

The Sabbath Recorder

One lesson take to heart this year,
 Be good to those with whom you live.
 'Tis better not to quarrel, dear,
 Than 'tis to kiss and say forgive.
 Put self behind—turn tender eyes;
 Keep back the words that hurt and sting.
 We learn, when sorrow makes us wise,
 Forbearance is the grandest thing.
 Be tender, lest some day you turn
 Your eyes on loved ones fast asleep,
 And whisper as you lean and yearn:
 "How often I have made you weep!
 Some loved you not, and words let fall
 That must have pierced your gentle breast;
 But I who loved you best of all
 Did hurt you more than all the rest."

—Jean Blewett.

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Sept. 8, 1908.

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N. O. MOORE, Business Manager.

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is adequate. We are links in an eternal chain, and the little part assigned to us is the conquest of *Here and Now*. Wisdom is knowing what one ought to do next; virtue is doing it; and religion is the feeling or attitude which braces us up to our duty when it is easier to stand aside or to let the part assigned to us slip by through default.

A Good Point on Faith.

In the article referred to, Mr. Jordan makes use of his friend's notes to give this beautiful thought about faith:

It is a great event in a boy's life when he can say "I and my father are one." It is greater when a man finds that he can keep step with God; that he wants to do, and can do, the things that God is doing.

When men search with so much heartache for faith in order that they may believe, they think they are groping in the darkness to find God. They think if they can only find him, they will get faith from him. It is not faith in God that they need, but faith in themselves. God will do his part. They have perfect confidence that he will run the universe without falter. It is self-confidence that men need, belief that they can do their part. No man ever falls away from God and loses confidence in him until he has first warped and twisted his life by falling away from himself. Faith does not depend upon anything God does or may do, in answer to our prayers, but upon us—upon our training, our experience, our knowledge.

Faith in self—faith that links God and man, and is the key to all the riches of heaven—is the result of experience, and is to be won, like any other power, by persistent and constant exercise. You, and you alone, hold the key to your heaven.

Not Alarmed Over Higher Criticism.

The strongest argument for Christianity is the results that have come from its small beginning. We know that there must be something worthy of our respect in the Master whose sayings and life have moved men in all ages to do those things that have brought the richest blessings earth has known. History shows that good men in all ages have been made good by cherishing and practicing the precepts given by Jesus. The world's highest ideals—the qualities that have made men stronger, purer, and happier, had their origin in that One who "spake as never man spake."

EDITORIAL

"The Religion of the Sensible American."

David Starr Jordan, in the *Hibbert Journal*, has written an excellent article on the subject given above. He sets forth the faith and attitude of an esteemed friend, who "showed his religion more in deeds than in words, more in life than in precept." He also draws upon memoranda and items of script which his friend left behind at his death, all of which go to show that their author was himself a sensible American.

Some of the thoughts in the article will be helpful to RECORDER readers, and we gladly offer them, with our hearty endorsement. After saying that this is God's world, none other more so, and showing that God must be in his creation so that no life can escape his presence, Mr. Jordan adds:

Whatever the extent of space and time, two things are real with us men—here and now. This is our day, and here is the spot where our life must be made to count...Yesterday has passed away, tomorrow is unborn and may never belong to us. We have today, and no day was ever so inspiring, so glorious, so worshipful. This is our time to act, the hour for us to play our part. Let the part be large or small, it is a part of action. It is for us to do our best, not our second best; to do it with good cheer and with perfect confidence that in God's economy no good life is ever wasted....Our part is a part of love and helpfulness of love as translated into terms of helping our neighbor.

In brief, the positive phase of this religion is the feeling of being at home in God's universe. This is no alien world. Our fathers were born here and our fathers' fathers, and the same Hand has led them on from the primordial sandstones of Quebec to the foundations of our own republic. The pledge of the future

Born at Bethlehem, reared in an obscure town in Galilee, he spent a few years with a handful of men, and died upon the cross. Only a small proportion of his words was ever preserved, and that in a strange language. These fragments of his teachings have been handed down to us through many languages and numerous translations. There have undoubtedly been some interpolations and some errors have crept in, and yet we see the one essential golden thread running through all, and the wisdom of two thousand years has not been able to destroy the power of the truth Christ gave to men. All the philosophers of ages have not been able to add anything to them or in any way improve them.

On this account, Mr. Jordan says, the sensible American concludes that "the words of Jesus are words of truth as tested by any analysis he can give them." He feels that they have always been true, that they are a part of God's work of creation. They are true not because Jesus said them, but "Jesus said them because they were true."

Our writer is not enamored with the warfare and bitterness of the historic church, but he does love the words and spirit of Jesus. If everybody would fall back upon the teachings and spirit of Christ, the critics of the Bible could do little harm. Few men are perverse enough to criticize Christ. There is little need to be alarmed over the effects of higher criticism, since there is "enough that is genuine and beyond question that goes back to the teachings of Jesus." What matters it, if here and there some one who copied the Scriptures left out a word, or wrote in symbols, or added a comment now and then? What though some chapters may not be attributed to the actual writer, or what if it is hard to tell just who did write some portions of the Bible? What if some of it is poetry or parable, or figurative; and what if some early superstitions have colored its story in Oriental style? Who cares, so long as the great facts of Jesus and his matchless life remain intact? He lived and died according to the unshaken record; and out from his life and teachings have come all the best things of earth—the highest ideals of manhood, the sweet-

est principles of the heart, the brightest hopes of heaven.

Keep the eye on Christ. Nobody has improved upon his example, no man has exceeded him in faith in the Scriptures. We can well afford to do as he did, and to believe as he believed.

What Can We Do For Our Schools?

I have been wondering if Seventh-day Baptists fully realize the worth of our three colleges. It seems to me that if they did there would be a greater interest in their welfare, and more of our people would rally to their support. I do not know how it may seem to others, but I believe the denomination would receive a death-blow if these schools were wiped out. This I am sure would be the case in West Virginia if Salem College should die; and somehow I feel that the Northwest would suffer a terrible loss if Milton had to close its doors. Again, who can estimate the loss that would come to the Western Association—indeed to all the eastern portion of the denomination, if Alfred were no more. In fact, until we stop to consider carefully the worth of our schools, and try to realize what we should be if they were gone, we do not know how to prize them. Every Seventh-day Baptist ought to be proud of each one of our colleges, and we ought to feel it keenly when any one of them is handicapped in its good work.

I have been figuring a little this afternoon to see what we might do if we would to put them all on their feet and relieve them, for the present at least, of all serious trouble. You will be surprised to see how easy it would be if all would take hold together. There must be more than ten thousand Seventh-day Baptists, all told, church members and non-church members. Supposing one half that number should agree to stand by each other for three successive years in systematic annual gifts for all the schools,—the three to share alike. Let the funds go into the hands of the Memorial Board, to be divided equally between Salem, Milton and Alfred, and to be held in trust as endowments, the income only to be used by the colleges. Unless our readers have figured upon such a proposition, they have little conception of the aggregate amount that could easily be raised

in this way. Indeed, one hundred thousand dollars could thus be secured in three years and no one would be burdened. It would come so easy that the givers would hardly realize the effort—I fear the burden would be almost too light to bring the richest blessing. One thing is sure, everybody to a man would be happy over it. Such a fund would also be a permanent blessing to those who come after us, and would be doing good a thousand years after we are gone. It is about the only way one can be sure his money will bless the world after he is dead.

Look at the figures a little and see what a blessing fewer than five thousand people can bring to our schools if they all join hands and heartily work for it. Take some such schedule as the following and be true to it three years, and it is done:

Suppose we find 2 persons to give	
\$500 per year	\$ 3,000 00
20 persons to give \$200	12,000 00
50 persons to give \$100	15,000 00
100 persons to give \$50	15,000 00
300 persons to give \$25	22,500 00
1,000 persons to give \$10	30,000 00
1,500 persons to give \$5	22,500 00
2,000 persons to give \$2	12,000 00

Thus 4,972 persons could raise \$132,000.00 in three years, and no one would be the worse for it. This counts only about half the church members; and when we take into account the large number of alumni of the schools outside our ranks, who could be counted upon to help in such a movement, who shall say that \$100,000.00 could not be raised easily in three years' time?

Some such scheme as this could be worked without much trouble and made to succeed, if one hundred men would take hold of it and faithfully push it. One good man in each church—or two perhaps in large churches—whose hearts are in it would bring it about. It would be equal to a denominational-wide revival. There would in the very nature of the case be a mighty increase in spiritual power in all our churches, if the thousands in their membership should take hold of this matter in the right spirit and work with zeal to

raise \$100,000.00 for the three schools. Furthermore, I can think of nothing that would so cement the hearts of all our people together as a united effort of this kind.

The amount indicated in the schedule above would give \$44,000.00 to each of the colleges. This at 5 per cent would bring each school an income of \$2,200 a year forever. What better use could be made of our money? Is there any other way to invest it where it will be so sure to do good after we are gone? In this way each one can perpetuate the power of his life for good among men, as long as the world stands. What do you think of it? Let us hear from others.

The Victory Which Brings Defeat.

A conspicuous example of the kind of success which ends in failure appears in the passage of the Workman's Compensation Act in the British Parliament. This bill was forced through under pressure of the labor party, and includes all kinds of employment. It makes the employer responsible for any damage that may come to any person while in his employ, even when the employee is at fault for his own injury. The maid in the kitchen, the farm-hand at the plow, the coachman in the barn, the toiler in the shop, the clerk in the store—all may sue and collect damages of their employers in case of accidents while at work.

Out of this extreme act of Parliament has come a new form of insurance company to insure householders against loss.

In case of fatal accidents, the liability of the employer is for three years' wages with a limit of \$1,460 if dependents are left. The rates per week run as high as \$5.00 for accidents.

Insurance companies are charging sixty-eight cents per week for protection against loss by accident to house servants, and more for outdoor help. This seems to me like carrying things too far. It cannot be just for a householder to have to pay damages to the blunderhead who may chance to let his employer's team run away and destroy both horse and carriage, and break the leg of the only one to blame for the smash-up.

The owner, though in no way responsible, must lose his property thus destroyed, and pay the hired man damages besides. The same is true of household servants who

may be damaged by the fire that destroys the home,—all caused by carelessness in kindling with oil!

It seems to me that the people who have pushed such a bill till it has become a law, have started a boomerang which must inevitably come back upon themselves. People will never hire servants under such a law, unless compelled to do so, and the result will be thousands of people unemployed.

It is no uncommon thing, however, for reformers of all classes to overdo matters until they defeat their own cause. The extreme measures of the labor unions in matters of boycotting and in strikes are instances in America.

Those zealots who are besieging Congress for rigid Sunday laws are making a similar mistake if they wish to secure greater regard for Sunday as a sabbath. The very laws will make thousands upon thousands hate the mere thought of a sabbath. And the more severe the laws to compel them to observe a day, the more bitter will be the hatred for the institution. Thus people who mean well and who long to see greater regard for Sunday, will defeat themselves so far as their real purpose is concerned, if they gain the victory in the fight in Congress.

THOUGHTS FROM THE FIELD

A Question.

DEAR EDITOR:—When upon profession of faith in Jesus Christ one is received by a church as a candidate for baptism, is that one when baptized, by that act made a member of that church? If some other ceremony is required, what is it, and what is the Bible authority for it? I have read of some converts being baptized, and then at a later time being received into the church. I am at a loss to know how they were received.

S. I. LEE.

The usual way among our churches so far as I know is for the candidate to ask for baptism and membership with the church. The vote is usually put in this form: "All in favor of receiving this brother (or sister) into this church when baptized, manifest it by uplifted hand;"

or some other sign is required, according to the custom of that church.

Then most of our churches—all, as far as I remember,—like to have some formal way of extending the hand of fellowship to the new members. This is sometimes done right at the water, but most always at the next service of the church. Then some of our churches like to follow the Apostolic example of laying on of hands, and prayer. This makes a very touching ceremony.

Thus the second service to which our brother refers is simply the extending of the hand of fellowship to new members by the pastor in behalf of the church; and where churches also practice laying on of hands, the converts kneel, or bow the head, while the pastor with hands on each head in turn, makes a short prayer over each. This is all that is meant in our churches by the term "receiving into the church" after the baptism.

Of course there is one other question involved in Brother Lee's inquiry, upon which some people are not fully settled. Shall we baptize those who will not join the church? This question I do not try to answer now, but leave it for some one else.

The good brother who asks these questions has always lived remote from our people of the North, and thus has had little chance to learn all about our ways, excepting by correspondence. I am glad he asks the question, and hope others will be free to both ask and answer questions of interest to the people.

Report of Sabbath Schools of the Western Association.

(A summary presented at the Association at Alfred by Rev. A. J. C. Bond, vice president of the Sabbath School Board.)

- Number of letters mailed, 17.
- Number of responses, 13.
- Total enrolment, 702.
- Average attendance, 433.
- Home departments (Alfred Station, Independence, Little Genesee, Nile), 4.
- Enrolled in home departments, 61.
- Cradle rolls (Alfred Station, Little Genesee, Nile), 3.
- Cradle roll enrolment, 80.
- Organized primary departments (Alfred

Station, Andover, Nile, Richburg, Wells-ville), 5.

