. Daland gave a condensed account of the value of the denominational schools and their needs, at the Friday evening prayer meeting, and Prof. E. B. Shaw spoke Sabbath morning along this same line, emphasizing three points that he believed should be observed: first, that the people of Milton and vicinity should recognize the fact that this is the most important denominational center of the West; second, that every Seventh-day Baptist young man or woman should get at least two years' work in Milton Academy during the high-school age; and third, that it would be for the advantage of a great number of young people if an agricultural department could be added at once to the College. Dr. L. A. Platts followed Professor Shaw's speech with a review of the needs of the denominational schools and the value of their work.—*Milton Journal*.

**Salem College Building Fund.**

That the friends of Salem College mean to build the new building that has been proposed for some time, is evidenced by the many liberal subscribers to the fund. About one hundred and twenty people subscribe.

The solicitor reports the following subscriptions:

One . . . . .	\$750	\$ 750
Nine . . . . .	500	4500
One . . . . .	300	300
Seven . . . . .	250	1750
Three . . . . .	150	450
Thirteen . . . . .	100	1300
Two . . . . .	75	150
Twenty-three . . . . .	50	1150
Fifty-eight . . . . .	25	1450
<b>Total . . . . .</b>		<b>\$11800</b>

Many of the present subscribers have expressed themselves as willing to give more when the plan of the Board becomes a reality.

It is almost universally conceded that the institutions of learning are the nation's most valuable assets.

Any one desiring to contribute to this good cause may have the privilege of doing so by calling on or addressing the solicitor, L. D. Lowther, Salem, W. Va.—*Salem Express*.

**Dr. Lewis in Alfred.**

Dr. Lewis is spending several days in Alfred with the young men of the Theological Department. We clip the following from the *Alfred Sun*:

An eloquent chapel address by Dr. Lewis was heartily enjoyed by the students yesterday. The Doctor spoke on the theme, "Finding Fundamental Verities," and named life, power and love as three of such verities. He is delivering lectures at the Gothic Chapel as follows: Tuesday, 4 and 7 P. M., Wednesday, 1.30 and 4.30 P. M., Thursday and Friday, at 4 P. M. Monday night he will deliver a lecture in Memorial Hall on the Alumni Foundation entitled, "Undergraduate Immortals." That same evening he is expected to be present at the Junior Banquet, which is held at nine o'clock in the Parish House. Other dates in reference to addresses at the church, etc., will be announced elsewhere. The students and others are deeply appreciating the presence of and the various addresses by Dr. Lewis this week.

**On Reading.**

AGNES BABCOCK.

We hear, in these days, a great deal about success in life; we are ambitious to have the things our neighbor has, to do the things he does, to dress as well, to live as comfortably, to go as much; and one who accomplishes this is considered to have made a success in life.

The student, deep in his books, may not have so materialistic an ideal; he looks forward to a career more or less ambitious, and thinks of success in that,—fine work which shall carry him to the top and win him fame. But what is, after all, the ultimate end of his dreams? Is his longed-for success not likely to be measured by the

financial returns it will bring and the consequent ease and pleasure, dependent on money? You will disclaim so low a standard. But is there not evidence of this in the student who hurries with all speed through college, or cuts short his course, to get to the professional school? Why are so many young people satisfied to leave the High School and at once begin their technical training; why are the vocations in which high salaries are soonest commanded the ones most often chosen? Perhaps the inference may not be justly drawn in all cases, for these things happen often under pressure of dire necessity. But when such is not the case and we see our young people all in the rush to get into positions to make money, we may well look to the materialistic and so-called practical standards of the times as the cause.

The aim of real education is higher than this: to prepare one for his career and for life, but for life in its fulness, not its mere machinery for the appreciation of the realities of existence, not its husks; for the good, the true, the noble. To this end the imaginative, the beautiful, the ideal must be cultivated. Probably no means within our reach is more effective for this purpose than the literature of our own language.

Literature appeals to the imagination, stirs the emotions, and broadens one's outlook on life. Our English literature is a vast storehouse of rich material, containing the treasures of the centuries; from the earliest period when our forefathers were taking but the first steps in civilization, succeeding generations have added their best, until there has been accumulated the great wealth, from which we may draw.

Who would deliberately choose always to eat bakeshop pastry and doubtful sweets when delicious bread and nutritious meat were spread out within his reach? But how many are doing that very thing in their reading! The reading habit is one of great significance and to acquire it when young is most important. We so often hear: "Oh, I haven't time to read; I have so much to do." How many hours in a week are wasted by one who thinks he has no time for reading. Ten or fifteen spare minutes may be employed in reading instead of gossiping; read while you are taking your rest from physical labors; form

the habit of reading and there will be plenty of time for it.

One may not enjoy reading at all; he may care only for the newspapers and magazines; or, he may enjoy contact with the master minds of the world. If one in middle life could choose to which of these three groups he should belong, would there be likely to arise any question as to which it would be? But then, after one's tastes and habits are fixed, it is, in a great measure, beyond the power of choice. The reading habit must be formed early in life; it is then, also, that the taste for good reading should be acquired; and such a taste will be most significant in all one's life. How shall the reading habit be acquired? By reading. I know of no other way. And how shall we cultivate a taste for good reading? By reading good things and by studying literature.

If one is so fortunate as to have had his reading, when a child, well-directed, not so much remains to be done later. Accustomed to good things, quite unconsciously, as he grows older he will turn to the best in literature, being dissatisfied with the trivial and trashy. But suppose one has not had his mind in childhood so directed. When, as a student, he begins to reach out for that which is beyond him, when he feels that he must prepare to take up his part in the world's work and must live with thought beyond the present moment, then an introduction to literature will mean much to him.

Ruskin suggested that young people be turned loose in the library to browse at their own sweet will, thus forming a taste for literature. The method doubtless would be effective under certain conditions for those who had been accustomed to culture and literary atmosphere; but for one in ordinary circumstances who had never had extensive contact with books it might prove disastrous. If nothing else, he would be appalled at the very quantity of reading matter and, not knowing where to make a beginning or venturing on unlikely ground, would doubtless become discouraged. One must, as a rule, be taught to handle his tools; and if one can have this great treasure store opened to him as a student, he is by so much the richer.

In taking up a piece of literature for study, what is set as a task should become

a pleasure; and it is quite because young people are human that the work and thought and time necessary to make the task a pleasure will not be given it unless it is required. To make the acquaintance of the author, to look into the circumstances under which the work in hand was written, to know something of the times,—this gives the background or setting. Having acquired this, the student may go into his work intelligently. He reads, first of all, for the thought—the story, the new idea, the character delineation, the picture; he may look up the allusions to history, to mythology, to the Scriptures; he may go further, analyzing the figures of speech and investigating unfamiliar phrases. After such study he is able to look at the piece as a whole, to consider the deeper purposes of the writer, to understand the meaning of the work. Real literature, after study of this kind, becomes a permanent possession to the student and may be read and read again with increasing pleasure. Such enjoyment, once experienced, will create the desire for more and thus the literary taste is built up.

What shall we study? Where make the beginning? A practical question for the young person who feels that he has yet to enter the unknown realm of books; a question which is best answered individually, for many times what attracts one will repel another. But we may mention some things that should be a part of the equipment of every one. For convenience the field may be considered as in three divisions,—early literature, the great classics of the middle period, and the work of the nineteenth century. The study of a few of the greatest works of the first of these groups is to be desired, as in this way one gains knowledge of the life and ideals of our forefathers; he learns that their characteristic virtues and failings were not unlike those of people of the present day and he is thus brought into touch with the past. No early work is more desirable for these things than Chaucer's *Canterbury Tales*, and the Prologue of this is especially interesting to young students. Its charming pictures of the pilgrims in holiday attire and its often humorous characterizations remain a permanent possession for the one who has come under its spell.

Among the classics of our language

Shakespeare will always stand alone, and ability to enjoy his works is to be ardently desired. But it is especially true in the case of Shakespeare that this power does not come without study, and that the more one studies him the richer are the enjoyment and profit to be gained. One may read Shakespeare with pleasure merely for the story, as the plot interest is always intense; he may be interested in the development of the character, in the delineation of which Shakespeare's work is so wonderful; and he may go more deeply into the study seeking to appreciate the wealth of allusion, the play of imagination, and the philosophy of life which the plays contain. Such a study of one play alone is sufficient to open the eyes of the student to the possibilities in this work; and if the taste for it is once formed it proves an unfailing source of inspiration.

Addison is another writer whom one learns to love through study. He gives us an appreciation of the life of the eighteenth century more accurate than any to be gained from history, and the gentle humor and kindly grace of his essays, as well as his sound philosophy, are charming.

Of the modern group, I may mention Scott. Nowadays the young people do not read Scott unless they first have to study him. His long descriptions and apparently tiresome narratives do not look attractive to one accustomed to modern novels or to the short stories of the magazines; but when once his work is opened by study, appreciation and enjoyment seldom fail to follow. When one can turn again and again to *Ivanhoe*, the *Lady of the Lake*, or *The Talisman* with keen delight, the evidence is good that there is something worth while in them.

The student, as a rule, does not naturally turn to poetry; but, once introduced to the *Idyls of the King*, or *Enoch Arden*, he begins to see the beauties which otherwise might have remained sealed to him. Not only Tennyson among the nineteenth century poets may be read with pleasure and profit, but Matthew Arnold, especially in his poem, *Sohrab and Rustum*, proves to be a source of inspiration, as well as our own American poets, Lowell and Longfellow.

In this cursory glance at the field of literature I have referred only to such works

as can with propriety be undertaken by the novice. This is a mere beginning from which paths lead in many directions to regions of abounding profit and delight. The taste for the really good in literature, formed thus by study, should be a growing one; the more one knows of it, the more he wants to learn; and once firmly established there is nothing which affords more pure enjoyment.

There are, however, other values in it. As one leaves school to take his place in the world, if he expects that place to be among people of standing and culture, whether in business, in society, or in professional circles, as lawyer, teacher, or minister, acquaintance with matters of common knowledge and topics of conversation is essential to success. In the world of culture and even in the business world the common currency of conversation is full of allusions to books, to writers, to great literary works and is punctuated with quotations from literature. Familiarity with these, a passing acquaintance, at least, with the master minds of our own race, is not only desirable but fairly essential as an equipment for one's career. The man who cannot distinguish between Browning and Spenser or who confuses Dickens and Bacon will not pass among people of intelligence and culture.

Again, one often meets in current reading references to an author, some allusion to his work or quotation, which needs to be understood to be appreciated. An acquaintance with literature gives one the ability to place each in its proper setting or enables him to turn to the source whence it is derived.

But above all, great literature sets before us in the most vivid manner lofty ideals, great thoughts. Through books we may, as Ruskin puts it, associate with kings, not those whose possessions are corrupted by moth and rust, but the kings whose treasures are lasting truth and beauty; we may come in close touch with the greatest minds of the centuries, may enter into their thoughts and feel the impulse of their genius, the inspiration of their high ideals. Shakespeare teaches us the fatal consequences of ambition, the cruel outcome of jealousy or self-love, and he paints the ideal virtues for us in a Cordelia, a Brutus; Tennyson gives us his inspiring call to duty,

to the higher life, and the lofty standards of virtue in his poetry are a constant inspiration.

The ability thus to enjoy literature, to appreciate its value is the greatest boon; through it one may get away from the humdrum cares, the petty annoyances of life; he may enter the Forest of Arden and there, carefree for the moment, forget himself and his troubles and, in imagination, live in the world apart and receive the uplifting influence of the truly great in life.

#### The Northwestern Association.

Though it is the custom for our associational meetings to begin on Thursdays, that at Dodge Center for this year will be opened on Friday morning, June 19, at 10.30 o'clock. Thursday, June 18, will be Commencement day at Milton. Several of the Dodge Center young people are students there, and they will, almost necessarily, have to be there on that day. And there are others who wish to attend both the Commencement and the Association, among them, no doubt, some of the delegates from other associations and representatives of the various denominational boards on their way to Dodge Center. And so this change has been made. Persons who wish to do so, can leave Milton about 9.30 on Thursday evening and arrive at Dodge Center at 9.49 Friday morning—in time to wash their faces, comb their hair, and get to the meeting at 10.30. There should be a car-load of us in the company, all in the right spirit for a good meeting.

The full program for the Association will appear in the next issue of the RECORDER. Because of the many topics put down for discussion, it has been thought best to do with the program as the teacher must do at school—assign to every exercise its proper portion of time, and then go according to program. If this be done, as we intend it shall be, we shall clear up all the work we have planned to do, and expect to do. We hope every speaker at Dodge Center will be devout in spirit, short in preliminaries, close and logical in thought, brief and pointed in expression.

And may the Lord be with us to bless us and, through us, the spiritual life and growth of our denomination.

H. W. ROOD,  
Moderator.

## Missions

FARINA, ILLINOIS.—Frequent rains have made it impossible to do much work on the farms in central and southern Illinois.—A large congregation gathered last Sabbath to hear the sermon by Elder Seager, who is with us for a few weeks.

Many of the RECORDER readers are interested in the work in southern Illinois, and so I wish to tell them of my recent visit to that field. The Farina Church at its annual church meeting voted that I should visit southern Illinois as often as I thought advisable. By invitation of the church at Stone Fort, I went there April 29, preaching at the Flat Rock schoolhouse Thursday and Friday nights to very attentive audiences. Most of the people in the district are greatly in need of Christian leadership and help. Friday night four boys and men raised their hands for prayers, and could I have remained a week or more I think we would have had a great awakening.

Sabbath morning and night, and Sunday night I preached in our church two miles from Stone Fort. It was a pleasure to again meet with the people there and to encourage them in Christian service. Sunday afternoon Dr. Johnson took me to Bethel, ten miles distant. It was an opportune time for me to visit that place, for they had taken the church building down and removed it to the lot east of the cemetery, and were on the verge of trouble as to how the new deed should be drawn up. The only resident member of our church had recently asked aid of the Memorial Board in their attempt to move the building and repair it, and my visit to Bethel Church was largely to gain information for the Memorial Board. I met with the building committee and talked over the question of the new deed, and we agreed that it is best under the circumstances to have a joint deed of the property given to the Seventh-day Baptist Memorial Board and to the Cemetery Association; the share of the Board to represent the present value of the lumber and furnishings together with money and labor now donated by Seventh-

day Baptists, and the share to be owned by the Cemetery Association to represent labor and money donated by Sunday people. The committee is to raise all they can on the field toward rebuilding and putting the house in good shape and as soon as possible let me know the results; and I in turn am to inform the Memorial Board.

I have written thus fully, because many of our churches helped build and furnish the church, and because I wish to say that I do not think it advisable for our denomination to put more money into the building if we are not to have a missionary on that field.

I know of no more promising missionary field for Seventh-day Baptists to work than this southern Illinois field that I have visited. Dr. Johnson and Eld. Lewis, grand men in the truth, are growing old, and cannot do the work that needs to be done at Flat Rock and Bethel. Dr. Johnson tells me that he will pay \$25.00 a year as long as he lives, for a missionary for the field. I know that our Missionary Board has been looking for such a worker for several years, but no one has been found. If we do not respond soon and send them a capable worker, I fear it will be too late for us as a denomination. The urgent requests from each of these places, that I return as soon as possible and hold meetings with them, will be granted, God willing; but I desire for them something better,—that in the near future an able and consecrated minister with his wife, equally intelligent and consecrated, shall go and live among the people and give years of service in building up the cause represented by Seventh-day Baptists.

I am a most hearty supporter of our missions in other lands, but I plead for equally competent and spiritually-minded men and women for our languishing home fields.

Few if any of our people realize more than do I the opportunities that are offered Seventh-day young people to do good by teaching in our colleges and in the public schools; but I am concerned because so few of them recognize the superior positions offered them on these home-mission fields to help in molding lives that will surely go down in ruin if they do not soon have educational, social, and religious leadership.

WILLARD D. BURDICK.

## Letter From Brother Leath.

DEAR BROTHER GARDINER:

The following amounts have been received for our mission:

Mrs. H. Alice Fisher, Northboro, Mass., \$35.00; I. L. Cottrell, Leonardsville, \$5.00; H. D. Babcock, Leonardsville, \$10.00.

For this help the donors have the thanks and prayers of a grateful people. I thought it best to secure the building and hold it individually for the cause of truth, so that it would not revert to First-day people. We do not get the lot the building is on, but rent that for \$3 a month. The workers have expended \$37 for material for seats, and made them, and the house is now well seated. It is a wooden structure, covered with sheet iron and sides of tin imitating brick, 50x30 in dimensions, and sufficiently commodious for almost any occasion.

I want to say for the benefit of those who have asked questions, and others interested, that the building is on the principal street in East Florence, where all the public works are. There are about fifteen stores, two cotton factories, one furnace for making pig iron, one wagon factory, ice factory, one fertilizer factory, cotton-seed mill, two foundries, etc.

Brother Goins writes from Greenville, South Carolina, where he has gone on a preaching tour: "I preached a week at Griffin, Georgia. The last night of the meeting I preached on the Sabbath question. God wonderfully did help and bless. Several talked as if they would keep the Sabbath. Glory to God for victory."

I see that we have little prospect in Florence for building a Sabbath-keeping church. All public works could be abandoned by people who want to keep the Sabbath if they had the proper conscience and faith in God. They would be willing also to make sacrifices and go anywhere they could have privileges to serve God.

Pray for the work in this part of the country.

Fraternally,

D. W. LEATH.

Florence, Alabama,  
436 Prospect Street.

The most valuable result of education is the ability to make yourself do the thing you ought to do, when it ought to be done, whether you like to do it or not.—Huxley.

## Education Society's Board Meeting.

Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, at Alfred, N. Y., on May 10, 1908, at four o'clock in the afternoon. Present: Pres. E. M. Tomlinson, presiding, A. B. Kenyon, E. E. Hamilton, A. E. Main, J. B. Clarke, W. C. Whitford. Prayer was offered by Rev. J. B. Clarke. W. C. Whitford was chosen Recording Secretary pro tem.

The Treasurer presented his quarterly report which was adopted as follows:

## TREASURER'S REPORT.

Third Quarter, 53d Year, February 1, 1908 to May 1, 1908.

## I. REVENUE AND EXPENDITURE.

DR.		
Balance February 1, 1908:		
Seminary Fund .....	\$ 769 88	
General Fund .....	439 23	
		\$ 1,209 11
Interest on Bonds and Mortgages:		
Alfred University Bonds .	270 00	
A. J. Clarke .....	60 48	
Farmers' Loan and Trust Company .....	12 50	
Japanese Bonds .....	87 66	
		430 64
Interest on Notes:		
Alfred University .....	28 00	
A. B. Clarke .....	15 00	
		43 00
Contributions for Theological Seminary:		
(a) From S. D. B. Memorial Fund .....	100 00	
(b) From Woman's Executive Board .....	2 50	
(c) From Churches:		
1st Brookfield, Leonardsville, N. Y. ....	\$ 1 00	
Friendship, Nile, N. Y. ....	6 51	
Milton, Wis. ....	15 00	
Milton Junction, Wis. ....	40	
Pawcatuck, West-erly, R. I. ....	37 95	
Plainfield, N. J. ...	29 47	
Riverside, Cal. ....	3 05	93 38
(d) From Individuals:		
S. C. Maxson, Utica, N. Y. ....	5 00	
		200 88
Total .....		\$ 1,883 63

CR.		
Alfred Theological Seminary .....	\$ 700 00	
Alfred University, General Fund .....	400 00	
American Sabbath Tract Society:		
Balance of Proportion of Year Book .....	65 00	
University Bank: Safety Deposit Boxes .....	4 00	
Salary of Treasurer .....	25 00	

Balance, May 1, 1908:		
Seminary Fund .....	\$ 431 52	
General Fund .....	258 11	
		689 63
Total .....		\$ 1,883 63

## II. PRINCIPAL.

DR.		
Balance, February 1, 1908 .....	\$ 4 05	
CR.		
Balance, May 1, 1908 .....	\$ 4 05	

## III. CONDITION OF ENDOWMENT.

(a) Productive:		
Bonds and Mortgages .....	\$35,671 80	
Stock .....	4,285 58	
Notes Receivable .....	2,000 00	
Theological Endowment		
Notes .....	3,958 00	
Cash .....	4 05	
		\$45,919 43
(b) Non-productive:		
Notes Receivable .....	175 00	
Theological Endowment		
Notes .....	200 00	
Theological pledges .....	237 50	
		612 50
Total .....		\$46,531 93

Respectfully submitted,  
A. B. KENYON, Treas.

Alfred, N. Y.,  
May 1, 1908.  
Examined, compared with vouchers, and found correct.

J. B. CLARKE,  
E. E. HAMILTON,  
Auditors.

The Treasurer presented a list of the securities held by the Society.

It was voted that this list be placed on file.

It was voted that the Treasurer be directed to turn over to the Treasurer of Alfred University two hundred and fifty dollars (\$250), and to the Treasurer of Alfred Theological Seminary four hundred dollars (\$400).

The Corresponding Secretary reported that he had thought it inexpedient for him to attend the Northwestern Association, and had asked Prof. C. B. Clark, the delegate from the Western Association, to take his place on the program.

It was voted to approve of this substitution.

A bill of expense, \$3.04, was presented by the Corresponding Secretary, and by vote ordered paid.

Adjourned.

E. M. TOMLINSON, President.  
W. C. WHITFORD, Rec. Sec., pro tem.

## 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, May 10, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

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

Visitors: Vice President L. E. Livermore, Theo. G. Davis.

Prayer was offered by Rev. L. E. Livermore.

Minutes of the last meeting were read.

The committee on liquidation of indebtedness reported that letters had been sent to all our church clerks and pastors, eliciting their interest and action in securing contributions to apply on the debt.

The Corresponding Secretary reported on his visit of one Sabbath each with the churches at Shiloh and New Market.

Correspondence was received from Rev. Geo. Seeley noting his intended removal to the home of his son at Moncton, N. B., Canada. Voted that the Corresponding Secretary express to Bro. Seeley our approval of his action, and the hope that the new field may open up larger opportunities, and also minister to his personal comfort.

Pursuant to correspondence from W. A. Colcord, it was voted to purchase one hundred copies of *Liberty*, a quarterly magazine of religious freedom, for the second quarter of 1908, which contains "Garrison's Plea for Religious Liberty," and our recent "Memorial to Congress."

Voted to supply copies gratuitously to all our ministers, and give notice in the RECORDER, that copies will be on sale at the Publishing House for ten cents per copy.