All primary departments have separate rooms except Richburg.

Each department meets with the main school for opening and closing exercises.

Teachers' meetings (Little Genesee, Nile), 2.

Teachers' training class (Alfred Station), 1.

Bible class not connected with Sabbath School (Independence, Nile), 2.

Greene's Manual is used in these classes.

Special days observed: Children's Day (Alfred Station, Independence, Little Genesee, Nile, Wellsville), 5.

Temperance (Nile, Petrolia), 2.

Missionary (Petrolia), 1.

Decoration Day (Independence), 1.

What proportion of those who attend church stay for Sabbath School? Independence, Petrolia, Scio, all; Hartsville, Nile, nearly all; Wellsville, 9-10; Andover, 7-8; Alfred Station, Richburg, 4-5; Hornell, 2-3; Little Genesee, a majority; Portville, 1-2.

The Joy of Service.

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning like children to climb the foothills that lead us upward to immortality; we already breathe joyfully the air of the unseen kingdom. It is folly for us to think that we shall be at home in heaven, if we find its air too pure for our breathing here. The self-absorbed, the unsympathetic, the unloving, have lost their way and are on the downward path. No light of the eternal life is reflected from their faces. But when at last we shall have cast aside the worn-out rags of selfishness and, turning our eyes and our feet upward, are clothed upon and winged with love, on the heavenly heights, who shall guess to what new meanings sympathy and comradeship and helpfulness may grow? These are the things which it hath not entered into the heart of man to conceive. Yes, service is the law of the heavenly life, and heartily entering into it, we enter into joy—the joy of our Lord.—*Lucy Larcom, in Christian Work and Evangelist.*

How Shall the Spiritual Life of Our Churches be Defended and Developed?

PHEBE S. COON.

Paper read before the Northwestern Association, June, 1908.

So many good things regarding the truths of spiritual life have been given of late in the SABBATH RECORDER that the choice of this theme for discussion seems to reflect the common feeling that there is really need of a quickening and deepening of the spiritual life of our churches throughout the denomination, nor do we stand alone in this. The opinion seems quite prevalent that standards of religious life among churches in general are lower than they used to be and that the church has in great measure lost its power to win and command the respect it should. It should be remembered however that the demands and opportunities of the present day have appealed for action that has applied the principles of righteousness, given by the church, to problems that were not presented to the past. We must accept the fact that there is an element of spiritual life, or force leavening the political, social, and civic uprising of thought to higher ideals and standards.

Seventh-day Baptists have without doubt had some part in the leavening process, but how far short of their privilege in the exercise of this power they have fallen by failure to properly culture the spiritual life may be difficult to determine. However that may be, the question that faces us now as we look into the future is, Will we profit by failures and be better fitted for future opportunities of service in efforts for the lifting of humanity Godward? A consciousness of the need of higher spiritual attainments must precede any effort to that end. This consciousness seems to be awakening throughout our churches and we weary ourselves longing for higher ground, wondering why we do not realize our desire.

We have consecrated men and women. We have among our young people those whom a touch of fuller consecration and deeper, truer knowledge of truth would make powers of influence for Christian service. Our pastors are faithfully praying, pleading and exhorting the people to come up higher. Christ challenges by the woo-

ings of his love. Do we heed the call? Ah, no! and why? Is it because of indifference, or do we limit ourselves in enrichment of life, in numbers and influence by our limited view or misconception of truth? Who knows but this may be the sin that will frustrate God's purposes for us, and our possibilities as conservators of Sabbath truth. If we will open our lives to the indwelling of the Spirit, they will be enriched by deeper spiritual truths of the kingdom; then may we not expect all that we really desire for enlargement and power for service? Perhaps before suggesting how the spiritual life of our churches may be developed and strengthened we may well consider, what is really meant by spiritual life. We can but believe that the present-day understanding is, that it is a real life.

We have many definitions of spiritual life, and why? I do not presume to be wise in the deep things of God, nor able to comprehend all the teachings of sages regarding them, and my conception of spirituality may to others seem weak yet it appeals to my understanding. It is this: Spiritual life is the response to the divine touch made known to the individual through its upward impelling force and to the world by its expression in work and deed, varying in force and energy according to capacity, the measure of individual standards, and the extent to which it has appropriated the bread of life.

When the church in its individual membership comes to the consciousness that the whole of life in harmony with God, making God the motive instead of self, is the fittest preparation for a life of the spirit, then will be laid the foundation for the deepening and developing of the life of the followers of Christ individually and collectively.

Whenever a movement is made for reform in political, social or civic life, those especially interested aim at the best methods and set at the task with energy and enthusiasm. Do we do thus in regard to the highest and best things in the Christian church? I fear not. In these things we seem to leave all the study of methods to our leaders, the enthusiasm and energy solely to the inspiration of the spirit, while we work, if at all, along the lines of least resistance, and the result is ever the same,

—weakness and loss. If we would be strong, we must conform to the laws of spiritual life and growth. "Without me ye can do nothing," Christ says; "I am the bread of life"; "I am come that ye might have life and that ye might have it more abundantly"; "I am the way, the truth and the life".

As we read, reread and take into our hearts the beautiful, soulful, uplifting gospel of John, it would seem that we ought not to need other suggestion regarding the possession and development of spiritual life. That close, mysterious, practical relation to Christ, the source, the abiding through which life is made manifest and by which it is strengthened, will need no reinforcement when we come to fully comprehend these truths and really come into this union.

Is it not well for us to pause a little for self-examination; diagnose our condition, and apply the vitalizing remedy as needed? Why is it that so much spiritual longing is unsatisfied? Is it not that we have become seriously affected with the contagion of intense worldliness and self-seeking, which is so depressing to spiritual life? How much of our profession is what we really feel and know? We seem slow to learn the principle of cause and effect in the spiritual kingdom. We can only be spiritual as we mind the things of the spirit, and the spirit's power is manifest in the fruits which our lives bear in every-day experiences and the use of our natural powers.

The demands of the material world are so great upon us that we have neither time nor energy for meditation, for prayer, for consideration and appreciation of the best things,—no time to study the art of spiritual living. In many instances, we fear, the demands upon our pastors are such that they cannot devote themselves as much as is needed to building up the church life.

These are some of the important questions for Seventh-day Baptists to consider. We grieve over the fact that so many of our young people go from us, but need we be at a loss to know the reason when they are made to feel that it is more important to be like other people than to be right; that trying to walk with the world is no sin? Would it not be well were they taught more thoroughly that to sacrifice

for truth's sake is not sacrifice but honor?

A revival of Bible study in our churches (as is being contemplated already) would without doubt be an effectual remedy for most of our spiritual ills. When we sit at the feet of Jesus and learn of him the secret of his spiritual life, light will come. He says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life."

The life of Christ will have power to lift men up as it is actualized by those who have been transformed into his likeness by living with him and learning of him. Paul teaches us the transforming process in Rom. 12 and Eph. 4. Church life can rise no higher than individual life and the home is largely and primarily responsible for the training of the individual in the things of God, and much of it through unconscious influence. Is it not true that our strongest, most spiritual men and women have as a rule come from homes where the atmosphere was helpful to soul growth; where there was time for study of the Word, prayer, and uplifting thought? Homes that give greatest spiritual strength to the church are homes where the Christian life is joyful, happy service for Christ and the world, and high ideals of life and its duties are realized; where the Sabbath is honored in proper observance as God's holy day and not a day for seeking one's own pleasure in worldly ways.

In the work of the church as a body may it not be that there is sometimes too much distinction made between the work of the Christian Endeavor and the church? Greater interest manifested on the part of the church in the work of the young people might be advantageous to both. The young people of today are the church of tomorrow and their work cannot be independent of nor treated lightly by the church if prosperity is hoped for. Division of work and specialization, with harmony of effort, is essential to success. This we learn from our Guide-book. The thoughts we suggest then as to how the spiritual life of our churches is to be deepened and developed are:

1. Conformity to the laws of spiritual

life; 2. More Bible study; 3. Making Christ and the church first in thought; 4. More actualizing of the life of Christ; 5. Raise the standard of Christian life in the home; 6. Division of service and cooperation therein.

These suggestions may not appeal to your judgments as reaching the vital thought regarding higher spiritual attainment, but they will open the way for those who can give greater light; and may the time hasten when we shall in the right way come into our inheritance and the realization that the work of righteousness is peace and the effect of righteousness quietness and assurance forever.

The Duty of the People to the Minister.

G. E. CROSLY.

Paper read before the Northwestern Association at Dodge Centre, Minnesota, June, 1908.

It is not the purpose of this paper to consider the whole duty of the people to the minister, but only that part of their duty which relates to financial support. To judge from remarks one sometimes hears from church members, the word duty is not to be thought of in connection with a minister's salary. In fact, some few would go so far as to say that the minister should have no salary, but should with due thankfulness and humility accept whatever of charitable offerings the flock may see fit to bestow. And these same people will try to quote Scripture to maintain their position—so far as the minister is concerned; but I never yet saw one who thought it applied to him and his business!

When the millenium is come, and every one has the wisdom and inclination to deal justly with his fellow, then may we safely leave the payment of the minister's salary to freewill offerings.

But until that happy time shall come, the minister and his family must have food and raiment and the ordinary comforts of life, and by all means should have a stated salary with which to pay for them. Our Redeemer plainly stated when sending out the seventy that "the laborer is worthy of his hire", and so sure was he that they would be abundantly provided for on that short journey as traveling evangelists that

he would not allow them to take any provisions with them.

If, then, we have proved that the pastor is worthy of a salary, what should that salary be?

To answer the question we would say: The minister's salary should be one that will permit him to live as well, provide education and recreation for his family to the same amount, and invest as much money for the "rainy day", as the average man of his congregation. And why not? Are not he and his wife and his children entitled to as much of this world's comfort and happiness as any one?

Now let us consider a few of the incomes of members of the average congregation in the Northwestern Association. The figures here given are hard to verify but I believe they are conservative.

An ordinarily capable man, without necessary investment for education or anything else, for a year's work on the farm gets board, room and washing, worth at least one hundred dollars, and three hundred in money—a total of \$400. Yet even at this wage how many men would take up this line of work, expecting to follow it for life without any prospect for an increase in wages?

Take the man who owns the farm, how much does he get? In the first place he has a house to live in, and board for himself and family so far as potatoes and other vegetables, eggs, milk, butter, meat, fruits, and in many cases wheat will furnish it; and these if bought for an average family of five will cost not less than \$200 per year; and there are very few farmers indeed that do not receive at least \$500 per year for stuff sold from the farm.

I think it is a safe assertion that very few indeed are the men who will stay on the farm unless they are getting more than \$700 per year all told; and another safe assertion is that more farmers realize over \$1,000 a year than there are who receive less. Now, don't misunderstand me. I am not saying that after using what meat, eggs, butter, vegetables, fruit, etc., he needs, buying other necessities for the table, clothing, house furnishings, fuel, etc., he will still have \$700 or \$1,000 in money—oh no. If after buying all these he has \$100 left he will have more than is possible

for the average minister to save. Then, too, the farmer expects and in most cases does save enough to add to his producing wealth, and confidently expects that by the time he is 65 years old he can cease necessary work and live on what he has accumulated. And usually he can do so, as witness the retired farmers in the towns. If he is convinced he cannot thus prosper, you will not long find him on the farm.

Concerning teachers: No man considers teaching for a life work who does not expect a salary of from one to two thousand or more per year after getting settled to the work, and he has spent no more time or money in preparation than is required of the minister. From both are expected, after leaving the grades, four years in High School, four years in College and three in special schools—eleven years' time, worth at least \$3,000; plus \$2,000 expenses makes a total investment of at least \$5,000, which the teacher and preacher are supposed to make before they enter the work—enough to buy and stock a good forty-acre farm.

I think we can assume then that the average income of the man hired out on the farm, without necessary investment, is \$400; for the man who owns the farm, \$1,000; for the teacher who has made an investment for an education equal to that made by the minister, \$1,500; for the physician whose education costs about the same, \$1,200 to \$1,500; average for the four occupations, about \$1,000.

Now taking as a basis the report in the Conference minutes for 1907, what do you suppose is the average income of the nineteen ministers of the Northwestern Association? \$436.00. Think of it! After eleven years in school, a family to support, children to educate and provide for in case of his death or when old age comes—with everything to buy and in many cases rent to pay—living in a community where the average income is not less than \$800 per year and the income of many nearer \$1,200!

Expect him to "keep up" physically, and intellectually—and that requires books and papers—him and family to be well dressed—entertain the visiting brethren, contribute liberally to all benevolent objects, on \$436 a year! Think of this for just two min-

utes and do we need to ask, Why don't the young men enter the ministry?

Any young man who has any ambition at all and who thinks this thing out, has cast out a whole lot of the human and taken in a whole lot of the divine when he has the courage to decide to enter the Seventh-day Baptist ministry.

I count it a great honor to know men who are doing this. They are worthy of all respect and love and we should thank God for such men, but I count it a disgrace to belong to a denomination which allows its ministers to live on so small a salary. We have no right to burden the Seventh-day Baptist ministry with the burden of insufficient salary.

And yet—I don't like to say it—I think the ministers are just a little bit to blame. Instead of considering the matter carefully and determining just what they need in order to do their work effectively and well, and then asking for it, they are apt, when called, to leave it to the church to decide, and most churches are not above driving a hard bargain with their pastors if they can; or else they ask the same the church has paid for the last ten or twenty years regardless of increasing values and expenses—the ordinary living expenses having advanced at least 25% in the last eight years. The result is that the pastors deny themselves papers, books and other helps they need and must spend a portion of their time in manual labor that should be spent in pastoral work. The average church needs all the time of its pastor, and can afford to pay for it. If the church, on account of small numbers, cannot pay a fair salary then pay the full price for what time is given and ask and expect the pastor to spend the rest of the time with some other church or on outside work, but don't expect him to spend all his time and then pay him for a third or a half of it. "The laborer is worthy of his hire." An active minister in a large church said to me within a year, "The church needs all the pastor's time, but she must increase the pastor's salary or else the pastor must spend some of the time that should be given to church work, in work outside, and neither church nor pastor can afford this." I believe his statement is true. If the church is

to increase, its members must make its business their business and let the pastor's full time be given to church work. Let us be worthy of our ministers.

When to Speak Strongly.

There are times when you have no right to think or speak or feel moderately. You shall not give a moderate warning to your neighbor that his house is on fire, nor moderately rescue your child from drowning, nor moderately snatch your wife from the hands of ruffians. You shall be as harsh as truth and as uncompromising as justice. You shall not equivocate. You shall not excuse. You shall not draw back. And you shall be heard. My brother, stand up boldly for the right which you know to be right, for the truth which you know to be true. Follow light, though the faintest beam falls upon your path; follow light, until it broadens into the perfect day. Do the right in scorn of consequence, for God is God. And when a man does the right so strongly that he counts his life as of no importance, his example becomes omnipotent. It is the blood of the martyrs which is the seed of the church. Are you waiting and hesitating in your soul, and standing by, with the good impulse stirring within you, yet letting "I dare not" wait upon "I would?" Nay, do nothing of this, for while you wait, they are crucifying Christ. He that doeth the truth cometh to the light—*From Aked's, The Courage of the Coward.*

Surely there can be no real sympathy with the deepest things in Christ unless we share his longing for the salvation of others around us. This kind of longing is surely one of the most evidently Christian things one can do. What a vain thing is friendship unless we long to bring those we love on to perfection? Indifference to the spiritual welfare of others is an unmistakable sign of serious departure from fellowship with Jesus Christ, who was the friend of sinners, and even now makes intercession on his throne on high.—*Southern Presbyterian.*

"The good and the bad are always with us. But no man need be bad, since Christ will help him to be good."

Missions

Treasurer's Report.

For the month of June, 1908.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY:

DR.	
Available cash in treasury, June 1, 1908	\$2,383 73
Collection at Eastern Association	20 17
Woman's Executive Board,	
Evangelistic work	\$ 5 50
China Mission	2 00
General Fund	57 16
Dr. Palmberg's Salary	4 00
Miss Burdick's Salary	188 80
Shanghai Chapel fund	5 00
	262 46
A. A. Whitford, Farina, Ill.	5 00
Collection Children's Day Second Hopkinton School	2 32
Mrs. Sarah Wardner, Plainfield, N. J., Shanghai Chapel fund	5 00
Income from Permanent Funds	336 43
A Wisconsin friend,	
Java Work	\$5.00
Home Missions	5 00
General Fund	1 00
	11 00
J. W. Crofoot,	
Rebate on mileage while in United States	\$ 6 46
Collection at Milton, Wis., in September, 1907	12 90
	19 36
Seventh-day Baptist Memorial Fund, 50% income D. C. Burdick Bequest	\$143 80
Income Missionary Society Fund	11 82
Income Sarah P. Potter Fund	25 15
	180 77
Church at,	
Plainfield, N. J.	26 24
Brookfield, N. Y.	3 60
Welton, Iowa	10 00
Nile, N. Y.	15 37
New York, N. Y.	48 49
Leonardsville, N. Y.	9 75
Milton Junction, Wis.,	
General Fund	\$8 00
Bakker Salary	8 50
	16 50
Walworth, Wis.	34 00
Niantic, R. I.	9 42
	\$3,399 61

CR.	
E. B. Saunders, Salary in June, 1908 ..	\$ 75 00
Alfred C. Davis, on account of D. H. Davis	50 00
Jay W. Crofoot, balance due on salary to June 30, 1908 ...	\$250 73
W. H. Crandall on account of Jay W. Crofoot	10 00
	260 73
H. Eugene Davis, balance due on salary to June 30, 1908 ..	\$146 83
Wm. H. Crandall, on account of H. Eugene Davis	75 59
	222 42
Mrs. Geo. R. Boss, money returned because sent to Society by error ..	15 00
Woman's Union Missionary Society, freight on goods sent to China ..	57 19
Recorder Press, <i>Pulpit</i> for July, 1908 ..	40 00
F. J. Bakker, Traveling expenses account Rotterdam to Holland	100 00
Transferred to Shanghai Chapel fund ..	5 00
Cash in treasury June 30, 1908,	
Available	\$2,559 27
Transferred to Shanghai Chapel and Lieu-oo funds	15 00
	2,574 27
	\$3,399 61
E. & O. E.	GEO. H. UTTER, Treas.

The Missionary Point of View.

We learn from the *Record of Christian Work* that Dr. Guinness has recently returned to London from a missionary tour round the world which has occupied nearly five years. He is, as most of our readers know, the founder and chief director of "The Regions Beyond Missionary Union." The tour, in the course of which Dr. Guinness visited seventeen different countries, was undertaken with an eye to the possible extension of missionary operations. More than twenty thousand miles of his journeyings were in the United States alone. He has borne the tour admirably for a man of more than seventy years of age; his worst experience was on the occasion of nearly losing his life when climbing up a steep hill in the Waldensian Valleys, to visit a cavern where, four centuries ago, the Waldensians took refuge from their Romanist persecutors. From the missionary point of view, Dr. Guinness regards the East first, and next South Africa, as having afforded him the greatest interest. The war in the latter country between Briton and Boer, little as they thought of its effects upon the natives around them, has had the happy effect of putting the natives

in a very much better position than they would have been had no war taken place. As regards the East, Dr. Guinness is strongly of opinion that China, even more than Japan, is the finest field for missionary activity today. "China is awaking and moving," he said, "and her conversion to Christianity will be the miracle of the future." The outstanding impression in Dr. Guinness' mind as the net result of his tour is that "in the East and in Africa new peoples are rising up waiting for the old Gospel."—*Christian Work and Evangelist*.

The question that comes with great force to the men of our generation is, Are we willing to go on through our lifetime, only attempting to reach one third of the non-Christian world when it is so absolutely in our power to multiply our gifts and representatives in order that we may reach them all? If we wanted to supply all the world at this rate it would require 27,000 more missionaries from the church universal and about £16,000,000 a year instead of 4¼ millions as at present.—*J. Campbell White*.

Homiletic Review.

In *The Homiletic Review* for July, there appears a composite discussion of the question, "Do the Churches Help the Poor?" which is of first importance in view of the great number of the unemployed in our large cities. Valuable opinions are contributed by such writers as Rev. Charles Stelzle, Rev. E. S. Carr, Dr. Josiah Strong, Edwin Markham, and others.

Another feature in this issue that pastors will find especially serviceable, is a collection of articles on Church Music, in which the whole subject is developed from various sides by expert authorities.

Prof. Eduard Konig continues his studies on Babylonian and Old Testament Culture, the present article being a survey of the differences between the Hebrew and the Babylonian ideas.

An article that will always be valuable for reference, and that ministers should carefully preserve, is Dr. Bernhard Pick's catalog of the versions of the Bible under the title, "The Bible in the World." Funk & Wagnalls Co., New York.

Preaching and Feeding.

REV. A. H. LEWIS, D. D.

He is a clear-headed and cultured physician. He is a Christian whose faith is positive and conservative. He is not a "higher critic." In professional life he deals with large questions and facts. He thinks soberly, sets highest estimate on character and exemplifies professional and manly honor. His sympathies are with Christianity and the Church. He has been a "Communicant" for many years. Two weeks ago he said to me: "I do not go to church to be fed. The average sermon does not feed thinking men. I do not blame business men for not attending church."

If he were a fault-finder, erratic, or an extremist his words would have been less weighty, and less painful to hear. It was a just criticism from the lips of a friend of the pulpit and of Christianity. While his home is in a given city he is frequently away from home and hears various preachers more often than men do who travel less. It was the sort of calm criticism that every preacher should heed.

Last winter a leading magazine published a symposium touching the loss of power from Protestant pulpits. In that symposium many things were said in keeping with what is quoted above and much more severe. One writer said: "Men do not go to church because preachers have no message for them. The average sermon is made up of dry platitudes or of light talk for women and children." Newman Smyth's new book, "Passing Protestantism and Coming Catholicism," discloses the waning power of Protestantism with kindly vigor. Every preacher ought to read it.—Scribners, New York.—A paragraph from page 13 is in place here. He says:

Human affairs in the last analysis are problems of forces. Institutions, laws, economics, social conditions, constitute a problem of forces; history is a dynamic, and the study of history, as truly as of physics or biology, is a study of energy. Hence there can be no profound insight into human life, and still less a prophetic discernment of the better conditions that may be obtained, unless one feels the forces which are working beneath and all through the world in which men live and act. We bring our Protestantism, therefore, to a real test and a decisive judgment, if we search it through and through with this question,—Is it mastering the controlling forces of life?

Doctor Smyth believes that Protestant-

ism is not reaching the deeper currents of men's lives, nor controlling the dominant forces of our time, because it lacks intellectual vigor and deals too little, if at all, with great and eternal truths.

I think there can be no doubt that the average sermon—not to say "popular preaching"—does not furnish "strong food" for men such as these years demand. It is too often superficial if not perfunctory. Religion has its source in a few eternal verities relating to character, conduct and destiny. *The primary mission of preaching is not to entertain those who listen.* It is not merely to instruct. The sermon fails, more or less, which does not arouse men, hit their immediate experiences, and recognize problems which crowd every-day life. The average man may seem to be non-religious, according to traditional standards, but all men have an aptitude for religion much greater than we are likely to suppose. An ever-present duty of the preacher is to *compel thought on great and fundamental themes.* I do not mean condemnation, and the like. Great truths, fundamental principles and eternal verities have wholesome and compelling power. The pulpit must array the forces of fundamental truth, as a wise general does a besieging army, until the show of actual impending forces secures surrender, without fighting. Prevailing preaching, like popular literature, lacks strength because it lacks depth. It enervates both preacher and hearer and leaves souls unfed. An earnest Christian said to me—within the last three months—"The sermons in our church do not feed us spiritually; we had a 'scientific sermon' last week, in which God was neither named nor referred to." People are hungry, latently or actively, and the pulpit must feed—by warning, by persuasion and allurements toward holier living, loftier ideals and saner views of life and duty, of privilege and opportunity. We need more knowledge and better appreciation of the everlastingness of life and self-hood.

Brethren in the sacred calling, "you must dig deep if you would build high." That means more depth and enduring earnestness in yourselves. It means constant consideration of the relation between now and hereafter, this stage of life and the next, earth and heaven. Challenge your hearers to larger self-hood, to deeper sense of

personal responsibility, to higher standards of personal purity, and to severer tests of personal honesty. Hold them close in the presence of God by teaching the constancy of that Presence wherever men are and in all their experiences. Better be misunderstood or not understood at once because your themes are truly great and thought-compelling than to reiterate commonplace things too weak to provoke inquiry. Those periods of history most productive of good have been marked by strong preaching, sermons packed with solid thought. Again let me say, noise and demonstration are not strength. Our superficial age needs more brain-racking truth, more heart-searching appeals. Men need to find themselves. Too many lives are like boiling cauldrons of conflicting impulses and unformed purposes from which little practical good comes. Preaching is strong and valuable when it awakens men to new conceptions of themselves, their place, their duty, their destiny. Protestant pulpits will not regain lost power without higher standards as to themes. Seventh-day Baptists must be reckoned as Protestants in this respect.

Side Trip at Conference.

Inquiries have been made regarding side trips for those coming to the Conference, to enable people to see the mountains and the grand scenery of Colorado. In order that all may know, the local committee announces that such a trip has been arranged, to be taken at such time as not to interfere with the work or interest of the Conference. But in order to make such excursion a success, and that we may secure as low rates as possible, it will be necessary to have a concert of action. So we suggest that all desiring to take the trip delay making plans till you come together. It will be pleasanter and cheaper for all to go together. A train can be chartered, if enough tickets can be sold, so the expense will not exceed \$1.00 per individual, possibly 75c, depending upon the number sold.