The Secretary reported a card from Rev. G. Velthuysen and family, expressing their gratitude for our message of condolence and sympathy recently sent them.

The completed annual report of the Corresponding Secretary was presented and adopted as a whole. It was a great pleasure to have with us at the meeting our former associate in the Board, Rev. L. E. Livermore, and before the close of the

session that pleasure was expressed by a rising vote, for which Bro. Livermore feelingly expressed his gratitude, and inspired and touched us with his eloquence and ringing words, manifesting his ever constant hopefulness and faith in the cause we represent.

Minutes read and approved.

Board adjourned.

ARTHUR L. FITSWORTH,  
Rec. Sec.

From Albion.

THE DEBT.

It was several weeks before the letter was received from Brother Gardiner suggesting that the Albion Church might lift a little on the debt, that the movement was begun here. A man said, "I will be one of ten men to pay five dollars each; and then I will be one of twenty, each of whom will pay two dollars to help pay the debt of the Tract Society." Not long afterwards, a man said to him: "I promised the Lord that if tuberculosis was not found in my herd of cows when I had them tested, I would be one of the ten persons you spoke of. Well, there was no tuberculosis found, so you may count on me for a five." That started the ball rolling and this Friday morning it was reported to the church treasurer that all but three dollars of the ninety-dollar fund had been subscribed and the most of it paid in. With what has already been forwarded by our treasurer, Albion may be credited with more than one hundred dollars to lift the "Tract Debt."

A spirit of cheerfulness has characterized this movement that is, according to the Word, a sure evidence of God's favor. It has proved that Albion is not without a generous denominational spirit, and some of these offerings were made with the expressed hope that the Tract Board would not again get involved in debt.

THE WEATHER.

After an unusually rainy week the sun is shining gloriously today and as I write there floats through the open window the delicate perfume of apple and cherry blossoms, from trees resplendent in their bloom. Although the spring has been kept back by persistent cold rains, yet there was never a brighter prospect for fruit than shows from my east window this morning. I never saw a people gladder for warmth

and sunshine than the Albion people are today.

THE QUARTERLY MEETING.

It is four weeks today since it convened at Albion. I have been watching the RECORDER for a detailed account of it, but I remembered that the one who was appointed to write it up for the RECORDER is Secretary of the Homeopathic Medical Association of Wisconsin, and he has had a recent State Convention to arrange for, and it is no wonder that he has found no time for this.

The theme of the meeting was "The Practical Aspects of the Sabbath Question," and more than usual interest was shown in the sermons, addresses and discussions. It was a disappointment that sickness prevented the presence of Dr. Platts and the presentation of his thought on the "Sabbath as Central in the Cycle of the Week." But that time on Sabbath afternoon was occupied in a very interesting and profitable way by the remarks by J. Nelson Norwood, of Madison, and the discussion which followed on "Appropriate Occupation for the Sabbath aside from Public Worship and Service." A brief sermon by Brother Stillman of Walworth, on "An Appropriate Beginning for the Sabbath," was an interesting and appropriate introduction to the program. Paul Titsworth led the conference which followed. Other valuable help was brought to the meeting by him and the other University students, brothers Norwood and Lawrence Burdick. May the numbers of such young men be greatly increased.

Brother Rood from Madison was also here and on Sunday morning gave an interesting talk on "A Sabbath Keeper's Defense of the Sabbath." Another valuable paper was presented at this hour by Geo. R. Boss, on "The Need of the Sabbath from the Business Man's Standpoint." Great sympathy was felt for Brother Clarence L. Clarke, of the University of Chicago, whose great bereavement kept him from this meeting. His theme, "The Need of the Sabbath from the Student's Standpoint" was discussed in an interesting way by the Madison students and others.

We were glad to welcome to this Quarterly Meeting Brother Witter, one of the former pastors of this church. On Sabbath morning he presented in an able way

to a large audience, "The Spiritual Value of the Sabbath;" and on Sunday night another large congregation listened with deep interest to his illustrated lecture on the Holy Land. On the evening after the Sabbath most excellent practical thoughts on the Sabbath were presented by President Daland and Brother Geo. W. Lewis, under the general theme, "My Best Thought concerning the Sabbath."

An interesting and touching sermon was presented on Sabbath afternoon by Brother J. H. Hurley, who was providentially and unexpectedly with us. His presence afforded an excellent substitute for Dr. Platts, and his theme, "Gathering up the Fragments," afforded a pleasing variation in the program.

After excellent papers of a historical character on the Young People's Board, written by Miss Godfrey, of Walworth, and Miss Stillman, of Albion, the discussion of the question, "Shall we continue the *Seventh-day Baptist Endeavorer*?" was conducted by Herbert Polan. The general drift of this discussion seemed to favor its continuance. It was voted that each society take practical steps toward securing the payment of arrearages, and new subscribers.

LOCAL WORK.

Unusual activity of the Good Literature Committee of the Christian Endeavor has resulted in the distribution of a large quantity of Sabbath and other Christian literature. Its energetic chairman, Fred Babcock, succeeded in securing the presentation of the Sabbath Program published by the Woman's Board. At this time, evening after the Sabbath, April 11, President Daland, on invitation, gave his experience as a Sabbath convert, in a way to hold the rapt attention of the audience for nearly an hour.

The coming of an unusual number of speakers to Albion within the last four months—J. Nelson Norwood, on February 2; Paul E. Titsworth, March 1; and R. P. Hatton, of the Anti-Saloon League, March 14; of the Quarterly Meeting service; of J. H. Hurley, April 24, 25, and 26; and Rev. Edwin Shaw, pastor-elect of Plainfield, May 16,—makes it possible for me to say with great truthfulness and becoming modesty, that Albion has been signally blessed with excellent preaching during

this period. We are not indifferent to our opportunities, and we hereby thankfully acknowledge our many blessings. But Albion has a congregation of good listeners, and they will not turn away from the humble fare that they must sit down to for some time to come.

The cloud of sorrow brought upon the community so suddenly by the death of little Marie Palmiter has not yet lifted; and another, an aged sister, is apparently near the crossing of the dark river. But the hope of a brighter day and a better world helps us to press forward, though in darkness, and keeps our courage strong.

T. J. V.

Albion, May 15, 1908.

Meetings at Canonchet, R. I.

M. HARRY.

It will no doubt be of interest to RECORDER readers that the writer closed a two-weeks' meeting, on May 9, night after Sabbath, at Canonchet, Rhode Island, where two line and twine factories and two small cotton mills to supply the factories are located.

This place is supplied alternately on Sabbath afternoons by Brothers L. F. Randolp, of Hopkinton, and John Jerue, of Hope Valley. On account of a good weekly prayer meeting and a Sabbath school, the place was in a good condition for further sowing and reaping. So, from the beginning, the meetings grew in interest until, on Sabbath afternoon, May 9, nine candidates were approved for baptism; seven of whom were baptized in the mill-stream near by. One at least, a woman of more than forty, was raised from the water praising the Lord. One old man, eighty-five years old, grandfather of this woman and almost totally deaf, on learning that his great-granddaughter also was baptized, praised the Lord aloud, saying it took sixty-five years when the Lord saved him.

While we felt sorry indeed that others, almost persuaded, did not decide for God, we greatly rejoice that the number given above could testify of saving power.

Westerly, Rhode Island.

Notice.

Will all who expect to attend the Northwestern Association, June 19-22, at Dodge Center, Minnesota, kindly send a postal card to H. D. Clarke.



## Woman's Work

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

The Lord loveth a cheerful giver.

Jesus, at Thy command,  
I launch into the deep;  
And leave my native land,  
Where sin lulls all asleep:  
For Thee I fain would all resign.  
And sail to heaven with Thee and Thine.

Thou art my Pilot wise;  
My compass is Thy Word;  
My soul each storm defies,  
While I have such a Lord!  
I trust Thy faithfulness and power,  
To save me in the trying hour.

Come, heavenly Wind, and blow  
A prosperous gale of grace,  
To waft me from below,  
To heaven, my destined place;  
Then, in full sail, my part I'll find,  
And leave the world and sin behind.  
—Countess of Huntingdon.

### Medical Missions.

*"Himself took our infirmities and bore our sickness."*

The church is tardily awakening to the fact that the only way to hasten the coming of the Kingdom of Heaven among men is to reproduce the actual ministry of Jesus on earth. "For He left us an example that we should follow His steps." If we would reach and save the souls of men we must first minister to their suffering bodies.

Every hospital, dispensary and infirmary opened in heathen lands is a potential factor for good, whose arguments for Christianity can neither be gainsaid nor denied. "There be gods many, and lords many" among these peoples, but hate, not love, is their ruling passion; death, not life, their final decree. There is only one Great Physician who can touch and heal and save. He has been waiting so long with outstretched hands to bless the whole world with the balm of His life-giving touch. Dare we say He is waiting in patience while His church, His body, moves forward with such laggard steps to execute His com-

mands? With the dawn of this new century there are still only about seven hundred medical missionaries throughout the world. Yet these are proving the Gideon Band who are wresting victory from defeat in every field of labor.

What would it mean if we could be permitted to personally visit these heroes of faith? Dr. and Mrs. Marsh, at Point Barrow, who receive mail but once a year, are four hundred miles within the Arctic Circle, along the coast of Labrador. Dr. Wilfred Grenfell and associates are ministering to the deep sea fishermen through a chain of hospitals. Moravian and Danish missionaries are ministering in Greenland in the most northerly mission stations in the world. "In our long journey we should have to skirt the coasts of Africa and Asia, and penetrate great waterways like the Nile, the Zambesi, the Congo, the Niger and the Yang-tse. We should be obliged to scale the heights of the Himalayas. It would be necessary to land upon distant shores in the deep calm of the tropic and upon rocky islets in isolated groups of the vast Pacific. We should be compelled to round Cape Horn and visit the Indies, West and East, not omitting the Moravian stations on the coasts of Central and South America." This long, zig-zag journey over mountains and seas, across plains and valleys, by means of every available facility for modern and primitive travel, from the palatial Pullman and steamship to the jinrikisha and wheelbarrow, or the slow but sure process on foot, would require years of time and robust strength to accomplish it. We will only be able to glance hastily at the work being done in any of these countries, for the subject is worthy of a whole volume by itself.

*China.*—It would be no easy task to touch the life-giving stations in China alone, for they extend from the north to the south and far into the interior.

"Moukden, in Manchuria, is a station of the United Presbyterian Church of Scotland, with a hospital and dispensary for men and the same provision for women, where the sum total of treatments given annually to patients, according to a recent report, was 31,703." In Canton a large medical work is being conducted, where over 70,000 annual treatments are given. Dr. John Kerr, a veteran medical missionary in

China, has served in the Canton Hospital for forty-five years. Dr. Hager's itinerating dispensary and Dr. A. A. Fulton's medical boat have greatly increased the beneficent work of the medical staff in Canton.

Four hospitals and dispensaries are seeking to meet the calls for help in the important center of Shanghai. A large hospital, situated on the grounds of the London Missionary Society, is doing an especially fine work. "It is supported by the foreign community of Shanghai, and served by foreign resident practitioners not identified with any missionary agency." Its large list of 92,513 annual treatments to out-patients, with over 1,000 in-patients, gives evidence of its immense activities.

Away in the interior, over a thousand miles, the American Methodists, the English Friends and the London Missionary Society are continuing their Christly work, recording over 50,000 treatments a year, or more than 150 a day. The total of mission hospitals in China is 122, and the number of dispensaries is 242.