F. O. BURDICK,
Chairman Committee.

The making of friends who are real friends is the best token we have of a man's success in life.—Edward Everett Hale.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

There is that scattereth and yet increaseth.

Lead me, yea, lead me deeper into life,
This suffering, human life wherein Thou liv'st
And breathe still, and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with
men,

And in the raging mart. O deeper lead
My soul into the living world of souls
Where thou dost move!

But lead me, Man Divine,
Where'er thou will'st, only that I may find
At the long journey's end Thy image there,
And grow more like to it.

—Richard Watson Gilder.

FOUKE, ARK., MAY 10, 1908.

MY DEAR MRS. RANDOLPH:

Your request for a letter found ready response from my heart, but my hands find it hard to comply with. I have been unusually busy of late, helping to care for a little sick boy of our congregation, and helping train the children of the Sabbath school for Children's Day, in addition to my usual household cares.

The little sick boy is one of three children belonging to a young widow who joined our church nearly two years ago. She is poor and has a task before her to provide for herself and children. We have tried to lighten her burden by helping her in various ways. She has a little home with about four acres of land. Our boys are cultivating the land for her. This little boy was so very sick for several days that we looked for him to die at any time, but he is much better now. We had our Children's Day exercises yesterday and they were very good. The house was beautifully decorated with ferns and roses, and the children executed their parts with honor.

There are several Sunday children who attend our Sabbath school, and Junior regularly. They seem to feel perfectly at home and enjoy the work as well as do our own

children. A large proportion of the townspeople come out to the services. The Sunday schools here are very poorly conducted and usually closed during the winter. Last fall when the Baptist school closed for the winter, we opened a Sunday school in our school-home. The Christian Endeavor Society furnished teachers and funds necessary to carry it on. Owing to sickness, bad weather and prejudice it was not as well attended as we had hoped, but I am sure did good in many ways. The attendance averaged about twenty-five. We closed it when warm weather came and the Baptists started up their school again.

Of course you want to know about our day-school. It has done good work as usual all the year. Mr. Randolph taught twenty-two weeks or two terms, in the higher grades; the three other rooms are continuing eleven weeks longer.

It has been largely patronized by those outside our own people, and we have had one pupil from the Little Prairie church and five from Gentry. These have all gone home now. ~~That~~ is one great hindrance to successful work here. The pupils drop out when spring work begins. To meet this difficulty the teachers try to do most of the advance work in the first and second terms. Mr. Randolph's pupils, for example, did a year's work in the twenty-two weeks and did it well, too. I wish you could see their standings. We have many things to encourage us in the work, and some things that are very discouraging.

Perhaps the greatest menace to our welfare as a church and as individuals is the society around us. The longer we stay here the more we come to realize how corrupt it is. Drinking, gambling, and fighting are carried on among our neighbors and acquaintances. How are we to keep our young people and children from becoming like them? It is a question that troubles our souls constantly. So far we feel that we have held our ground, and we have a set of young people to be proud of. We try to furnish religious services and amusements enough to occupy them, without their mingling with those outside to any extent; but there are many things to tempt them astray, even with all we can do.

The poor health of Mr. Randolph is the insurmountable barrier in the work now. He is working far beyond his strength and

I fear will not be able to bear up under it long. During the winter he was quite well for him, but lately he has been feeling very poorly.

Hoping you will all pray for his restoration to health, I am,

Sincerely yours,

LUCY RANDOLPH.

The Convocation for 1908.

Little has been said through the RECORDER concerning the coming Convocation to be held at Boulder, August 21-25. This is not because the officers have lacked interest, but because they have been unusually busy with matters that seemed to demand constant attention.

You will notice, in the first place, by reference to the above mentioned dates, that the time of holding the Convocation is shortened a little from the full week usually allowed. This change was made after counseling widely with those interested in the success of the meeting. It was the general opinion that it would be in the interest of the success of the Convocation to make this change for the present year. It was first thought, too, that such a change would be necessary to secure advantage of the reduction in railroad rates. As matters have been arranged, however, all railroad rates apply alike to Convocation and Conference. Full instructions appear in the RECORDER.

The officers of the Convocation have spent much thought and time in working out such a program as would bring helpfulness and inspiration to all who attend, and through them to all the denomination. The general theme of the Convocation is "Christian Service", and considerable attention will be given to education along this line. As far as could be arranged with persons who are known to be planning on attending this meeting, the committee has endeavored to secure persons well qualified to present their respective subjects.

It is a matter of keen regret to the President of the Convocation that it seems impracticable for him to attend. This has come about through the acceptance of the presidency of Salem College. Just now we are in the midst of our packing, preparatory to leaving Alfred to go to Salem. Doing the very best we can it will be sometime in the forepart of August before we can reach

Salem. It will take a few days to settle, and should we then arrange to attend the meetings at Boulder no time would be left to acquaint ourselves with conditions at Salem before the opening of the college early in September. After consultation with several who are interested in the welfare of both Salem College and the Convocation, it is thought best to give up attendance at Boulder. My absence need not, in the least, interfere with the success of the meeting as the remaining members of the executive committee are planning to be there.

It is our hope and prayer that much good will come of this Convocation meeting, especially to the churches of the North and West. The theme of the meeting is a very practical one, and we trust and believe it will bring much help and uplift to all who attend. Let all who are to have a part, and all who attend, do their best to bring success and blessing, and then pass it on to those who must stay at home. May God add His blessing to the Convocation and its work.

C. B. CLARK,

President Convocation for 1908.

Alfred, July 12, 1908.

Distributing the World's Most Popular Book.

NEW YORK, July 6.—Reports now completed for the ninety-second year of the life of the American Bible Society, show that during its entire history the Society has issued 82,316,323 copies of the Scriptures or Scripture portions. Issues for last year numbered 1,895,941 copies. During the past year 491,280 copies of various issues were distributed in China alone.

A total of 91,100 volumes were circulated in Japan. Korea absorbed 151,230 volumes, while in the Philippines 102,999 copies were distributed. In the Levant exceptionally vigorous work has been prosecuted, sixty-four persons employed by the Society having visited 2,164 towns and villages, and circulated 117,791 volumes of Scripture.

The Society last year spent \$562,700, while its receipts from sales, made always at individual cost, amounted to \$230,000, the deficit being supplied by contributors desiring to assist in the increased circulation of the Bible.

What Should be a Fair Salary for a Seventh-day Baptist Minister.

GRACE I. CRANDALL.

Paper read before the Northwestern Association, June, 1908.

The question given me by the program committee is a hard one to answer definitely because the answer must be influenced by so many and varied considerations. The salary of the Seventh-day Baptist minister can never be a fixed quantity and be fair. Our denomination covers a wide range of country with differing conditions and a sliding scale of necessary expenses.

In order to make a fair estimate of a proper salary in any given place, three points should be considered:

1. The cost of living in the given community.
2. The minister himself and the number dependent upon him for support.
3. What the people of the church in question demand of their pastor and his family.

The first would include many questions. Is there a parsonage? If not, what rent would be necessary to secure a suitable house? What would be the cost of fuel? What is the usual price of butter, eggs, flour, vegetables and other staple groceries? In fact, how much does it cost to feed and clothe the average family for a year? Any man in the community who has to pay rent, buy his provisions almost wholly, etc., can readily estimate how much his family cost him each year.

The farmer usually has a very inaccurate idea of the cost of living. Eggs, chickens, milk, garden produce, oftentimes most of his winter's meat are taken from the farm and their value not considered in the profit and loss account. With the minister most of these things represent so much of his salary. He usually has a small garden, often keeps chickens and sometimes a cow, but the greater cost of keeping these in town makes the profit to him much less than to the farmer.

In the second place we must consider the minister himself, his family, and circumstances. Is he a man of modest tastes? Surely should a Seventh-day Baptist minister be otherwise he must prepare to crucify the flesh severely. Is he young—in the full vigor of manhood? If so, it may seem as though he ought to bear heavier burdens than an older man would be expected to

bear. But let us consider. If he is young and a theological graduate, as we prefer that our men should be, in all probability he is in debt. Yes, most of our ministers probably go in debt more or less for their education because most of them start as poor men. We draw our clergy from our lowly Bethlehems and our despised Nazareths, rarely from cultured Capernaum or pious Jerusalem.

The devout people of the hills and prairies, the wildernesses, send forth the prophets from their obscurity.

Why, we wonder! Is it because there, in the poverty and struggle, the mothers' hearts turn prayerfully toward the higher things; and the fathers and the boys, as they cultivate the corn, cultivate also the sweet spirit of praise and high aspirations for service? Whatever the cause, the fact remains,—our young ministers are poor in money, if rich in spirituality.

Often, too, they are rich in the possession of wife and little ones. Foolish, you say, to marry before they finish their education. Yes, no doubt it is foolish. Yet many of them never would have had the courage and perseverance to fight the fight through for that hard-earned degree, had it not been for the sweet, patient women at home, who cooked for them, smiled at them, often earned for them with their overworked hands and above all elevated and purified their manhood with their divine unselfishness.

But, you object, the children make it so much harder. That is true. They do wear away the strength of both father and mother in those struggling years. They are expensive, too, but would it not be more expensive to maintain a heavy life insurance, or for the denomination to support a home for discarded ministers and their wives? Our ministers must have some sort of dependence when they grow older and are no longer desirable candidates.

There is no sweeter, surer earthly comfort for such than a family of faithful children who will make the declining years free from care and dull the pain of renunciation.

God has blessed such families as these in spite of the pain and struggle, and has

made such parents a wonderful blessing to all to whom he has sent them.

The third point I wish to consider is—What do the people demand of their pastor and his family? Do they wish a highly-cultured, well-informed, up-to-date minister? one who knows what is going on in religion, politics, science, and among men generally? one who thinks deeply, searches the word faithfully for the richest meat, and gives out each week a sermon brimful of concise, logical, heart-stirring and heart-reaching gospel truth? If they want such a man, how can he be secured? Can he be such a man if he is constantly worried over the very necessities of life—if he must spend most of his time through the week in manual labor to piece out the inadequate stipend allowed by the church?

The man who is well read, who strives to come each Sabbath morning with a fresh, clear-cut gospel message, must spend much time in reading, in study of God's Word, in meditation and prayer. A pastor can not preach fifty to one hundred times a year to the same people from the same gospel and have the sermons ever fresh and inspiring unless his mind is fresh and he is himself newly inspired often. That can come only by unremitting study and constant walk with God.

I do not say that manual labor and financial distress are incompatible with spirituality. They are not, but the over-worked mind and body can never be the source of the clearest thought or the highest inspiration. Therefore the pastor should have sufficient salary so that he can live comfortably and provide for himself books and magazines to enrich his mind.

Most people who are seeking a pastor think of other considerations than his spiritual leadership. He must be well dressed. His family must appear well. How often in church meetings we hear the wife discussed and sometimes the children. The wife must be a good church worker, a good housekeeper, a model wife and mother, a charming hostess, besides a cultured leader. In fact the whole family must be a group of models after whom it would be safe to pattern the whole congregation, though it is safe to say the pattern is not always used.

All these add something to the expense

of living, the amount varying with the ideals of those of the church who try to set the standard for the minister's family.

Many people in our churches look at this matter of salary from the wrong standpoint. They say, "This church can raise so much money for pastor's salary and no more." But they want the whole time of the pastor, they want him to be one of our most capable men, a good strong preacher, a model pastor, in fact an all-around \$2,000 to \$5,000 man. They do not for a moment carefully compute the actual cost of a decent living in their community or stop to think how their pastor can live as they want him to live on the proposed amount.

Our ministers do not expect or wish to live better than the average of their congregations. In fact there are few if any who are not willing and anxious to sacrifice more than any other man in the church for the common good. But let us not pauperize our ministers. They should not be placed in a position where they feel that they must always have their hands out for any chance morsel which may come their way. Our ministers are men—noble, true-hearted, consecrated, human men—and they have human wives and children. They are devoted to the cause for which they serve but they would like, I am sure, to hold their heads up among men and not be called poor financiers because they can not live in \$1,000 style on a salary of \$400 to \$500.

Why This Decline?

ALFRED A. LANGWORTHY.

As we look abroad in the professed church, of God and see the decline and lack of interest which often prevails, the thoughtful mind is led to the question, Why is it so? Why do those who once professed to have tasted the sweets of redeeming love and rejoiced in that freedom which makes a man free indeed, seem to lose sight of it and return to the weak and beggarly elements of the world for their pleasure, thus making the church and their profession secondary affairs? We have only to look abroad on the professed Christian world to become convinced that this is a fact.

In the epistle of James we find the following language: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear

olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." Accepting this as a basis for reasoning, we are forced to the conclusion that the church is either loaded down with those who were never converted or, if they were, have lost their first love. We can sit in our churches on the Sabbath and see those who are in covenant relation with us driving by the church either on business or pleasure, while the pastor within is preaching with many pews empty.

Enter the business world and our ears are often made to tingle with reports of dishonesty among and about those who have professed the name of Him "who did no sin, neither was guile found in his mouth." We have only to listen to the gossip abroad in the world to hear tales from those who have professed Christ, which force us to conclude that they are not governed by the teachings of Christ when he said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Indeed, how many are there of those who circulate scandal and evil reports about a brother, who would be willing to face him with the statements which they are telling about him to the world?

The religion of Christ is pure in its nature and cannot admit of impurity or dishonesty. Its mission is to save the lost. It matters not whether this impurity and dishonesty is open to the world or hidden therefrom in secret; for God searcheth the heart and will condemn the secret acts of those who in any way wrong their neighbors by giving light weight, scant measure, or adulterated articles, which they place upon the market as good. If there was less of this wrong-doing among those who profess to be followers of Christ, we should not be troubled so much with decline of interest in our churches. If the acts of professed Christians were more in accordance with their profession, we should not so often have to hear the statement from the ungodly, "I am as good as you church members are."

Sometimes we do not wonder that there is infidelity in the world, when we consider this laxity on the part of those who have professed to be servants of Him who knew not sin. Hence we urge the necessity of purity of character. Our example and pat-

tern had no blemishes. His teachings were, "Whatsoever ye would that men should do unto you, do ye even so unto them." We find it declared in the Sacred Volume that we should love God with all our hearts, might, mind, and strength and our neighbor as ourselves; and that "upon these two commandments hang all the law and the prophets." Where this is complied with there will be fewer vacant seats in our churches on the Sabbath, less low gossip about our neighbors, and scant weight and measure and adulterated articles will cease to be put on the market by Christian people.

It was often remarked by our late evangelist, Rev. J. L. Huffman, in his preaching, and with marked emphasis, "Christ cannot and will not dwell in an impure heart." And here we have the solution of the question, Why this decline in the church? Christ is driven out of us by impurity within us. Making all due allowance for the weakness of human nature, yet we plead for purity of character, and holiness among those who have professed the name of Jesus. Let our conversation be such as becomes our profession, and our dealings with our fellow men such as we would wish from them. Let us ever carry with us this thought, Thou God seest us.

A Rare Black Fox.

One of the most precious products of American soil is supplied by three backwoods farms of Prince Edward Island. These farms are devoted to rearing the very rare black fox, and Consul John H. Shirley, of Charlottetown, reports that they contain twenty, twenty-five and thirty foxes, respectively. Prized for royal cloaks, as it is the only fur to which gold ornaments can be applied, the skins sell in London for \$500 to \$1,800 each. The farm described is in a rough, broken wood country, and the animals are confined by heavy woven wire netting, which reaches eight feet above the ground and two or three below. To insure the best possible fur, the foxes are not cross-bred. They sleep in hollow trees and logs the year round, are fed chiefly on oats and milk and bread and milk, with a little meat once a day, and are so wild that only their keeper with food can get near them.—*Christian Work and Evangelist.*

BUSINESS OFFICE

Any one who desires to complete his file of Conference Minutes may find something in the following list that will interest him. We have begun cataloging a vast amount of old copies of RECORDER, Association and Conference Minutes, and various publications that have at times been issued by Seventh-day Baptists. The Publishing House has a great amount of this material stored in the basement, and the list that follows is the beginning of an attempt to classify and catalog it. Any one who wants any of the Minutes listed below can secure them at a reasonable price.

CONFERENCE MINUTES.			
Year	No. Copies	Year	No. Copies
1861	5	1883	7
1862	5	1884	7
1863	3	1885	7
1864	2	1886	7
1865	4	1887	7
1866	7	1888	7
1867	2	1889	7
1868	5	1890	7
1869	3	1891	7
1870	7	1892	7
1871	6	1893	9
1872	7	1894	5
1873	14	1895	7
1874	7	1896	7
1875	7	1897	4
1876	7	1898	5
1877	7	1899	7
1878	14	1900	3
1879	7	1901	7
1880	7	1902	7
1881	1	1903	7
1882	7		

The report of the Publishing House for the year ending June 30, 1908, has just been completed and was submitted to the Tract Board at its meeting July 12. The report will be submitted to Conference, which of course you will attend, and will be printed in the Year Book afterwards, so there is no need now to do more than call attention to a few things in the report.

The Publishing House has made a substantial gain during the year. It earned its own living, supported itself, and finishes the year with larger assets than it had to begin with. You must remember that it is only two years since the Publishing House began to try to earn its own living. It wasn't dependent entirely on itself before that time, but the Tract Society took care of it and helped it along. Two years ago it felt able to go it alone and started out to see what it could do. It had a hard time that first year because, in order to be free to do as it chose in the matter of employing men, it had to refuse to sign the "closed shop" agreement with the Typographical Union. Half of its old employes immediately refused to work for it any longer and the men who were secured in

their places weren't always reliable nor faithful, and the worthless ones had to be replaced. Of course it all took time and effort and cost a good deal. So at the end of the first year of going it alone the Publishing House couldn't show a very large gain. It did not run behind however. Read pages 223 and 224 of the 1907 Year Book if you want to know just how it did come out.

At the last Conference, at Alfred, the manager ventured to predict that having thus stood on its own feet and walked a bit, the Publishing House would gain strength and perhaps be able to run a little. We have just finished the year's work and can take a look back and see whether the manager was a true prophet or not. Last year our net gain was \$124.06; this year it is \$1,287.44. Last year we did outside job work worth \$7,363.61 and made only \$93.11 on it. This year we did \$8,507.22 worth, and made a profit of \$1,250.80. That is, we did \$1,143.61 worth more work this year and it cost less to do it than the smaller amount of work did last year. The percentage of profit on job work last year was 1.2; this year it is 15. The percentage of net gain for the Publishing House last year was .43; this year it is 4.3.

Carl Schurz vs. General Howard.

In the last few months two autobiographies have appeared that are really notable. The one by Carl Schurz is a model of interesting, graphic narrative. The author shared in great deeds, was associated with an unusually large number of great men, and he gives enough of gossip about the notables to hold the reader's attention.

It is to be regretted, however, that he hardly does justice to the Christian soldier with whom he was closely associated, General O. O. Howard. He criticises Howard's generalship in the East, and later relates an incident before the Atlanta campaign in which General Sherman is made to sneer at Howard's religion. Schurz says that he, General Sherman, and General Jeff C. Davis were sitting before a fire when General Howard entered. General Sherman greeted him cordially, but used a most emphatic oath. General Howard looked his displeasure and then Sherman winked at Davis and the latter poured forth a torrent of oaths. Soon Howard left. Schurz seems certain after a lapse of forty years and more that Sherman winked his left eye. This is a most remarkable example of memory. Since Schurz was near sighted, it is possible that he imagined a wink when none was intended. It is possible that if there was a wink, that Schurz misinterpreted it. If the incident happened

just as related it is not complimentary to either Sherman or Davis that they sought to wound the feelings of a Christian.

A few months later Sherman had an opportunity to show what he really did think of Howard. On the 20th of July McPherson was killed. A commander for the Army of the Tennessee had to be selected. Sherman had good material in the seven corps commanders under him, including Blair, Logan, Howard, Schofield and Hooker, who had commanded the Army of the Potomac. Whom did Sherman select? General Howard, the Christian soldier. This was the highest possible tribute to Howard's soldierly qualities.

General Howard in his most interesting autobiography relates two incidents in particular showing General Sherman's estimate of him. Several officers were going to a tent to take a drink. Wood said: "What's the use, Howard, of your being so singular? Come along and have a good time with the rest of us."

Sherman spoke up with some severity and said: "Wood, let Howard alone. I want one officer who don't drink."

When the armies had reached Richmond, Howard was called to Washington and asked to take charge of the Freedmen's Bureau. He expected to command his old army at the grand review at Washington. Sherman had suggested that he relinquish it to Logan. Howard expressed considerable feeling in the matter, but Sherman said: "Howard, you are a Christian and won't mind such a sacrifice."

Howard replied, "Surely, if you put it on that ground, I submit."

Later Sherman insisted that Howard should ride by his side in the grand review. —*Christian Work and Evangelist.*

Life's Compass.

Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motive purely;
To trust in God and heaven securely.
—Henry Van Dyke.

Rejoice in hope! The day and night
Are one with God, and one with them
Who see by faith the cloudy beam
Of Judgment fringed with Mercy's light!
—Whittier.

American Sabbath Tract Society.

Treasurer's Receipts for June, 1908.

Contributions.

Rotterdam, Holland, Church ..	\$ 5 00
Plainfield, N. J.	31 11
Second Brookfield (Brookfield), N. Y.	4 43
West Edmeston, N. Y.	3 75
First Alfred, N. Y.	11 82
Milton, Wis.	36 00
Farina, Ill.	11 00
Friendship (Nile), N. Y.	14 99
New York City, N. Y.	46 14
First Brookfield (Leonardsville), N. Y.	9 75
"Cash"	1 00
Woman's Board	63 42
A. A. Whitford, Farina, Ill. ...	5 00
Mrs. Susan M. Ayars, New Rich- land, Minn.	1 00
	—————\$ 244 41
Collections	51 63
Special on debt as published	953 15
Sale of lot, St. Andrews Bay, Fla., Church	5 00

Income.

George S. Greenman Bequest ..	\$182 20
Sarah E. V. Stillman Bequest ..	12 50
Reuben D. Ayers Bequest	6 25
Mary S. Stillman Bequest	6 25
George Greenman Bequest	15 00
	————— 222 20

Publishing House Receipts.

RECORDER	\$250 72
Visitor	24 86
Helping Hand	32 32
Tracts	1 10
Sale of Liberty	20
	————— 309 20

\$1,785 59

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J.,
July 8, 1908.

Secret Writing.

A remarkable secret writing of the prisons has been brought to notice in Germany by Professor Gross. A well-moistened sheet of writing paper is laid on a hard smooth surface under a dry sheet, a hard point being then used to write on the latter, which is at once destroyed. The writing, which disappears from the bottom of the sheet on gradually drying, reappears as often as the sheet is moistened.—*Christian Work and Evangelist.*

Selfishness steals all the beauty out of life. Only the beauties and blessings that we share do we really enjoy. Hoarding hurts the heart, and solitariness sips all the sweetness from the soul.—*Southern Presbyterian.*

Young People's Work

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

As a result of a recent Christian Endeavor prayer meeting at which we considered the history of the Christian Endeavor movement among Seventh-day Baptists, Riverside Endeavorers have a proposition to make to other Endeavorers of our denomination.

We all feel deeply our responsibility in continuing the work commenced on the Gold Coast, Africa, and yet after these years of talking and pleading no real advance is being made. From the Seventh-day Baptist *Endeavorer* we learned that one hundred dollars a year will support one student in Tuskegee Institute. From the Year Book of 1907 we find that there are one thousand eight hundred ninety-six Christian Endeavorers in our denomination. Now, if each Endeavorer is willing to give one cent a month, two hundred dollars will be raised in a year, and the two Ammookoo brothers can receive their education in this country, and in time return to preach the blessed truth to their brothers and sisters in the native land.

The Riverside society is small and young, and it may be presumptuous for them to make this proposition; but the possibility of such an accomplishment fills us with enthusiasm, and we are anxious, yes, eager to do our share. Is not this a practical way in which all the young people of our beloved denomination can do missionary work?

MARY ST. JOHN LOOFBORO,
Secretary.

Riverside, Cal.

Last Sabbath day, July 11, was a happy one for the pastor and people of the Second Alfred church, when six young people were baptized and united with the church. This event was the culmination of days and weeks of service and the answer to earnest prayer. At 10.00 a. m., an hour earlier than usual, a large congregation gathered in the church where the candidates made their offerings. The unanimous and hearty

manner in which the people voted to grant the request of each candidate was evidence of the deep interest and joy which was felt by all members of the church. Immediately following this service the congregation adjourned to the beautiful pool in the creek just below the "bridge". The usual number of curious spectators were present and for their benefit the pastor called attention to the fact that baptism is an ordinance of the Christian church finding its authority in the example and teachings of Jesus. "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." In His great commission Jesus said, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Thus to engage in this service is to follow the example and teaching of Jesus. Then while the choir and the congregation softly sang, "Just as I am", the candidates were led down into the water where they received baptism. The scene was a most beautiful and impressive one. The Holy Spirit was no less manifest than when Jesus was baptized in Jordan.

In the regular morning service at a few minutes past eleven the candidates received the right hand of fellowship by the pastor in behalf of the church. Fitting words were spoken both to the candidates and to the church. The covenant and communion service which followed seemed a most fitting close to this spiritual feast which the day had brought.

Such a day as this brings the feeling that after all our efforts are not in vain, that our Heavenly Father does hear and answer our prayers, and rewards us for our labor. For a number of weeks past the people and pastor had been praying that such steps might be taken by the young people. The pastor had delivered a number of doctrinal sermons on preceding Sabbaths, preparing carefully mimeograph copies of the outlines and furnishing them to each member of the congregation to assist in following the sermon and to be used in the home for daily

readings. In this way the candidates were brought under the guidance of the Spirit to an intelligent choice regarding the Christian life. We believe that this is a revival of the right sort in the right way and we intend to follow it up. Yes, there are other young people whom we hoped and prayed might come to such a choice now, but for some reason they did not. We shall continue to work and pray that they may come before they drift beyond our reach.