*Japan.*—Japan as an empire is becoming so rapidly Christianized that a large percentage of the medical work on the islands has passed under the care of the Japanese. The American Board formerly conducted the most prominent medical work in Japan. The native Christians are proving very efficient in carrying forward this enterprise. Our Foreign Christian Missionary Society has medical work in Akita, conducted by Dr. Nina Stevens, who has the distinction of being the only woman physician among the foreign missionaries, who has charge of a dispensary. She reports 1,755 patients treated annually.

Korea has ten hospitals and dispensaries, reporting a total number of annual treatments of about 50,000.

*India.*—The work of medical missions is doing more to extend the Kingdom of God in India than all other agencies combined for it most effectually breaks down the caste prejudice, which is such a hindrance to the Gospel. "From Srinagar and Leh, in Kashmir, among the Himalayas, to the Island of Ceylon, at its southern extremity, the entire peninsula is dotted with medical stations. The cause of missions has planted 103 hospitals and 254 dispensaries in prominent centers of India." The dispensaries

are conducting a vast work of mercy alone through the medicines distributed to great multitudes daily. The disease of smallpox, so prevalent in that country, is being successfully met by vaccination, and the number of deaths markedly diminished. "Hundreds of thousands of packages of medicine put up in a cheap form have been distributed all over the kingdom, thus bringing the blessing of modern medicine to the common people and saving many lives," says Dr. Adamsen. "To the question we have often asked in the jungle villages, 'What did you do before this medicine was made?' the usual reply is, 'Master, we had to die.'"

Among the many classes of suffering humanity which have been ministered to by medical science, the work among the lepers is a peculiarly Christly one. One missionary once said she never saw a smile on the face of a leper till the light of Christ had dawned in the soul. The disease is so loathsome and considered incurable that it is dreaded by all classes alike. There are brave, heroic souls today who are willing to "count not their lives dear unto themselves" that they may bring these pitiful sufferers to the Great Physician. Perhaps the most striking case of Christly sacrifice is set before us in the experience of Miss Mary Reed, of Chandag Heights, India, who entered the mission field in 1884 at Cawnpore under the Methodist Episcopal Church. After six years of zenana work, during a visit to her home in Ohio she discovered she was a victim to the dread disease. Keeping the fact a secret from all her family but one sister, she returned at once to India to become a messenger of Christ to the outcast lepers among the foothills of the Himalayas, in whom she had already become interested. Here she lives among them on the slopes of those eternal hills, with a heart of cheer whose springs of joy never fail, even in the midst of her pathetic isolation, for they are fed from the fountains of eternal joy that flow from the heart of God. "Her only companion in her modest home is a leper girl sharing her cottage. Within is every sign of taste and refinement and an atmosphere of Christian love and consecration. A few friends venture to visit her now and then, but the reality of her isolation appears in the guest tent pitched without her home. \* \* \* Close

by we shall find the sphere of her labors in a large leper colony, of which she has the sole charge." In 1896 Dr. Martha Sheldon visited Miss Reed at Christmas time. She relates the conversation they had together after their happy evening meal of rice, curry and peaches from faraway America:

"Then what an evening we had together! There were heart experiences to tell, difficulties of the work to recount and travails of soul over wayward ones to relate. In the course of the conversation I asked Mary, 'Do you think the disease is making any progress with you?' She said: 'I feel that it will never be any worse for others to bear than it is now, yet I am conscious of its presence within; but I feel the power of God upon me in holding me quiet. What I pass through in my experiences no one knows. The furnace is only heated a little hotter. What dross there must have been in my nature!' she added. 'No, Mary,' said I; 'it is all for the glory of God, and He has honored you in choosing you to suffer for Him and to show His keeping power. Not you only, but many, many are blessed with you.'

"But I feel deeply that so far as human help is concerned she is walking in the furnace alone, and that there is only One who can enter in and comfort her."

After seven years of service the glad tidings has been received that the progress of the disease is stayed, with strong hopes that she may eventually fully recover her health. "Later news seems to confirm the hope that absolute and permanent healing has been given by the Great Physician. She wrote later as follows: 'I have divinely-given health, and there is no cause for anxiety. I could go home without jeopardizing any one, and I look so well that none need fear.'" This woman of God has in all eighty-one lepers under her direct supervision—men, women and children. "Of this number sixty-four are Christians. It is now her eighth year of happy toil in this scene of earthly suffering, where, with a prayerful heart and an unfaltering step, she is leading a company of Christ's chosen ones through great tribulation toward the heavenly gates." "Of such is the Kingdom of Heaven."—*Louise Kelly, in Missionary Tidings.*

### Memorial Day.

#### THREE VERSIONS OF ITS ORIGIN.

When, early in May, 1868, General John A. Logan, then Commander-in-Chief of the Grand Army of the Republic, issued the order creating a Grand Army Memorial Day,—“and it was the proudest act of my life,” he wrote later,—he called into official being what had already had many a local habitation though no name. How had the custom grown up? What suggested his action to “Our Jack”?

General Chipman used to attribute it to a Cincinnati soldier, who wrote Logan a letter describing the decorating of the soldiers' graves in Germany; and General John B. Murray has advanced the claim of a celebration held at Watertown, New York, in the May of 1866, as being the incentive for a national memorial day.

This latter story has it that the body of one of the soldier sons of the town had been brought up from the South for burial in the little churchyard at home. The grave had been dug beneath an apple tree, and just as the solemn rites were over and the last shovel of earth had been thrown upon the mound, from its low-hanging branches came floating down hundreds of the white petals of its blossoms, as if in honor of the boy who had laid down his life for his country. Among the friends who had gathered there were several of those who had played their parts in that red flame of carnage that had swept Pickett's Division from the field of Gettysburg, and one of these, according to General Murray, took the story to General Logan, who found in it the inspiration for his famous order.

A third story told of the origin of the day throws back the date to 1863, and whether by chance or design, to April 13, the anniversary of the fall of Fort Sumter. On that day it is declared, the two little daughters of Chaplain May, of the Second Michigan Infantry, then in camp near Mount Vernon, were gathering wild flowers, when in the course of their wanderings they came suddenly upon one of those rude and unmarked graves, which even in those early days of the great struggle were beginning to appear about Washington. Josephine, the elder of the two, at once suggested that they use their blossoms to cover the bare earth, and while little Ella, aged eight, pulled out the weeds that had

begun to push up to the light through the fresh mould, violets and dandelions and daisies were laid here and there in grateful profusion.

Happy over their work, the children planned an excursion for the next day, when more flowers were to be found and more graves decorated, and that evening they told their mother of it. Mrs. May, moved by the significance of the act, as perhaps only a woman could have been moved, even then living in the very heart of the horror and suffering of war, joined them in their mission, a Mrs. Evans, a Red Cross nurse, forming a fourth, and within a week this little band had marked all the graves in walking distance of the camp.

When the next spring came around they repeated the custom begun at Mount Vernon, and so with each of the years which followed. And always they were noticed, always did others join in their labor of love, and going out into the world, spread the observance further, till at last,—so runs this version of the custom's growth,—it had found followers all over the country, General Logan's order merely giving official sanction to the observance.

But the “Decoration Day” of the Northern states—May 30th—is not the day which is honored by the majority of the commonwealths which lie to the south of the old Mason and Dixon's line. In Alabama and Florida and Georgia the earlier spring, with its earlier buds and blossoms, has caused the setting of April 26th for this ceremony of reminiscence and patriotism. In Tennessee it falls on May 8th and in the Carolinas two days later. On one date or another, however, every state in the now indivisible Union recalls the men who fell during “the great debate.”

Very recent years have added a new feature to Memorial Day—the honoring of the sailor dead, whose far-scattered graves must for all time remain unmarked. In 1900, at the suggestion of Mrs. A. S. C. Forbes, a California woman, the school children of Los Angeles gathered at Long Beach to throw upon the water laurel and flowers and tiny flags, while the burial service for those who have died at sea was read. Then the regulation salute of three volleys was fired, as the tribute was borne out to sea on the ebbing tide.—*The American Boy.*

### Eastern Association.

The Plainfield, N. J., Seventh-day Baptist Church of Christ extends a cordial invitation to all to attend the annual meeting of the Eastern Association to be held with this church May 28-31, 1908.

All church members in the association have been invited through letters addressed to the pastors. Lone Sabbath-keepers who may read this notice are invited, and will be gladly welcomed. It is impossible to address each individually. Members of other associations who may be in this vicinity are urged to be with us. Notify,

WILLIAM C. HUBBARD,  
MARCUS L. CLAWSON,  
GEORGE L. CLARKE,  
*Reception Committee.*

Program of the Central Association to be held with the DeRuyter Seventh-day Baptist Church, DeRuyter, N. Y., June 4-7, 1908:

#### FIFTH DAY.

##### Morning.

- 10.15 Devotional Service, Rev. A. L. Davis.
- 10.30 Address of Welcome, Rev. L. A. Wing.
- 10.45 Response by Moderator, Deacon I. A. Crandall.
- 10.55 Report of Program Committee. Communications from the Churches. Appointment of Standing Committees.
- 11.20 Annual Sermon, Rev. I. L. Cottrell.

##### Afternoon.

- 2.00 Messages from Sister Associations.
- 2.30 Reports of Delegates. Annual Reports. Miscellaneous Business.
- 3.00 Prayer Service.
- 3.15 Consideration of the Recommendations of the President of the Conference.

##### Evening.

- 7.30 Song Service.
- 7.45 Devotional Service, Rev. R. G. Davis.
- 8.00 Sermon, “Able to Pay the Price,” Matt. 20: 22b, Rev. H. C. Van Horn, Delegate from the Southeastern Association.

#### SIXTH DAY.

##### Morning.

- 9.30 Business.
- 9.45 Devotional Service, A. C. Davis, Jr., M. D.
- 10.00 Education Hour, conducted by Dr. A. E. Main.
- 11.00 Sermon, Rev. M. G. Stillman, Delegate from the Northwestern Association.

##### Afternoon.

- 2.00 Prayer Service, Rev. D. B. Coon.

- 2.15 Sabbath School Hour,  
 1. Survey of Sabbath School Work in the Central Association, Rev. I. L. Cottrell.  
 2. Symposium: "Present Needs in Sabbath School Work and How to Meet Them."  
 3. Address, "Forward Movements in Religious Education," Rev. Walter L. Greene.
- 3.15 Consideration of the Recommendations of the President of the Conference.  
*Evening.*
- 7.30 Song Service.  
 7.45 Ordination Service.  
 8.30 Prayer and Conference, Rev. W. L. Greene.
- SABBATH DAY.
- Morning.*
- 10.00 Prayer and Praise Service, Dea. C. J. York.  
 10.30 Sermon, Dr. A. H. Lewis.  
 Joint Collection for Missionary, Tract and Education Societies.  
 11.30 Sabbath School, conducted by the Superintendent of the DeRuyter School.  
 Collection for the Sabbath School Board.  
*Afternoon.*
- 2.30 Young People's Hour, Program to be arranged by Dr. A. C. Davis.  
 Collection for the Young People's Board.  
*Evening.*
- 7.30 Devotional Service, Rev. E. H. Socwell.  
 8.00 Woman's Board,  
 Socials for Sociability's Sake, Mrs. Seymour B. Everts.  
 True Service, Mrs. Walter L. Greene.  
 Collection for Woman's Board.
- FIRST DAY.
- Morning.*
- 9.30 Unfinished Business.  
 10.00 Sermon, Rev. A. J. C. Bond, Delegate from the Western Association.  
 10.40 Essay, Mrs. Marie S. Williams.  
 11.00 "The Spiritual Value of the Sabbath,"  
 Dr. A. H. Lewis.  
 A Symposium of Questions.  
*Afternoon.*
- 2.00 Prayer Service.  
 2.15 Symposium: "What methods shall we adopt to secure a spiritual awakening, larger spiritual experiences and richer spiritual life?"  
 (a) The Influence of the Holy Spirit in One's Life, Rev. A. L. Davis.  
 (b) The Bible, Prof. Seymour B. Everts.  
 (c) The Church, Rev. E. H. Socwell.
- 3.00 Missionary Hour, Rev. E. B. Saunders.  
*Evening.*
- 7.30 Song Service.  
 7.45 Devotional Service.  
 8.00 Sermon and closing Conference, Rev. D. B. Coon, Delegate from the Eastern Association.  
 I. A. CRANDALL, Moderator.  
 MARTHA WILLIAMS, Sec.