Along other lines the Second Alfred church has been busy. During the winter the Ladies' Industrial Society raised about \$180 for putting a new cement floor in the basement of the church. That improvement has lately been made and we now have a floor that will last many, many years.

The last Sabbath in June the Sabbath school under the superintendency of Mrs. Mary Odell prepared and held Children's Day exercises in the place of the morning preaching service. The church was decorated with a profusion of most beautiful roses and other flowers and before the services began the house was crowded.

About sixty-five boys and girls under the age of sixteen were on the platform at different times during the program. The exercises were well carried out. One pleasing feature of the service was the presence of the Cradle Roll Department. The Superintendent, Mrs. Floyd Champlin, had sent out very pretty invitations to the twenty-eight members of the Cradle Roll to be present with their mothers and the first four seats in front, to the left, having been reserved, were filled by this department.

The pastor was greatly impressed with the bright future before this church with these twenty-eight babies and the sixty-five boys and girls who stood upon the platform at this service. One cannot help feeling, too, the responsibility resting upon the church, Sabbath-school teachers, and other workers, whose duty it is to properly instruct and guide these young lives into ways of truth and holiness.

The last annual report of the Sabbath-school Secretary, Miss Bertha Austin, was a report of which both the Secretary and school may well be proud.

The Home Department is growing in its membership and fills a need in the life of the shut-ins. The pastor is the superin-

tendent and as such is a regular visitor in many homes that otherwise might be slighted.

Our Christian Endeavor Society is holding monthly meetings at the home of the pastor at which time the various committees plan their work for the month and then come together for a general discussion of the society's work and close with a prayer service in which all take part. Such a meeting is proving to be a great benefit to the progress of our work. One week ago last Friday night we had an installation service with special orders of music with an exercise in which a number of the Juniors were graduated to the Christian Endeavor Society. Miss Julia Simpson, the president of the Junior Society, gave an interesting paper in which she reviewed the work of the society in the past few years and told of the benefits which the Juniors were receiving.

Other items of interest might be mentioned but I have said enough.

At a recent meeting this church voted their pastor a leave of absence of two months to be spent as a member of the Alfred Seminary quartet in a trip through the Northwest in the interest of the gospel ministry. We are to visit the churches of the Northwest to interest young people in the great work of the Christian ministry and help them to see, if possible, the great need of men in this profession and the opportunity for service which it offers. Therefore the editor of this department will have opportunity to touch a great many societies of young people this summer and may be able to get something from the field that will be interesting and helpful to you. At the same time I hope you will be enough interested in our work to pray for its success and watch its results.

E. D. V. H.

*Alfred Station, N. Y.,
July 12, 1908.*

Purity is one of the foremost of the Christian virtues. Without it we cannot "see God," whose very nature is purity. It requires that the imagination shall be pure. The images formed in the mind of what we be and do must be unmixed with sin. Our words must have no hint of uncleanness. Our actions must be as white as snow to look upon.—*Rev. A. L. Phillips.*

Treasurer's Report.

May 15, 1908—July 10, 1908.

MRS. S. B. EVERTS, *Treasurer,*

In account with the

SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.
DR.To balance on hand, May 15, 1908\$253 90
To Cash

Albion, Wis.\$30 00

West Edmeston, N. Y. 8 00

West Hallock, Ill. 12 50

Collection, Dodge Center, Minn. . 4 17

Mrs. A. C. Davis, Jr., *Seventh-*
day Baptist Endeavorer 27 00

West Edmeston, N. Y. 2 75

Richburg, N. Y. 2 00

Gentry, Ark. 50

Verona, N. Y., (Mr. and Mrs.

O. H. Perry) 5 00

Oris Stutler, Salem, W. Va. ... 50

West Hallock, Ill. 12 50

Milton, Wis. 9 65

—————\$114 57

—————\$368 47

CR.

By Cash

Missionary Society, Shanghai

Chapel\$ 5 00

Missionary Society, Dr. Palm-

borg 30 00

Tract Society, on debt 10 00

—————45 00

Balance on hand, July 10\$323 47

—————\$368 47

Respectfully submitted,

MRS. S. B. EVERTS, *Treas.*

"All things are literally better, lovelier, more beloved, for the imperfections which have been divinely appointed in order that the law of human life may be 'effort', and the law of human judgment 'mercy'."—*Ruskin.*

The great dangers lie within ourselves: What matters it what threatens our head or our purse? Let us think only of that which threatens our soul.—*Victor Hugo.*

Japan Makes Innovation in Forest Management.

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart

a quarter of a million dollars to build saw-mills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the National Forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of agriculture and commerce was sent to the United States, and others to Europe for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible, bring back roots or seeds for planting on the Bonins and Luchu groups.

"The Japanese department of agriculture and commerce, which established a saw-mill in Akita prefecture in 1906, making a grant of \$100,000 in that year and \$150,000 in 1907 to develop the business, has obtained a vote of \$150,000 toward the fund for the extension of the lumber business, and new government mills are to be established. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

"District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the Government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such a stage that the Government can export direct. So far, the export of timber by the Government mills has been confined to supplying sleepers to the South Manchurian Railway Company."—*The Forester.*

Christian Psychology.

The fifteenth century is remembered as the era in which a new world was discovered and given to man. The twentieth century seems already to be one that will be marked in history as the age in which a vastly greater world was discovered and thrown open. Everywhere we hear of men who are pushing the frail barks of their inquiry into the unknown, and bringing back to us stores of treasure that is precious indeed.

THE WORLD OF MIND.

This new world is the world of mind. What it is; what its relation is to the body and its welfare; whether or not mental states can account for disease; what prayer and faith and right thinking can do toward making and keeping men well—in such fields of inquiry the psychologist, the Christian Scientist, the "New Thought" Disciples, the physician and the Christian theologian are all meeting and each is marking off the territory as his own.

We are all inquirers. Facts have not yet been reduced from chaos to system. Conclusions are often sharply divergent. He is more blind than brave who dares now to dogmatize, and to excommunicate all others as heretics. The right attitude today is sympathy, receptiveness and careful discrimination. More dwells within us than we have imagined. There is more health-giving power in Bible truth, faith and prayer than the church has commonly realized. Whatever is true anywhere, we want.

This paper will attempt to avoid subjects controversial and unestablished and simply call attention to some things which are becoming evident.

MIND AND BODY.

The condition of the mind affects directly the physical condition of the body. There is no question of this as a fact, the only question is how far this influence goes. It is an established medical fact that the stomach is sensitive to all mental processes. It has been scientifically determined that consecutive concentration of the thought on any part or organ of the body tends to create a congestion there, and perhaps cause disorder. Blushing represents in the rush of blood to the face the expenditure of considerable energy; but it is not mechanical power that does this; it is only a thought. One of the greatest foes of the body's welfare is fear. It affects function,

secretion, everything. It takes away appetite, though a moment before one is hungry; it robs of sleep, and impairs the vital powers; yet it is only a thought.

On the other hand, it is equally plain that joy, hope, confidence, are great helps to our physical wellbeing. Let the patient expect to die and the physician is sadly handicapped; let him determine to get well and he may outlive every one of his attendants. Let laughter and good cheer prevail at the table and the matter of what we shall eat becomes decidedly secondary. The thoughts of men's hearts are often counted fleeting shadows, ethereal nothings which may flee away and leave no trace. Rather is it true that thoughts are force, that every good and evil thought leaves its effect upon the body it inhabits. More literally true than some have realized is it that "as a man thinketh in his heart, so is he."

The truth that is becoming clear, therefore, is that the condition of the mind has a great influence in keeping health or causing disease. One physician recently declared that nine-tenths of disease is due to mental causes. This is undoubtedly extreme. Yet the list of diseases attributed to mind disturbances is already startlingly large and seems to be growing. Besides these troubles immediately brought about through mental obsessions, it is also evident that a wrong condition of mind can so affect and lower the vitality of the body as to make it an easy prey to germ diseases.

THE POWER OF SUGGESTION.

Passing this, then, as a matter of fact, we turn to the question of the how. How does the mind affect the body so marvelously? The answer is, through the power of suggestion. The mind, we are told, consists really of two minds. There is an upper self and a deeper self. Superliminal and subliminal, voluntary and involuntary, conscious and subconscious, they are variously called. The mind with which we think, resolve, remember, and do all our voluntary conscious work is this upper self, the conscious mind, whose agent is the cerebro-spinal nervous system.

The mind that cares for all the interests of the body, regulates the circulation, builds cells, digests food, fights pathologic conditions, is the subconscious mind, whose agent is the sympathetic nervous system.

Between these two is a great gulf fixed.

They do not touch one another directly. The conscious mind can not say to the subconscious mind: Go to now, I will have you stop this and do something else. The subconscious mind believes in liberty and calmly proceeds on its own way. But while there is this independence, the subconscious mind is very impressionable. It sees what its brother, the conscious mind, is doing, and responds to what it sees. Is the conscious mind afraid? Then the subconscious mind feels the fear at once and does its own work less perfectly. Is the conscious mind burdened? Then the subconscious mind is oppressed and through the telegraph wires of the sympathetic nerve system the whole body feels the effect. Is the conscious mind happy, serene, full of hope? Then again will the subconscious mind catch the contagion of it and do its work better.

All this is suggestion. The mind affects the body for good or ill not directly or consciously; but what is really in the mind is reflected upon this deeper mind and by it revealed in the operation of the functions of the body. It has even been stated that a Washington chemist has by analysis found in the perspiration and secretions of individuals many different chemical products, varying according to the feelings, beneficent or noxious, that were in their minds. In other words, by analysis, a chemist could ascertain the nature of one's thoughts!

Perhaps we are here on the borderland again. But the physiological power of suggestion to help or to harm is a fact beyond controversy. Whether this suggestion is from a stronger personality to a lesser, as in mesmerism, or simply the auto-suggestion of the mind to the subconscious mind, it is mighty to the building up or casting down of the inner stronghold.

CHRISTIAN PSYCHOLOGY.

This leads us up to a Christian psychology. What we have seen as physiological fact presents to the church the basis of a healing work which can be great and effective. Science is revealing to us "the imperial thought." As men think so they must become; from the order or disorder of our brains flow waves of energy to interfere with or to assist in the wellbeing of the body. The inference at once is: The

mind must be filled with good thoughts, with high ideals, with faith and confidence. Whoever and whatever can do this will at once become an active therapeutic power. Whether it be truth or falsehood, a correct or false philosophy, if it brings good things to the mind, it will be effective as an agent for health. This is the grain of truth which has enabled Christian Science, despite all its fantastic philosophy, to do much indubitable good. It could have done the same without these absurdities. Dowie could. Any one can who will bring hope and courage and definite faith to men.

It is now evident that one does not have to leave the evangelical church to get the help his body needs. Already from Boston and Chicago the wonderful records are coming of church clinics where, through prayer and faith, healing is done. Nervous diseases like neurasthenia, hysteria, hypochondria, fixed ideas, loss of self-control, even alcoholism and cocaineism have been treated, it is claimed, successfully. Every day it is being shown that in the message of Christ to men is a potentiality which can do what medicine has failed to do.

The Christian psychology is not a denial of the value of medicine. The Christian worker handles only cases the physician refers to him. He brings the aid of the metaphysician, and in his work follows the path that science recognizes as reasonable.

Surely here is something which pastors and churches must heed. Here is an enforcement of the old message and an opening out into the hearts of unreached multitudes that cannot be ignored. Christian psychology points us anew to what is within. Sin affects both the inner and the outer life, ourselves and others. "If thou knewest how every black thought of thine or every glorious one took root outside of thee and for half a century and infinitely more than that, pushed and bored its healing or poisoning roots, oh, how piously wouldst thou choose and think."

It brings to us also a new value to the apostolic injunction: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue or any praise, think on these things."—*Arthur C. Baldwin in the Standard.*

Children's Page

Candy or China?

"Oh, I do hate to wash dishes!" sighed Elva Forrest, as she lifted the breakfast plates and cups from the rinsing water.

"Mrs. Bassett says Kitty likes it," replied Mrs. Forrest.

"Well, I should," Elva said, "if we had as pretty china as the Bassetts have. When I was over there to tea I wiped the dishes for Kitty, and they were so lovely—all violets and lilies of the valley and tiny gilt bands. I don't wonder Kitty likes to wash such dishes."

Elva hoped her mother would say: "Well, we'll have some new ones," but instead she only asked: "How much money did Uncle Mart give you last night for candy?"

"Fifteen cents," the little girl answered, "for a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright, and she said, "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china instead of chocolates, I am very willing, and I am sure Uncle Mart won't care."

"I will!" cried Elva. "Oh, that will be lovely! Uncle gives me lots, and I'd a great deal rather have some pretty dishes to wash, and go without the candy. I'll take that fifteen cents and go right down and get that little pitcher this afternoon. May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt Judith were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store, or saved the money over to be added to her next gift, in order to buy a larger or more costly dish.

"I never see you eating candy nowadays," Uncle Mart said one evening. "Do you give it away, or eat it up in the street—which is it?"

Elva laughed. "I haven't bought any candy for a long time," she said.

"Well, well, what do you spend your money for? Or are you getting to be a miser?"

"I'm buying pretty china, so I will have something besides ugly white dishes to wash," and then she confided to him her plan.

"Good idea!" Uncle Mart decided; and after that Elva noticed that his little gifts of dimes and nickels came in oftener than before. Weeks before mamma's birthday Elva began to save up her money, and then one morning she and Uncle Mart went down-town together. They visited several crockery shops before the two could be wholly satisfied but when they went home the young uncle carried a queer-shaped package, and Elva's little purse was quite empty.

The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut dish, with two little squirrels as handles. Mamma was delighted, and said it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up?"—*Emma C. Dowd, in Southern Presbyterian.*

Taking Care of Kitty.

They brushed the clothes, they beat the clothes,
One sunny April day—

Their winter clothes, I mean—and then
They packed them all away
In paper boxes tied around

With very strongest strings,
First freely sprinkling them with some
Tobacco dust and camphor gum.

And when, their labor done, they took
Their tea and toasted bread,

"Why where is kitty?" some one asked,
And "I know," Lulu said;

"She's in my dollies' biggest trunk;
I brushed and beaten her;

There can't be any moths I dess,
Det into her nice fur.

She scratched my fingers when I put
The camphor stuff about,

Div me some toast that's buttered froo."
They left it all to her and flew

To get poor kitty out.

—*Eugene Field.*

"God's schools are everywhere. He will not forget those committed to His care, and there is no seeming ill to ourselves or to those dear to us, that He may not use for our education in that which is highest and noblest."—*Rev. J. R. Miller.*

HOME NEWS

COSMOS, OKLA.—I have been thinking some time of reporting the progress of our colony at Cosmos, as so many are becoming interested in us from Maine to California. Many do not understand that this is a new country and that our colony is a pioneer project. We are forty-four miles from railroad and that is one reason why we are here. Many of us did not have money to buy farms back east and are thankful that this spot was opened up for us. The Sabbath-keepers here are not offering their claims for sale, but there is a class of people that came here for no other purpose than to get and hold the land until buyers come and then they sell.

We are anxious at this stage of affairs to have a number of families among our people take advantage of this. First-day people are coming and soon the desirable locations in this colony will have been sold to others. Now is the time to act. Come and see for yourself.

Last Sabbath was the regular quarterly meeting. The church members were nearly all present. Our membership is now twenty-three. Two joined the church last Sabbath. The Christian Endeavor Society is holding services with the Young People's Union for a few of the summer weeks. We hope much good may be done in this way. Several of our young people are away for the summer. There is to be a Sunday school convention at Union Centre, July 17. Several from our Sabbath school will take part in the program. Brother Ira Goff speaks to the Cosmos church once each month and at a schoolhouse in Kansas two Sundays each month.

E. D. STILLMAN.

HARTSVILLE.—The people of the Hartsville Church have many things for which to be thankful. During the summer we have completed our church hall which affords an excellent place for our socials, both the Ladies' Aid and the Christian Endeavor. We rejoice in our temporal blessings, but we have greater reason to rejoice in our spiritual. Last Sabbath, July 11, was a great day for Hartsville. It was our regular covenant meeting and com-

munion service, at which time seven of our young ladies presented themselves for membership in the church. We have had no special meetings, and there has been nothing to arouse excitement, but these young people have grown up in the church. The whole service of the morning was very impressive and was the means of a deep spiritual awakening, not only for those who have gone forward but for the whole church as well. In the afternoon the baptism took place in Crosby Creek. After those who had offered themselves for membership had been baptized and the congregation had been dismissed we were all very much surprised when Mr. Daniel Clarke came down to the water's edge and asked the pastor to baptize him. After his testimony that he was ready to give up the ways of the world and believe on Christ the ordinance was administered. Mr. Clarke had been thinking in regard to this matter for some time and during the last few days had had a hard struggle but by the grace of God he overcame. He felt that he could not leave the water without making an open confession to the world in this way. Already the example of these young women is having its influence. We certainly have reason to believe that the Lord is leading us. It was the last Sabbath that the pastor could be with his people before starting on his Western trip with the Seminary quartet. The events of this day will give added pleasure to the journey.

PASTOR.

There are many indications that the worst of the situation as regards non-employment is passed, and that better times are rapidly coming. The Pennsylvania Railroad has just taken on 5,000 more men, the Illinois Central the same, and many other corporations are resuming or enlarging their work. Perhaps nothing more strikingly illustrates the improvement in the industrial situation than the falling off in recruits for the United States Army and Navy. In the hard times of the early spring enlistments were large; now they have declined in number so that some recruiting stations are being closed. This is well. It is far better that able-bodied young men should be engaged in useful industries, than that they should waste their time in a useless life in the army in time of peace.—*The Watchman*.

DEATHS

SHAW—Milo Shaw was born March 2, 1837, in the town of Alfred, and died at his home at Alfred Station, N. Y., May 12, 1908.

He was the sixth child in a family of eleven born to Phineas K. and Melissa Sweet Shaw. At the age of seventeen he was baptized and joined the Second Alfred Seventh-day Baptist Church where he remained a most loyal and faithful member and attendant throughout his life. On November 15, 1860, he was married to Alzina Coon, who remains to mourn his loss.

Although Mr. Shaw was undemonstrative and retiring in his ways he never shirked his responsibility. For many years he was treasurer of the church and during his later years he was chairman of the Board of Trustees. True to his profession he was a man of moral uprightness and integrity. He was highly respected and loved by his neighbors and will be greatly missed by them as well as by a large circle of relatives and friends.

E. D. V. H.

MILLS—At her home in the village of Albion, on the night following the Sabbath, May 30, 1908, Mrs. Adelia Mills, near the close of her 68th year.

She had been for a good many years a devout and loyal Sabbath-keeper and was a member in good standing of the Utica Seventh-day Baptist Church at the time of its dissolution. Since then she has held her membership in this place. For about a year she suffered a lingering and painful illness, but was patient and cheerful through it all. She quietly fell asleep at last. A husband, a son, and a brother are the immediate relatives, and many sympathizing friends mourn with them the loss.

T. J. V.

SHAW—In Fouke, Ark., Sabbath day, June 13, 1908, Mrs. Samantha Shaw, wife of Eld. James F. Shaw, aged 65 years and 7 months.

She was the child of Methodist parents, and in early life united with that society. Having been sprinkled in infancy she was never satisfied that she had been baptized, and, in 1864, was baptized into the fellowship of the Harmony Baptist Church at Pleasant Site, Alabama. In 1883 together with her husband she investigated the claims of the Bible Sabbath, and renouncing Sunday Sabbatism they commenced the observance of the Bible Sabbath, and the following year became constituent members of the Texarkana (now the Fouke) Seventh-day Baptist Church of which she remained a worthy member until her death.

I knew her for nearly eighteen years and for fifteen years intimately as near neighbor; all of which time her health was poor, and she was often a great sufferer, but generally had the happy faculty of looking for the silver lining of the clouds. She has left desolate, but not as one who mourns without a hope of reunion, the husband whose joys and sorrows she shared and to whose comfort she ministered for more than forty-five and one half years. She had the consolation of seeing all her children together

while she could recognize them, and they the satisfaction of seeing her pass away in peace, without a struggle. Her children are Edwin G. of Ft. Worth, Texas, Edgar W. of Galveston, Texas, Ada V., wife of Governor J. Y. Sanders of Baton Rouge, La., Mrs. Eva M. Lee, and Mrs. Minerva Longino of Fouke, Ark. To these she was a loving and beloved mother. She was a good neighbor, a faithful wife, a humble Christian.

By request of her children the writer conducted a brief, informal service, and her mortal remains were deposited in the Fouke Cemetery to await the voice of the Archangel and the trump of God in the resurrection morning.

S. I. LEE.

MAXSON—Emmet L. Maxson, son of Joel and Mercy Green Maxson, was born at Little Genesee, N. Y., July 19, 1845, and died at Bath, N. Y., June 12, 1908.

Mr. Maxson was baptized and joined the Little Genesee Church under the ministry of Elder Thomas B. Brown. He was a graduate of Alfred University. He was principal of the Regersville Academy, Woodhull Academy, the Canisteo High School, and the Richburg High School. For about twenty-four years Mr. Maxson has resided at Winter Park, Fla., keeping a drug store and also being postmaster for a number of terms. His wife was Alice Lawson, of Jasper, N. Y., an Alfred graduate, who died a year and a half ago. Sickness induced by grippe, and his grief and loneliness at the loss of his life companion so depleted his vital powers that, leaving his home to visit relatives in the North, he arrived at Bath, June 4, a worn-out man. Overexertion and the extreme heat brought on an acute attack of Bright's disease which speedily terminated his life. Mr. Maxson leaves one son, Prof. Arthur R. Maxson of Columbia University, N. Y., two brothers, Asa L., of Little Genesee, and Dr. Henry R., of Nortonville, Kansas, and one sister, Mrs. O. D. Sherman of Richburg, N. Y., to cherish his memory and mourn his loss.

O. D. S.

PIERCE—Levi Gates Pierce was born in Alfred Center, N. Y., February 15, 1831, and died in Pasadena, Cal., at the home of his daughter, Miss J. Belle Way, June 17, 1908, being 77 years, 4 months, and 2 days old.

His father, Nathan Pierce, was a minister in the Seventh-day Baptist church for many years, and at one time was pastor of the church at Alfred, N. Y. At the age of fifteen the subject of this sketch moved to Milton, Wis., where he attended college and afterward taught school. July 27, 1859 he married Abigail Barnhart and to them were born two daughters and five sons, all of whom, except two sons, survive. In youth he united with the Seventh-day Baptist church. Since the death of his wife, a year ago, he has gradually failed in health. He suffered much during his last illness, but was patient and kind throughout. He derived much comfort from hearing his daughter read the Bible. The last chapter read was the fourteenth of John—so full of promise to believers. A few days before his death he expressed a wish to be at rest.

The funeral was held in the Seventh-day Adventist church, Elder M. S. Babcock officiating. The large concourse of friends attested their love and respect for the deceased.

Abigail Barnhart, wife of this brother, fell asleep at Riverside, Cal., May 27, 1907. She was born in Canada, October 14, 1830. In early life she also moved to Milton, Wis. In youth she joined the Seventh-day Baptist church. Had she lived, in one month more these sturdy pioneers would have celebrated the fiftieth anniversary of their marriage. To mourn their absence there are left five children, eight grandchildren, and five great-grandchildren. May the voice of the blessed Master call the loved ones into the one fold.

Elder J. N. Adams officiated at the funeral.
M. S. B.

BABCOCK—At her home in Albion, Wis., June 29, 1908, Mrs. Harold H. Babcock, in the 25th year of her age.

Two brief years ago, in the happy June time, there came to us a queenly girl who had just taken upon her the sacred vows of wifehood. We had known but little of the years which had gone to the making of this lovely woman. Born in Dell Rapids, Moody County, South Dakota, December 27, 1883, the only daughter of M. and Martha Johansen, and the cherished sister of two manly brothers, she came to Milton to acquire an education. Here during the pleasant school days she met and loved the man to whom, on the 26th day of June, 1906, she joyously pledged her life's devotion. She, with her husband, united with the Albion Seventh-day Baptist Church September 1, 1906, and at once took up her duties in this new relationship.

It was the natural expression of her heart's desire to be of service in all good ways, that she quickly and quietly slipped into her place in the village life. Her cheerful smile brightened many a social gathering, the Sabbath school found her ever an earnest learner or a well-loved teacher; her skillful fingers have wrought rich needlework or brought forth merry music for other's pleasure. She has lifted our hearts in pure inspiration while her beautiful voice rang with hymns of Zion; she has soothed the weary-hearted with sweet songs; she has stood with us beside our graves and sung the requiem of our dead.

It is given to but few, in so brief a time, to make and fill so large a place in the heart of a people. This tragedy has bruised us all, and the sympathy is deeply felt which is extended to those who are most keenly bereft. May the mantle of her gracious womanhood fall gently on the little daughter for whom she yielded up her life.

A large company of sorrowing friends gathered at the home on Thursday afternoon, July 2d, to pay the last tribute of love. The service was conducted by Pastor T. J. Van Horn, and Mrs. Leo Coon Whitford sang twice. The fair body, covered with beautiful flowers, was laid away in Albion Cemetery to wait the final resurrection.
T. J. V.

LUPTON—Elizabeth H. (Randolph) Lupton was born in Shiloh, N. J., June 15, 1883, and died in Shiloh, N. J., July 3, 1908.