### Why I Hate the Liquor Traffic.

Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice toward those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its commercialism. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price.

I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its utter disregard of law. I hate it for its ruthless trampling of the solemn compacts of state constitutions.

I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness—for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as

justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery and the coming of the time when the sun should shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath "Old Glory's" stainless stars.—Governor Hanly of Indiana.

### Alfred Theological Seminary.

Besides a few lectures by the members of the faculty there have been recently four by Rev. Walter L. Greene, Sabbath School Secretary, on different aspects of religious pedagogy; one by Professor Fairfield, of the University, on the kind of ministers needed in the twentieth century; and four by Doctor A. H. Lewis, Corresponding Secretary of the American Sabbath Tract Society, on the spiritual nature, significance, and value of Sabbath observance. These lectures have been of real and great help and inspiration.

A. E. MAIN.

Alfred, N. Y.

### Why is Gambling Wrong?

The evil of gambling is so insidious and demoralizing that it needs to be stated again and again. At first it looks comparatively harmless and can be made to seem almost as though it were a primary right. Why may not a man put up money to support his opinion, and is not the thing in the nature of a contract which is accepted by both parties to the bet?

Yet few things cut so deeply into the vital tissues of private character and social welfare as gambling in all its forms. For one thing, it is a way of getting something for nothing, or without rendering any value in return, and this violates the fundamental law of trade. However much men may agree to a bet when it is made, yet it is really only an agreement by which men see who among them can steal from the others.

For another thing, it is a process in which one man's gain is another man's loss, and this is both robbery and barbarity. It hardens all the altruistic feelings and sears

men in their conscience and in their sympathies and makes them ruthless.

For another thing, it makes men impatient of the slow processes of legitimate gain by which men toil and render value for value received, and sets them afire and awirl with the fever of getting rich without work and getting rich quickly. This demoralizes men and tends to disorganize society.

For another thing, it unlooses all the moral strands of men's nature and tempts them into all forbidden fields. The man that risks his last dollar on a bet will next be ready to risk another man's dollar and he will resort to embezzlement and all manner of theft to get it. As gambling is only a way by which men steal from one another, so it leads them to steal from men who are not gamblers and turns their hands against every man.

All vices and evils are closely related and one leads on to another. Gambling is a root of all evil and bears many a scarlet blossom and bitter fruit. History proves how demoralizing and socially destructive this evil has been and is, and hence almost all civilized states endeavor to uproot it by law.

Race track gambling is a prevalent evil in many places, and every state should endeavor to uproot it. The same spirit runs riot in many stock transactions, appears among college students in their athletic contests, pervades society in the form of bridge and other games, and infects our life in many forms. It is one of our greatest social evils, and every means should be used against it.—*The Presbyterian Banner.*

### The Unseen Pattern.

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and rich colors.—*Beecher.*

## Young People's Work

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

### A High Standard Essential.

*Extracts from paper read before the Young People's Society of Christian Endeavor, of Gentry, Arkansas, May 2, 1908. Gleaned during Education Hour by C. C. Van Horn.*

High standards are essential to success in every avenue of life. This is especially true of our schools, where the mind is being developed and trained to meet the problems of life. The success of the student depends largely upon the elevation of the standard; for no person can attain a high degree of scholarship while following a low standard.

Mental, moral, and physical powers must be properly combined and divinely controlled to produce the highest results in human life; hence the necessity for highest standard. This high standard should be recognized and maintained by every individual connected with the school, from principal to janitor, and any deviation from this rule will be detrimental and may be very disastrous to the school.

Another.—More or less learning is necessary to enable us to properly care for these physical temples of ours, into which God has breathed the breath of life. The word "moral" is applicable to actions, good or evil, virtuous or vicious, and also has reference to the law of God as the standard by which their character is to be determined. In still another sense it may apply to actions which affect only or principally a person's own happiness.

In regard to spiritual growth, 2 Peter 3: 18 says: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Solomon said: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

We see then that the better one is educated, the more capable he is of carrying out the divine plan along all these lines.

### An Appeal to Our Young People.

*Dear Seventh-day Baptist Young People:*

Have you all read the letter of our worthy sister, Marie Janz? If not, get out the RECORDERS of the last four months, and read and reread them.

Listen! God and Marie Janz, with very little help, have opened the way for a flourishing mission in Java. This sister is broken in health from overwork, and the great load of responsibility resting upon her; what are we going to do about it? Can our young people listen to that agonized cry and not be stirred to do something? Christ commands us to go teach all nations and says: "Lo, I am with you always, even unto the end of the world." It is not for us to stop and question. It is not for us to "reason why," but to "do and die"—to go! God is calling. Shall we not hear and heed this call,—"Come over and help us"? "That thou doest, do quickly."

May God stir our hearts to help hold the fort is my earnest prayer.

L. E. S.

### A Republic in a Republic.

Our readers will be interested in the following story of the George Junior Republic of Freeville, N. Y., written by Lyman Abbott, and published in the *Outlook*, February 15, 1908.

Mr. Theodore G. Davis of Plainfield, N. J., son of our China missionaries, is the field secretary and has charge of the New York office.

In 1890 Mr. William R. George, a citizen of the city of New York, who had his summer home in Freeville, New York, nine miles from Ithaca and about twenty-five miles from Auburn, brought to the neighborhood of his native village a group of fifty fresh-air children. The neighbors sent in supplies of food and clothing to such an extent that the next year the number of his summer guests was doubled. The supplies kept pace with the guests, and for the five years 1890-5, with the co-operation of sympathizing citizens in that part of the State, he provided each summer for two or three hundred boys and girls. The food and clothing were given to them; the necessary discipline—and a good deal of discipline was necessary—was exercised auto-

cratically but beneficently over them by Mr. George. His previous experience in New York City, where he had taken an active part in reform politics and had sometimes acted as a special policeman in endeavoring to exercise some beneficent control over the gangs of hoodlums which infest that city, had given him a knowledge of city boys that not many men in mercantile business possess.

Perhaps partly for this reason, the results of his summer experience were not satisfactory to him. The children had a good time and were physically benefited, but he could not discern any adequate improvement in character. The reception of the clothing as free gifts produced more grumbling than gratitude. As the early fall came on, farmers in the neighborhood brought in apples which were poured on the ground, and the neighbors gathered about to see the children scramble for them. Grab-apple day was an occasion of amusement to the bystanders, but Mr. George did not fail to see that it was promoting that spirit of greed and that ambition to get something for nothing which he had seen to be in the city a prolific source of crime. The fourth summer he resolved on a change of policy, and he announced to his summer colony that thereafter the colonists must earn their clothing by labor. This clothing had been given to Mr. George for them, and they refused to work for it. In other words, they struck. Fortunately, their striking did not put Mr. George to any inconvenience. He could wait. For Mr. George has the gift of invincible patience; he never makes haste, which is one secret of his success; and this was clearly a case of "patient waiting no loss." One boy desirous of some article of clothing concluded to work for it; a second boy followed his example; then a third; and before summer was over they were all at work, earning what before they had received as charity. Grab-apple day was abolished. And when the children returned to the city in the fall, they carried home with them not only the capital which they had earned, but also a sense of the dignity of labor, an appreciation of the value of property, and a certain experience of self-respect which was as pleasurable as it was novel. Both Mr. George and the children had learned the first truth which underlies

the subsequently organized George Junior Republic: Nothing without labor.

The next lesson was learned the following summer. These hoodlums from the city were untrained wild animals. They had not much more conception of the rights of property than untrained wild animals might possess. Robbery of neighboring orchards was a common offense. Every morning after chapel exercises the culprits of the day before were arraigned and corporal punishment administered before the rest of the children. It was a most distasteful task, but seemed most necessary. Even so the presence of this community was resented by those whose orchards had been despoiled. One morning two boys sullenly awaited punishment, which the on-lookers expected with a curiosity dulled by frequent repetition. To the first it was a private vengeance, to the second a brutalizing sport. Suddenly a thought flashed into the mind of the reluctant judge and executioner, and he proceeded at once to act upon it. He turned to the callous spectators and startled them by saying: "Boys, you shall hear what Lanky and Curly have to say for themselves, and decide whether they are guilty or not." The spectators straightened up and looked interested. Lanky turned to his companion and said in an audible whisper, "This is goin' to be a lead-pipe cinch." Then he turned to his companions. "I hain't stole no apples," he cried, with a grin. But the grin was not reflected on the countenances of his newly appointed judges. The grin faded out of Lanky's face, and he tried a new defense: "Youse all stole apples," he said. The answering silence was ominous. He tried once more: "I didn't steal no apples; Curly stole the apples." This was too much, and cries of "Shame, shame!" greeted his latest effort. He sat down discomfited. "Guilty or not guilty?" asked Mr. George. Silence. A friend of the court in the rear rose to explain. "Daddy George means, did he done it or didn't he done it?" he said. "He done it," came without a dissenting voice, and the punishment which followed was given with the approval of the crowd. When Curly's turn came, he had learned his lesson; confessed; was sorry; vowed he would steal no more; and the democratic jury pronounced him guilty, but recommended him to the mercy of the

court. "He done it," they cried, "but go it as easy as you can on Curly;" and the executioner heeded the recommendation.

This was the beginning of criminal jurisprudence. The next step was a natural though not a necessary consequence. There was stone to be broken and a road to be made, and Mr. George resolved to substitute hard labor for corporal punishment. The day this change was made, he overheard one convict saying to another: "Say! I wish he'd given us the lickin' and let us go; 'twould be all over by this time." He soon discovered that other boys were of the same way of thinking; for the offenses were reduced one-half after the boys became judges and the punishment became hard labor. But there was still one more lesson which had to be learned. One morning Mr. George's assistant was sick. Mr. George could not sentence the offenders to hard labor with no one to oversee them, nor could he bring himself to a return to corporal punishment. Another inspiration came to him. One of the oldest and biggest boys in the whole summer community he had been wholly unable to reach. All advances were sullenly repelled with a stolid indifference. Mr. George's eye lighted on this boy. "Banjo, come here," he said. The boy rose, and came doggedly forward, expecting himself to be called to account for some hidden offense. "I appoint you sheriff," said Mr. George; "it is your business to see that these boys do their work." Banjo straightened up; sunshine struck into the sullen face. "I'll make 'em hustle," he said. And he did make them hustle, and to such good purpose that there were no more offenders to come before the court for trial and punishment in the comparatively few days that remained of that summer season. Mr. George had learned his second lesson: Lawbreakers can be turned into law-makers.

"That fall, after the children had gone home," said Mr. George, telling to some friends the story of his experience, "I tried to think the matter out. I had already resolved to make them earn their clothing; why not also make them earn their food? No! that would never do. But why not? They would have to earn their food in the outer world, and learn the hard lesson, If one will not work, neither shall he eat; why

teach the opposite lesson here? Yes! They should earn their food. But if they are to earn their living, industries must be organized to enable them to do so. But how? For what they can produce will not bring in the world's market money enough to pay the cost of decent living. We must have a currency adapted to their needs, which this community will accept as its medium of exchange. And a bank? Yes! a bank, where they can deposit their earnings, and by which they can acquire habits of thrift. And when they go out, the money of this community must be exchangeable for the money of the United States. They will thus become property-owners. Then their property must be protected. How? They have proved that they will execute the laws I make for the protection of property outside. Why not trust them to make laws for the protection of their own property? Yes! We will have a legislature to make laws, and a court for the trial of offenders. The boys shall make the laws as well as execute the laws. What shall I call this organization? I have never known anything quite like it before. And yet it seems familiar. Yes! it is self-government; it does not differ materially from self-government among men. It is a republic of boys! That shall be its name; The Junior Republic."

Such was the birth of the George Junior Republic. It now has as a territory a hundred and fifty acres of land owned by the Board of Trustees, and the practical use of a hundred and fifty more belonging to Mr. George and some other friends of the Republic who have made their home here because such residence affords them an opportunity to give guidance and inspiration to the boys and girls. The citizens, *i. e.*, the boys and girls in the Republic, number upwards of a hundred and fifty. They are in some cases signed over to the Republic by the parents, in other cases practically committed on suspended sentences by the courts. They are extraordinarily free within the territory, but are not free to leave it. Laundry, baking, carpentry, and printing are the principal trades indoors; road-making and land improvement the principal industries out-of-doors. There are two jails, one for the boys, one for the girls; a library, a school-house, a chapel, a bank, and a well-organized banking and cur-

rency system. There is a court, and there is a judge, who is elected every year by the citizens. From this court an appeal lies in certain cases to a Supreme Court chosen by the boys from the Board of Trustees, but this court only passes on the regularity of the proceedings in the court below, that is, on what might be regarded as equivalent to constitutional and jurisdictional questions. There are a President, a Vice-President, a Secretary of State, and a Secretary of the Treasury, all of whom are elected annually; the three latter officers constituting the Police Commissioners, the Board of Health, and the President's Cabinet. There are both a girl and a boy District Attorney, who are appointed by the President, and certain police officers and prison keepers. All citizens of the Republic, both boys and girls, over fourteen years of age are voters; no one can remain a citizen after twenty-one. The legislature has been abolished by the citizens themselves, and all laws are made in town meeting, which is held once a month.

All questions which concern the relation of the Republic to the outside community—that is, the equivalent international relations—are determined by Mr. George and the Board of Trustees; all domestic questions are determined by the citizens, who make all the laws, try all offenders, and execute all punishments. The laws of the State of New York are, of course, authoritative over the Republic and are enforced by the court. Thus, attendance on school is compulsory. So are the sanitary regulations of the State and the township. But all other laws are made by the young citizens themselves. No regulations respecting domestic matters are ever made by the Superintendent or the Board of Trustees. The Republic is as absolutely self-governing as any State in the Union, except that, as the State is subject to the Federal Constitution and laws, the George Junior Republic is subject to the State Constitution and laws. When, a few seasons ago, the Republic, inspired by the example of New Zealand, passed a compulsory eight-hour law, making it a criminal offense for any citizen to work over eight hours, Mr. George did not interfere. The girls rose as usual at half-past five, had breakfast ready at half-past six, brought their eight-hour day to a close at an early

hour in the afternoon, and the labor reformers went supperless to bed. As a result, a special town meeting was immediately called, and the compulsory eight-hour law was promptly repealed. Laws against profanity and obscenity in conversation have been enacted by the community, and are much more rigorously enforced than similar laws in the world outside. So the laws against vagrancy are strict and strictly enforced. When a boy comes to the Republic, he is left to find a job as best he can, with generally ready help offered him by his fellow-citizens. If he decides that he does not wish to work at all, he soon finds himself reduced to beggary, and beggars are promptly sentenced to the work house, where labor is compulsory. But all this is of the citizens' own creation, and is by the citizens themselves enforced.

The fundamental principles which Mr. George has discovered and applied in the creation of the George Junior Republic appear to me to be worthy of the consideration of all students of political philosophy, and of all legislators—municipal, State, National. Three forces incite the hoodlums of New York City to crime—the desire for property, which easily becomes a desire to get something for nothing; the love of adventure, which in a city is most easily satisfied by adventures with the police; and love of applause, which is most easily earned by the kind of daring which adventures with the police involve. Whether the boy gets the better of the police or the police get the better of the boy makes but little difference; in either case he is a hero to his gang. Society leaves these three forces all working on the side of crime, and endeavors to counteract them by the deterrent power of fear of penalty—and it fails. Mr. George attempts to enlist all these powers on the side of law and order—and he succeeds. The boy who can be made a "cop," a judge, or a president, becomes the hero. The spirit of adventure is satisfied by keeping the lawless newcomers in order and making them obey the laws of the commonwealth. And wealth waiting on industry and hunger waiting on idleness combine to teach the pupil the very necessary lesson that has become one of the mottoes of the Republic—"Nothing without labor."

The Republic has been in existence long enough to give the experiment a fair trial, and the results justify the expectations of its friends. In round numbers, about five hundred have gone out from the Republic into life, most of them taken from the class of boys and girls whose environment was fruitful of crime and whose tendency was toward a criminal career. Of these five hundred two or three are known to have returned to crime, and five or six have disappeared entirely. But of these eight or ten failures not one was in the Republic more than a few months—not long enough to get the benefit of the training. The other four hundred and ninety are known to be earning an honest livelihood by honorable labor; and of these four hundred and ninety, twenty have either graduated from college, are now in college, or are just preparing to enter college. At this writing two new Republics are about being organized, one in Georgia and one in California; and a movement is on foot for the organization of a National Association, the object of which will be to aid citizens in other States who wish to organize Republics, by giving them information, and perhaps also by furnishing them trained assistants to initiate the work. But while these facts are narrated with both gladness and hope, they are almost counterbalanced by the fact that, for lack of a few thousand dollars—the present debt of the Republic is seven thousand dollars—it has been decided to be necessary to close one of the cottages; and this will necessitate sending back to the slums and to the atmosphere and companionship of crime about twenty boys and girls who are now on the highroad to honorable and self-respecting lives. "Daddy George" tells me that even two thousand dollars given to him to-day would prevent this cruel tragedy.

#### A New Force in Politics.

A movement of great significance and importance to the whole people of this country is now going on which should be understood fully in all its meaning. The Supreme Court of the United States decided that labor unions could not legally use the combination of unions throughout the country to boycott the products of a factory which was under the ban of a local union, and also that they could not be per-

mitted to publish in a list headed "unfair" corporations and business men who held to the "open shop," where men are employed whether they are members of a labor union or not. The court made these decisions under the Sherman anti-trust law, holding that these acts of the labor unions were in restraint of trade. A concerted movement of the labor unions throughout the country is now being made to compel Congress to enact laws which will nullify these decisions of the Supreme Court. Simultaneous meetings of labor unions were held throughout the country on Sunday, April 19, at which identical resolutions were passed, pledging the members of labor unions to vote for such candidates for President, members of Congress, and other officers as will favor measures to "safeguard and protect the common interests of the wage workers." Mr. Samuel Gompers, the president of the Federation of Labor, declared in his address at the meeting in New York City, that the working people of the United States are aroused for action as never before. It is at once evident that this movement of the labor unions has introduced a new element of unknown power into the politics of this country. A few years ago the labor unions of Massachusetts defeated a Republican candidate for governor because he vetoed the "Overtime" bill, and it is entirely probable that the labor unions of the country would turn the balance so as to defeat a candidate for President whom they solidly opposed, and might by concerted action elect a majority in Congress composed of men whom they favored. We have seen presidents nominated and elected by the use of vast sums of money furnished by wealthy corporations and individuals. We may see presidents and controlling majorities in Congress, and governors of states and majorities in state legislatures elected by the balance of power in the hands of labor unions.

—*The Watchman.*

#### Things That Have Helped.

Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day;  
And left my work but just begun!

In outskirts of thy kingdom vast,  
Father, the humblest spot give me:  
Set me the lowliest task thou hast,  
Let me, repentant, work for thee.

—*Helen Hunt Jackson.*

## Children's Page

### To the Maid I Met This Morning.

MRS. C. M. LEWIS.

Little maid with feet so bare,  
Apple blossoms in your hair,  
Wandering the sweet fields through,  
Gathering violets wet with dew,  
Sun-hat hanging from your arm,  
Adding to your witching charm,—  
To you the world is bright and fair,  
And God is everywhere.

Gather the flowers close to your heart,  
Let them become of yourself a part;  
Treasure the song of bird and bee  
Safe in the chambers of memory,—  
That all your thoughts may be pure and sweet  
As the flowers that blossom at your feet;  
Turning to God in days to come  
As the opening flowers turn to the sun;  
For God is everywhere.

### Kitty's Automobile.

One day, when our old Tabby cat was washing her little Tommy's face, I heard her give him a good scolding for straying away; and she said, "If he didn't look out, he'd be run over by an automobile, and then what would he do?"

Then Tommy cried, and struck at her with his paw, and said she "put the corner of the washcloth right into his eye, and made it smart like anything!"

"Nonsense," said his mother, "my tongue is just as smooth as can be!"

Then this naughty little Tommy began to talk back to his mother, and said he liked to watch automobiles and carriages and strings go round, and he was going to catch some when he grew up, so! He was tired of chasing grasshoppers! Nothing but grasshoppers all the time!

"Now be careful," she warned him, "and don't go out of the yard! Somebody might carry you off, you look so nice now that I've brushed your hair!"

But Tommy thought he knew better; and, when he had had his supper that day, and his mother was busy putting a sick kitten to bed, Tommy stole out for an evening walk. And, without knowing it, he went further and further down the road.

By and by a little boy came along whose shoe-lace was trailing in the dust. Tommy

tried to catch it, but every time he thought to hold it down it jumped away. By and by the little boy came to his own door and went in to go to bed. So Tommy found that he was left all alone in the dark.

Then he remembered all that his mother had told him, and he began to cry; and he cried and cried, till by and by a little boy heard him and took him in, as all good boys should do.

So the boy's mamma gave Tommy some milk, and then he cuddled up close to the little boy in his bed, for he was all tired out. The next morning he was so astonished to wake himself up in a strange place, for his mamma usually wakened him by kissing him and rolling him over to wash his face. So he tried to wash the little boy's face, because he had been so kind. But the boy didn't seem to like it at all. "You are scratching me with your tongue!" he cried.

When the little boy went to school, there was nobody to play with, and he missed his four-footed brothers and sisters. So he grew very lonesome and sad. Why, things even got so dull that he had no better amusement than chasing his own tail! And he never even saw an automobile, not even a toy one!