In 1892 she was baptized and united with the Shiloh Seventh-day Baptist Church. On January 31, 1907, she was married to Harry Charles Lupton. They have always lived in Shiloh. She died very suddenly of acute indigestion. A husband, two large families, and the entire church and society are in deep mourning because of the sad event. But we are all trusting in the sympathizing Savior. Funeral services were conducted in the presence of a large congregation in the Shiloh Church by her pastor, July 6, 1908.
D. B. C.

LANPHEAR—D. Elwin Lanphear was born at Nile, New York, March 20, 1866, and died, by drowning, July 5, 1908, at Kane, Pennsylvania.

Deceased leaves a wife, an aged father, Nathan Lanphear of Nile, and two sisters. The body was brought to Nile for burial and funeral services were conducted from the Seventh-day Baptist church, Pastor Bond officiating. A. J. C. B.

RANDOLPH—Jamie Worthington, infant son of Ray and Allie Davis Randolph of Salem, W. Va., born April 13, 1908, died July 10, of cholera infantum.

Funeral services at the house conducted by the pastor of the Lost Creek Church. Text, 2 Sam. 23b, "I shall go unto him, but he shall not return unto me."

Thus another delicate bud has been plucked for the home of the Master while the home below contains an empty crib and tear-dimmed eyes though brave to look up into the Master's face and say "Thy will be done."
H. C. V. H.

A Refreshing Shower.

MRS. C. M. LEWIS.

After heat intense there are signs of rain,
We gladly watch the gathering mists;
A tremulous motion is in the grass,
Closed are the dandelions' disks.

The birds hush their blithesome roundelays
And seek the shelter of leafy bowers,
Dark undulations sweep over the mead,
The honey-bees flit away from the flowers.

The rising wind sweeps through the trees,
Bowing the leafy branches low,
We listen to the thunder's roar,
And watch the lightning flash and glow.

The grateful rain comes pattering down,
Cooling and making pure the air,
Drenching the dry and thirsty earth,
Running in rivulets here and there.

At length the lightnings cease their play,
The dark clouds silently roll by,
The sun looks out to bless the scene,
The bow of promise spans the sky.

From leafy coverts flit the birds,
And with all living things rejoice,
Lifting to heaven their songs of praise
In which we join with heart and voice.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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Biblical Languages and Literature in
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Aug. 8. David and Goliath. 1 Sam. 16:1-13; 17:1-18:5.
Aug. 15. Saul Tries to Kill David 1 Sam. 18:6-16.
Aug. 22. Friendship of David and Jonathan. 1 Sam. 20.
Aug. 29. David Spares Saul's Life 1 Sam. 26.
Sept. 5. Saul and Jonathan Slain in Battle .. 1 Sam. 31.
Sept. 12. David Made King Over Judah and Israel.
2 Sam. 2:17; 5:1-5.
Sept. 19. Review.
Sept. 26. Temperance Lesson. Isa. 5:11-23.

LESSON V.—AUGUST 1, 1908.

DAVID ANOINTED AT BETHLEHEM.

1 Sam. 16:1-13.

Golden Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart."
1 Sam. 16:7.

DAILY READINGS.

First-day, 1 Sam. 16:1-13.

Second-day, 1 Sam. 16:14-23.

Third-day, Acts 4:32-5:11.

Fourth-day, John 1:35-51.

Fifth-day, Mark 2:1-17.

Sixth-day, Acts 8:1-13.

Sabbath-day, Psa. 17.

INTRODUCTION.

The narrative of our present Lesson follows very naturally upon that of ch. 15. Since Saul had been rejected from being king, it would seem highly appropriate that his successor should be chosen. Saul retains the outward appearance of the kingship, but he is no longer Jehovah's man.

This time the man who is chosen for the royal honor is to abide for a number of years in private or inferior station awaiting with patience the opportunity for his coming into the place which belongs to him by the choice of God.

David did not have the commanding stature of Saul, but he had numerous other qualities that fitted him for the leadership of men. And more than that he was a young man of true piety, devoted to the service of Jehovah.

With this chapter we begin a new section of the Book of Samuel; for from this time on David is the hero of the narrative, and the whole history is centered about him. We are told of Saul and Jonathan his son; but our interest is in David.

TIME—A few days after the Lesson of last week.

PLACE—Bethlehem.

PERSONS—Samuel the prophet; Jesse and his sons—David in particular; the elders of Bethlehem.

OUTLINE:

1. Samuel Offers a Sacrifice at Bethlehem. v. 1-5.
2. Seven of Jesse's Sons are not Chosen. v. 6-10.
3. David is Anointed by Samuel. v. 11-13.

NOTES.

1. *How long wilt thou mourn for Saul?* It is not appropriate for the prophet of Jehovah to spend much time in mourning for the man whom Jehovah had rejected. *Fill thy horn with oil.* We may infer that the same horn was to be used in the case of the anointing of Saul. *I have provided me a king.* Literally, I have looked me out a king. Compare the same expression in Gen. 22:8.

2. *How can I go?* Samuel's timidity is at first thought rather surprising. He had admonished Saul to his face for his sin, and had in his presence seized and slain his prisoner, Agag. We may imagine however that when Saul made up his mind to reign without the sanction of Jehovah, that he had told Samuel that he would have none of his interference in the affairs of government. *Take a heifer with thee, and say I have come to sacrifice to Jehovah.* Many justify this subterfuge by arguing that Samuel was to give one of the reasons for his coming to Bethlehem. Others say that Samuel had a perfect right to conceal what he was going to do since he had a good purpose. It is certainly true that a man is not duty bound to tell all that is in his heart to any chance questioner; but these excuses are not altogether satisfactory, and the true explanation is from the fact that the standards of the age in which this book was written are not nearly up to ours. The author of the book of Samuel does not hesitate to ascribe to Jehovah any act which he himself would approve. The command to Samuel to exercise duplicity in the preservation of himself from danger or inconvenience is not a token of the character of God, but of the conception of God that was in the hearts of good men of that time. In the law men were forbidden to speak falsely to the injury of others, but it was not until after the captivity that the principle was developed that there is a general obligation to speak the truth. In David's age a lie was considered a legitimate matter of convenience.

3. *And call Jesse to the sacrifice.* We imagine that Samuel was in the habit of going about and

holding religious services at regular intervals. The exclusive worship of God at one central sanctuary was unknown in this age.

4. *Came to meet him trembling.* We are probably to infer that Samuel had been accustomed to exercise discipline at such sacrificial services as this, and he may have inflicted severe punishments. *Comest thou peaceably?* That is, Does thy coming signify welfare to this community? Samuel's coming would not in any event bring war, but might according to the theory suggested above, bring misfortune to some.

5. *Sanctify yourselves.* The reference is to ceremonial purifications to be accomplished by bathing the body and washing the garments. Compare Gen. 35:2, and other passages. *And come with me to the sacrifice.* The Greek Bible has instead, *And rejoice with me this day.* The sacrifice of course implied a feast. The fat and the blood were offered to Jehovah, and the rest of the animal eaten in a sacrificial meal. *He sanctified Jesse and his sons.* They were particularly invited, but we need not imagine that this circumstance attracted the attention of the people.

6. *Eliab.* We are not told here that he was the eldest son, but that would be a plausible inference from the fact that he is the first mentioned. See ch. 17:13. He is called Elihu in 1 Chron. 27:18. *And he said, Surely Jehovah's anointed is before him.* It is not necessary to suppose that he expressed this opinion aloud. The conversation of the prophet with Jehovah is best understood as being in the consciousness of Samuel, and not in the hearing of the people.

7. *Look not on his countenance, or on the height of his stature.* He was evidently a very good looking man. Very likely he reminded Samuel of Saul, and therefore the prophet at once leaped to the conclusion that this was the man whom Jehovah had chosen to be king instead of Saul. *For man looketh on the outward appearance.* Man is inclined to base his judgment of man upon external characteristics and peculiarities, but God looks at the inner nature of man, his spiritual and mental qualities, and sees him as he is. The difference is not only from the fact that man lacks the divine insight, but also because he is prone to give too much weight to superficial qualities.

8. *Then Jesse called Abinadab.* We do not know whether Samuel had informed Jesse of the real nature of his errand or not. Very likely he had told him that he wished to choose one of his sons for some particular work, without disclosing just what the honor was to be.

9. *Shammah,* called elsewhere Shimeah and Shimea.

10. *And Jesse made seven of his sons pass before Samuel.* The more natural translation is, "his seven sons," with the implication that these completed the number of his sons. This is of course inaccurate; but we infer from the context that Jesse supposed that he had completed the marshalling of his sons so far as it would be necessary for any one to make a choice of them. The word "Again" at the beginning of this verse in King James' Version should certainly be omitted, as it gives an altogether incorrect impression, and has nothing to represent it in the Hebrew text.

11. *Are here all thy children.* Instead of "children" it is much more appropriate to translate, "young men." Have the young men finished passing by? or, Is the number of the young men complete? *There remaineth yet the youngest.* We need not suppose that Jesse had any prejudice against his youngest son, or that he made him stay with the sheep out of partiality to his older brothers. Jesse thought that this youngest son would not be missed at the sacrificial feast, and that he would not be considered in any choice that the prophet might make from his sons. *We will not sit down till he come hither.* Literally, go around. The meaning is that they would not proceed with the sacrificial feast (perhaps by marching around the altar, and perhaps by sitting down to the repast) till this youngest son should come.

12. *Now he was ruddy,* etc. Many think that our author means to say that he had red hair. Be that as it may, he certainly had a fair complexion, which was regarded as a special mark of beauty in that age when black hair and a dark complexion were so common. *And goodly to look upon.* Compare what was said of Moses in Exod. 2:2; Acts 7:20.

13. *And anointed him in the midst of his brethren.* This must mean, in the presence of his brothers. It is more than probable that those who beheld did not understand the significance of this anointing, and perhaps even David himself did not understand it. *And the Spirit of Jehovah came mightily upon David.* Compare similar expression in ch. 10:6, 10. This especial endowment to equip David for his work may not at that time have had outward expression. *And Samuel rose up, and went to Ramah.* Our author does not stop to say anything about the accomplishment of the sacrificial feast. That was of small importance in his estimation.

SUGGESTIONS.

God is not defeated because the man whom he

has appointed has failed to perform his duty. Saul failed and was rejected, but that was not the end of the matter. A new king is to be chosen to take his place, and the experiment of the monarchy given a fair trial.

We may be very sure that it was not an arbitrary choice that fell upon the eighth son of Jesse. There was something in the character of David that fitted him for the position of king over Israel. His brothers were no doubt good men in their places, but there was in each of them something lacking when the kingship was considered.

We should remember that however much we may deceive our fellow men by outward appearances our God certainly sees us for what we are. Our characters and the purposes of our hearts are open before him.

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.

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.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

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Chamorro Scriptures.

The American Bible Society announces that it has just completed and published a translation of a considerable portion of the Scriptures into the Chamorro language. This is the native language of about four-fifths of the population of the Island of Guam, ceded to the United States after the Spanish War. The publication of this volume is tantamount to the creation of a written language for these people, as it is the first time that their dialect has been embodied in written form. In order to promote the continuous development of the study of English among these people, the Society has bound up this translation and the English rendition of the same portions. The Chamorro translation was made by the Rev. Francis M. Price, one of the missionaries of the American Board of Commissioners for Foreign Missions, and was printed at the Bible House in New York, under the direct supervision of Mr. Price. He has used Roman characters in the translation.

The Best Fitted.

It is a notable fact that in all past history the men who, in the most essential respects, were the best fitted to be used by God for conducting a great work in behalf of the heavenly kingdom, felt that they were the least fitted. They were conscious of their inherent weakness. They had small confidence in their own ability. The more they understood the character, the magnitude, and the requirements of the work to which they were divinely called, the more profoundly did they realize their unfitness for the undertaking. In several instances, even such men needed certain disciplinary experiences which were adapted to humble them before God and men. Moses is an example of this kind. Although it appears that he was naturally modest and unassuming, yet he was not, at first, as meek as God wanted him to be. When he attempted to show the Israelites that he was the man to lead them out of Egyptian slavery he was not sufficiently meek. He was not well enough fitted to properly receive the glorious revelations which God was to give to him. So God worked through that blunder of Moses and sent him to Midian, that he might become fittingly meek for the great honors which were to come to him, and where, also,

he would have other training. At the end of that long period he felt very much less fitted for the work than he did at first, yet he was the best fitted. And the naturally modest Paul was not fully fitted for his magnificent work, and its attendant success and glory, until he received a most painful thorn in his body. With all his natural ability and thorough education, and a full endowment of the Holy Spirit, he still needed the crucifying experience of that thorn, so that he might be best fitted for his work and its glory.

And in our own times the ministers and evangelists whom God could best use were and are men of deep humility, and of utmost loyalty to him. Such an agent was Dwight L. Moody. Through him God has shown the world what great things he could do with one of limited literary education and great humbleness of mind. We can also see another such example in Gipsy Smith, of England. Starting out with but little literary education, yet with his heart open toward God, and with great humility, he has been a marvelous messenger of God and of his gospel.—C. H. Wetherbe.

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