But one day he found an old roller skate up in the attic, and then there was fun! He was a little afraid of it at first, because the wheels made such a roar and rattle. Everything sounds so much louder to a cat, you know. Its hearing is so acute.

Soon he began to push it gently with his paw, and that made its tail wag. It was only the skate strap left fastened, though he didn't know it. He pushed it harder, and it went so far that he was afraid it was going to run away. So he ran and pounced upon it, and it carried him along, too, till little lonesome Tommy was having a fine time up there in the attic riding around. And he almost forgot how much his mother and the others were worrying about him.

Downstairs grandma was saying, "Those rats sound awfully loud running around up attic!"

"No, I think it is thunder you hear," said her daughter: "I've heard it for some time. I guess we're going to have a shower!"

But, when the little boy came home from

school, he said the noise was up attic, and they all went up to see.

"Why, it's just my little new kitty," he cried, "riding around in her own automobile."—*Christian Register*.

"Just a little boy, what could he do? Many loaves were needed; he had so few! But the Master used them, with his power divine, Just as he will use your small gift and mine."

## HOME NEWS

### An Interesting Letter.

EDITOR SABBATH RECORDER:

Will you let a Methodist talk to your readers through the "Home News"? Geo. B. Shaw started a long train of thought in writing that letter to you from North Loup. I live in sight of the place where Elder Oscar Babcock, his sister, Mrs. Chase, and Mrs. Rood were born. Hosea Whitford Rood, her son, came here a few years ago to view his birthplace. He told me of his mother, and I had supposed she had passed on years ago. What sacred memories come back to me as I read Mr. Shaw's letter! Once a large Seventh-day Baptist church here—my father was deacon. Mother made the communion bread, —wouldn't let us eat even the crust she cut off—too sacred indeed! I can recall the songs, the prayers, and even the color of the days that are now long gone by. Hardly a Seventh-day preacher of those days that has not been here; their names have a jingle that attracts me. I have belonged to the Methodist Episcopal church for years, but have always taken the RECORDER. I swear by it, although Dr. Lewis "blows me up" every month yet. I take my medicine and say to the RECORDER, "With all your faults I love you still!"

The late A. B. Prentice was born here and visited his early home at different times. Allen Prentice wooed and won Asa's mother in a log house on a little knoll almost in sight of where I now write! They didn't have chairs enough, so they brought in the ox-yoke to sit on; but "everything passed off lovely." Here Elder N. V. Hull preached that famous sermon that I told the readers of the RECORDER about years ago.

I know this will interest but a few, but those few how dear! Had a letter from Elder L. M. Cottrell this winter—he was pastor of the church here in 1853-4. He asked for people whose gravestones are covered with moss, and I stand like a dead hemlock, the only one left to tell the story.

Some two years ago I visited the birthplace of my father and mother, in Brookfield, New York, Deacon William Babcock pointing out the place! I felt the injunction given to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

GEO. C. BABCOCK.

*Persia, New York,*

*May 9, 1908.*

RIVERSIDE, CALIFORNIA.—Deacon and Mrs. B. F. Titsworth left Riverside May 11, for Alfred, New York, where they are to reside while their two youngest children, Adelene and Louis, attend the University. Bertha having spent some years there will not attend school, but will continue teaching, in which profession she has won a worthy place in California. While all the children go east later, we hope to see Bertha back in the fall in the school in which she has taught several years.

The loss of this family seems almost irreparable. They came to California thirteen years ago, soon after the Colony Heights movement was started. Not only there, but since coming to Riverside, they have been in a large measure the life of the church and Sabbath school. It has been said that were it not for them there might not be a church in Riverside today. Mr. Titsworth's faithful work as superintendent of the Sabbath school has especially endeared him to this people.

We are pleased that their home is to be occupied by recent accessions to our ranks—William Allen and family. As others are expecting to come to Riverside in the fall, we are hopeful that this society will continue to grow. Many are planning to "go East" this summer. Rosa Davis starts today for an extended trip and a needed rest from teaching school. P. B. and Mrs. Hurley and little daughter leave the first of next month. N. Wardner Davis and family go in July. All will spend several months away from Riverside. The pastor and his wife are away so much of the time

that their absence becomes commonplace. The trip to visit lone Sabbath-keepers in the north must be made, necessitating two months' absence during the summer.

Rev. M. B. Kelly started to Sheridan, Oregon, last Sunday, where he will spend two or three weeks holding meetings and visiting among the people as his judgment dictates.

I spent a few days at Sheridan last summer, and held five meetings. There are a lot of young people there who will not work with the Free Methodist and Landmark Baptists, among whom too much contention and too little Christianity is exhibited. Since I was there I have been negotiating with the Missionary Society and Mr. Kelly to see if the latter could not go and do a little work. Until now it has not seemed advisable for him to go. The Missionary Society stands back of the work, and will pay whatever expense is incurred that the Christian Endeavor Society of Riverside cannot pay.

This is but a beginning. Before I had been on this field three months I said that we must have more workers on the Pacific Coast soon. I hope the time is at hand when Brother Kelly or some other man will spend all his time in Washington, Oregon and western Idaho. It is two thousand miles from here to the point farthest north of my work. I fear there are some who will give up their religion before they will go back east to live. What are we going to do to save them, and to occupy this field that is, I believe, more open to conviction on the Sabbath truth than any section east of the Mississippi River?

ELI F. LOOFBORO.

MADISON, WISCONSIN.—The school year is coming to a close, and we who are members of our Sabbath school here begin to realize that we shall soon be scattered abroad; for the most of our little company are students, and are here only temporarily. Martin Nelson left us some time ago. He was in the agricultural course, the term of which closes about the first of March. Also, Mr. and Mrs. Norton Lowther have moved to Milton, their future home.

We feel now that our organization and meetings have been both profitable and pleasant. We meet at four o'clock and spend an hour and a quarter in song, prayer

and the study of the lesson. At three of our meetings we have had sermons, one from Mr. Norwood, one from Paul Titsworth, and one from Mr. Rood.

The attention given to these things has been earnest and faithful, and we have each of us received help from the freely expressed feelings and opinions of others. Even Baby Ruth looks serious as she sits—some of the time—on her little stool in our circle. We were wondering yesterday whether, in the years to come, she would remember these religious and social gatherings. In her own sweet way she has been a means of grace to all of us.

After our hour and a quarter is up our attention turns easily to matters of social interest to us, and six o'clock often finds our circle unbroken. I may say here that there is much of all-but-irrepressible good humor in our membership, which, as the Sabbath sun approaches the horizon, struggles for freedom—and gets it. We sober folks are greatly indebted to Norwood and Nelson and Paul—and Baby Ruth.

Now and then we have had welcome visitors, when some of our friends have spent a short time in Madison. Yesterday we were glad to have with us Mr. Clarence Clarke, of Chicago. Next Sabbath Mrs. Ruby Clarke will read to us Edwin Lewis' sermon found in the RECORDER of May 11.

I have before this told the members of this Home Circle about our first bi-monthly supper in January. Our second social feast was in March. I need not say it was very enjoyable in more ways than one. And now on Sunday, May 31, we are to hold our Sabbath school picnic. It will be held at that time partly because of our separation two weeks later, and partly because the birthdays of two of us come on May 30 and 31. It will be a happy occasion, yet sad, when we think of our separation, never more to meet again as we have happily been permitted to do during the past eight months. Yet we shall carry with us in the years to come the good influence of our pleasant and profitable association.

It is good for us at all times to make the most of our opportunities for religious knowledge and culture, whether living in communities of our own people or as lone Sabbath-keepers.

H. W. R.

*Madison, May 17, 1908.*

## MARRIAGES

GREEN-YOUNG—At the home of Mr. and Mrs. Charles Young, near Farina, Illinois, April 11, 1908, by the Rev. Willard D. Burdick, Roy C. Green and Katherine C. Young, both of Farina. W. D. B.

## DEATHS

SWINNEY—Dr. Curtis O. Swinney was born in Shiloh, N. J., April 19, 1849, and died in Ashville, N. C., April 15, 1908.

He was a brother of Dr. John and Dr. Ellen and Rev. L. R. Swinney. For some years he practiced medicine in Smyrna, Delaware. April 19, 1874, he married Miss Lura C. Sutton. She passed from earth seven years ago. His health has not been good for some time. For several years he had been a nurse in New York City. But health becoming poorer he went last year to reside with a daughter in North Carolina. In 1863 he united with the Shiloh Seventh-day Baptist Church. Although a non-resident member during all his later years, he has, through correspondence, kept up a very cordial relationship with the church. He was interested in all that pertained to her welfare. He wrote a sweet-spirited letter to the church but a few months before his death. He leaves five daughters. Brief burial services were conducted at the Shiloh cemetery, April 24, 1908, by his pastor. D. B. C.

BUNCE—In Ogdensburg, N. Y., April 29, 1908, Mr. Leroy Bunce, aged 73 years, 1 month, and 24 days.

Funeral services were conducted in the Seventh-day Adventist church at Adams Centre, on Sabbath afternoon, May 2, by Rev. E. H. Socwell.

Mr. Bunce was formerly a member of the Seventh-day Baptist church of Adams Centre, but for several years has been a member of the Seventh-day Adventist church. E. H. S.

HEATH—At his home in Adams Centre, May 8, 1908, Andrew S. Heath, aged 67 years, 11 months, 9 days.

Brother Heath was born at Sand Banks, New York, May 29, 1840, and when but a child removed with his parents to Adams Centre, where he spent the remainder of his life. He early became a Christian and united with the Seventh-day Baptist church of Adams Centre, continuing in its fellowship till the time of his death. October 19, 1861, he was united in marriage with Miss Octavia Witter who departed this life during the year 1885. This marriage resulted in the birth of one child, Mrs. Wm. Worden of Adams Centre, who is still living. September 17, 1888, he was married to Mrs. Hester E. Taylor of Sullivan County, N. Y., who still survives him.

He was well known throughout the community where he spent his life, also at the Thousand Islands, where for several years he had spent the summer months engaged in house-painting.

He leaves to mourn his death his wife and daughter, a brother and sister, and a large number of other relatives and friends. Funeral services May 11, at the Seventh-day Baptist church, conducted by Rev. E. H. Socwell.

E. H. S.

POTTER—Frank W. Potter, son of Perry and Sally Ann Potter, was born at Oswayo, Potter Co., August 12, 1852, and died at his father's home, in Andover, N. Y., May 8, 1908, aged 55 years, 8 months, and 25 days.

On November 6, 1877, he was married to Ella M. Benton, of Andover, New York, who died October 19, 1900. He has been a member of the Seventh-day Baptist church of Independence since he was about eighteen years of age. For many years he has been in poor health and suffered much; but was very patient through it all. Since the death of his wife he had lived with his parents and been a comfort to them in their declining years.

Funeral services were held at the home, where a large company of relatives and friends had gathered. Remarks were made from Job 14:14: "If a man die, shall he live again?" Burial at Andover, by the side of his wife. A. G. C.

### Thought It Valueless.

*Yet Rosetta Stone is Considered Worth at Least \$250,000.*

There is a slab of black stone in the British Museum which, if you could walk away with it, and establish your claim as the owner, you could sell any day for a quarter of a million and find half a dozen money kings in England and America ready to buy it.

There is nothing very striking about this stone, says the *London World*. It might be a piece of black marble with some peculiar hieroglyphics upon it. But it is just these hieroglyphics which make it so valuable, because they are the key to all the ancient writings of the Egyptians, and without this stone, called the Rosetta Stone, we should be unable to read the Egyptian writings which have been discovered from time to time.

Some French tourists found the Rosetta Stone in Egypt and transported it to Paris, where an Englishman took a fancy to it for a garden ornament. He paid £5 for it—five sovereigns—and got a treasure which you could cover with gold and yet not represent its value, but till the day of his death he did not know what that bit of stone was worth.—*Exchange*.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 X.—JUNE 6, 1908.

JESUS APPEARS TO THE APOSTLES.

John 20:19-31.

*Golden Text*.—"Thomas answered and said unto him, My Lord, and my God." John 20:28.

DAILY READINGS.

First-day, I Cor. 15:12-28.

Second-day, I Cor. 15:29-44.

Third-day, I Cor. 15:45-58.

Fourth-day, Matt. 28:9-20.

Fifth-day, Mark 16:9-20.

Sixth-day, Luke 24:33-53.

Sabbath-day, John 20:19-31.

INTRODUCTION.

The testimony that we have in regard to the resurrection of Jesus is all the more convincing in view of the fact that it comes from those who were not expecting that he would rise from the dead. The apostles were unbelieving even when they had the testimony of the women who had been early at the tomb, and Thomas would not believe the testimony of his fellow-apostles.

Our Lesson of this week presents the climax of the Gospel narrative. Jesus has risen from the dead; he meets with his apostles, and convinces the most doubting that he has really come back to them. He gives to them an endowment of power for the work before them.

John now draws his Gospel to a close, not because there is nothing more that might be said, but because he has already said enough to present the Good News with power to any candid mind. It is true that he adds one chapter more, but that is in form if not in reality an appendix. The logical conclusion of the book is expressed in vv. 30, 31, of our Lesson.

TIME—Upon the evening of the resurrection day, and a week later. In April of the year 30.

PLACE—In the house at Jerusalem—very likely in the same upper room in which Jesus and his disciples ate the passover supper.

PERSONS—Jesus and the Eleven. It seems probable that other disciples were also present. OUTLINE:

1. Jesus Meets with the Ten Apostles. v. 19-23.
2. Thomas Doubts. v. 24, 25.
3. Jesus Dispels the Doubts of Thomas. v. 26-29.
4. The Purpose of John's Gospel. v. 30, 31.

NOTES.

19. *When therefore it was evening.* Very likely the disciples did not get together till evening. From the parallel passage in Luke's Gospel it is very evident that there were others present besides the apostles, although John says nothing of them. *The first day of the week.* That is, the day first after the Sabbath. There is not the slightest hint that this day was to usurp the place of the Sabbath. Compare note on v. 1 in last week's Lesson. *The doors were shut.* That is, securely fastened so that no one might interrupt their meeting. Very likely they feared that the Sanhedrin might send to arrest some of them on the ground that they had stolen the body of Jesus from the tomb in order to deceive the people, with the story that Jesus was risen from the dead. *Jesus came, etc.* We are not to think that Jesus opened and closed the doors by a miracle, but rather that his glorified body was not limited by the ordinary laws of this life and passed as easily through the closed doors as anywhere else. *Peace be unto you.* The ordinary form of salutation among the Jews.

20. *He showed them his hands and his side.* By way of proof of his bodily presence—that same body that had hung upon the cross. The nail prints and the mark of the spear were testimony that could not be questioned. *The disciples therefore were glad when they saw the Lord.* They were now thoroughly convinced that Jesus was risen from the dead, and no longer doubted the reports which seemed as idle tales in the morning. The sorrow at his death was now changed to joy.

21. *As the Father hath sent me, even so send I you.* After they were in a measure recovered from the surprise of his presence Jesus repeated his salutation, and then gave them a great commission. He had spoken similar words before (ch. 17:18), but now they come with even greater significance.

22. *He breathed on them.* The sign of his imparting to them his spirit. Compare God's breathing into the nostrils of the first man the breath of life. *Receive ye the Holy Spirit.* This is the beginning of that great endowment which fitted the disciples to go forth with boldness and



with power to do the work of the kingdom of God which their Master had committed to them.

23. *Whose soever sins ye forgive*, etc. They are given complete authority to act in the name of their Master. As he exercised the function of forgiving sins, so may they in his name. This power implies the proper discernment into the characters and motives of men in order that it may be exercised not arbitrarily but in accordance with the wisdom of God. When the disciples are completely in accord with their Master and directed by the Holy Spirit they are able to perceive repentance or the lack of it, and so able to pronounce forgiveness or doom. Compare the words of Jesus in Matt. 16:19. Peter was virtually exercising the function of forgiving when he received the thousands into the Kingdom on the day of Pentecost, and the function of retaining when he pronounced sentence upon Ananias and Sapphira.

24. *But Thomas*, etc. It is perhaps no more than right that we should call him "Doubting Thomas," but we should not forget that he was a brave and loyal disciple of Jesus in his lifetime. See John 11:16. We are not to infer that he was beginning to grow fainthearted in his discipleship because he was absent from this meeting. It is probable that it was a mere accident that he was not there.

25. *Except I shall see in his hands the print of the nails*. It is not indeed to be wondered at that Thomas doubted, since indeed all the others doubted at first. But he is more incredulous than the others, and requires more substantial proof than had been required to convince them. He did not, of course, insinuate that his fellow-disciples were trying to deceive him, but he wanted the evidence of his own senses rather than testimony from others, and he wanted testimony from feeling rather than from sight. *And put my hand into his side*. King James' Version is particularly unfortunate in this line. The verb is the same as in the preceding clause. Thomas did not propose to *thrust* his hand into Jesus' side so as to reopen the wound made by the spear.

26. *And after eight days*. We are to understand this reference to time according to the Jewish method of reckoning, including the day from which and to which the count is made. Although this meeting was then upon the Sunday following the resurrection day, there is not the slightest indication that they met to do honor to the day, nor that they regarded it as the Lord's day. Meyer's commentary is particularly interesting on this passage.

27. *Then saith he to Thomas, Reach hither*

*thy finger*. He knew the conditions which Thomas had proposed, and had evidently come on purpose to dispel his doubts. The Saviour condescends to meet the requirements made by the doubting disciple. *And be not faithless, but believing*. The two words "faithless" and "believing" are from the same root. We might translate, Be not unbelieving but believing, and thus preserve the play of words. But the translation of our versions really comes nearer the sense.

28. *My Lord and my God*. We may imagine that Thomas was convinced by the sight of Jesus, and did not apply the test that he had proposed. By these words the doubting disciple expresses a faith as ample as that of any of them, recognizing Jesus as his divine Master.

29. *Blessed are they that have not seen, yet have believed*. The past tense here is used like the Hebrew perfect to express a general truth which in English would more appropriately have the present tense. Jesus does not reprove those who like Thomas believe because they have seen; but does ascribe especial happiness to those who believe without the positive proof of their external senses.

30. *Many other signs*. John as he draws his book to a close would have his readers distinctly understand that he has not tried to tell of all the wonderful things in connection with the earthly life of Jesus. He has made a selection to bring his book into appropriate compass, and to express the wonderful message which Jesus came to bring not only by word but also by life.

31. *Jesus is the Christ, the Son of God*. He wanted all the world to know that the man Jesus with whom he and his fellow disciples had associated was none other than the Messiah spoken of so often in the Old Testament scripture. Some Old Testament passages emphasize the humanity of the Messiah. John wishes us to know that this Messiah is really the Son of God. *Ye may have life*. The purpose of all this Gospel is not that people may arrive at right intellectual belief in regard to Jesus and his work, but that through this right knowledge they may come to the truest and highest life, real life.

#### SUGGESTIONS.

We are inclined to condemn Thomas for his doubts; but if we follow his example and take our doubts to Jesus we will but make them stepping stones to stronger faith.

The honest doubter is not to be condemned but helped. The doubter who takes delight in his skepticism is the one who is turning his steps away from the path of truth.

If we study the Gospel narratives for nothing more than information about the life and

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times of Jesus we are altogether missing our opportunity. The Gospels were written not for the sake of history, but that those who read may come to an abiding trust in Jesus the Redeemer of the world and through this trust to real life.

### 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, Sabbath services at 3 p. m., Mornington Hall, Canonbury Lane, Islington, N. Sabbath-keepers visiting London over the Sabbath will find a cordial welcome.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

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That which most threatens the immigrants in the slums of the large cities today is not anarchy, but want of intellectual diversion and spiritual food. Thousands of educated young men and women come over to this country to find that they are cut off from all intellectual life. Whatever has been done by social settlements to assist the immigrant in his upward struggle deserves inestimable praise. But, even with the best of desires, settlements are unable to take care of the ever-increasing hordes of immigrants who come here hungering

for light and knowledge. If instead of going into hysterics over anarchy and chasing nightmares with immigration restrictions, which will not restrict, and deportation of anarchists, which will not deport, at least not the real anarchist, for he is too skillful to fall into the hands of the police, Americans would turn their attention to uplifting the immigrant districts, to giving the immigrant in America a "square deal," the anarchy problem whether real or imaginary, would soon disappear.—*The World Today, for May.*

### Loyal Christian Citizens.

No man can be a good Christian who sets at defiance the laws of the commonwealth. The man that breaks the laws of the state is violating at the same time some commandment of the decalogue.

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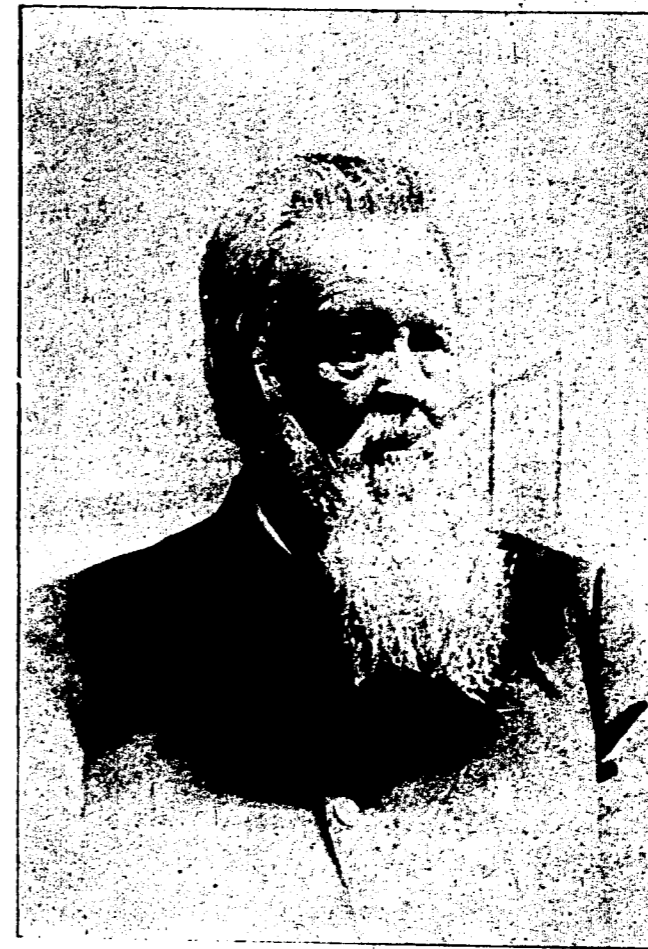
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