Seventh Day Baptist History

GOVERNOR SAMUEL WARD
OF RHODE ISLAND

One of prominent early Seventh Day Baptists of America
Governor of Rhode Island
Member of the Continental Congress
Father of Lieut.-Col. Samuel Ward of the Revolution
Great Grandfather of Julia Ward Howe, Author of the "Battle Hymn of the Republic"

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THE SEVENTH-DAY BAPTIST PULPIT.
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The neglected garden.

When quite a small boy, I was given a little "patch of land" in my father's garden, which I was to plant and care for as I pleased, and this little garden was to be all my own. So delighted was I with the prospect of raising good things for myself, that the picture of that small piece of mellow ground has never faded from memory. I could go today, after more than half a century, to that spot, though it has not been used as a garden for many years.

The interesting question as to what seeds should be planted, and the high ambitions with which I set about preparing the soil, made impressions that will last through life.

I was especially fond of melons and, of course, quite a portion of my garden was to be planted with the choicest varieties. My "mouth watered" for the luscious fruit even while planting the seeds. This part was soon done, and so far as I can remember, it was well done. The seeds were good, the soil well prepared, and in due time the young, tender plants began to grow. How proud I was! Surely, I thought: in my father's garden, I could go today, more than half a century, to that spot, though it has not been used as a garden for many years.

The soil was so well prepared that it grew without planting, and flourished without care. So did all things, and the result was complete. Weeds grew without planting, and flourished without care. So did all things, and the result was complete. Weeds grew without planting, and flourished without care.
To cheer me, when kind words and sympathetic acts were greatly needed. Then they were active workers for the Master, and I can recall times when they helped me more than they knew. Memory has dwelt much on these scenes since receiving the letter mentioned above. This sister will never be able to know how much she may do to cheer hergodly and give new courage in a day when everything seemed to go wrong, and my future hung in the balance. These things have prompted me again and again to do similar deeds and speak words of cheer to young people and comfort an unfortunate friend. May the memory of the help they gave to others, when they were able to give, cheer them now while they wait God’s angels coming to carry them home. Then I can think of others in the churches where my lot has been cast, who were patient, trusting “shut-ins:” two of them drawn out of shape, sitting in wheel-chairs, studying God’s promises and ripening for heaven, while loving hands are being blessed of God as ministers unto them.

From another sister the sunlight has been blotted out for eighteen years, while she waits for spiritual eyes in the better land. And so it goes in almost every community. Who does not know of one or more who have been laid aside in chair or cot, to hide God’s time for their going home. To all these the Recorder would speak words of cheer. The best spiritual graces the world has ever known have been developed in those who had to suffer much, and who might be called “shut-ins.” If we would go where patience has wrought its most perfect work; where faces shine as with divine illumination; where God has revealed himself to some heart until standing in that presence seems like standing on hallowed ground, we find that suffering has done its best, and where God’s dear children have grown sweet and submissive under the hand of affliction. God knows best in what furnace to purify his saints, and only know that the more blissful for the sufferings here.

Again, what a means of grace to others is constantly coming from these dear ones placed upon their hands for Christian ministration! Many a soul is convinced of the reality of religion, and brought nearer to God by ministering unto those who are in deep affliction. The light from heaven that shines from the bright face of a sufferer, often penetrates a hardened heart as nothing else can. These suffering ones stand for Christ before those who minister unto them; for did not he say that he accepted service given to others as if done unto him, even if it be but a cup of water given to them? The man who can care for an aged shut-in mother, the husband who can minister to a dear invalid wife, and the siste who can comfort and sustain an unfortunate friend—all these are blessed of God above, their fellows, if they only accept this service in the right spirit and let it do for their souls what God means it shall do.

Then these dear “shut-ins” should remember that God has used them wonderfully in years gone by, to bring cheer and blessings to the world. There are men and women who are doing excellent work for the Master today, and have been ‘doing so for years, who could not have done so much had it not been for the help given years ago by those who can now work no longer, that must ever be better for the work once done by those who are now shut in. This does not imply, however, that even the shut-in days of life are any less helpful to others. Some of the very best work of Paul’s life was done while he was a shut-in. And John Bunyan could never have been the power he was for good if he had not been a shut-in for twelve long years.

Many a child of God has a bitter cup of trial to drink, by the presence of Jesus. Baxter thanked God “for a bodily discipline of eight-and-fifty years.” It was Harlan Page who said: “A bed of pain is a precious place, when we have the presence of Christ. God does not send one unnecessary sufferer and comfort another.” Why? I thank thee for suffering. Let me not complain or dictate. I commit myself to thee, O Saviour, and thy infinite love. I stop my mouth, and lie low beside thee! Thus does God build up a blood-bought soul, faster than disease and suffering can cut down the frail tenement in which it lives. And through the shadows, heaven’s glory shines in rapturous radiance for all who are willing to rest thus on the everlasting arms.
The Minister’s Superior Opportunities.

An article in the Homiletic Review for March has some good things about the ability of ministers to make money. It puts the matter in quite a different light from that in which many writers have placed it.

Instead of the doleful cry over underpaid ministers, it compares the salaries of ministers to small salaries. It is true that in some cases the salaries are what the world would consider small, still the ministers, as a rule, are not complaining. The money question is not the main thing with them; and even with them their limitation of time is felt comfortably and well by their children.

It is quite refreshing to read such a tribute to the ability of consecrated ministers and their wives to live well and happily on $400 per year, and at the same time become powers for all that is good among the people they serve.

The matter of salaries was not what we wished to write about when we took up the pen. There are so many who have mistaken ideas regarding the opportunities of a minister to make his life count for good, as compared with those of other men.

We do not want long articles or heavy essays, but terse, crisp “home news,” and experiences in church work or prayer meetings that have given you an uplift. There are pioneers still living in some of our Western churches, who could write helpful reminiscences of their early struggles. This is the frontier,—something of the changes that have come since their churches were established; and there are “shut-ins” who could write an inspiring word about God’s goodness to them. There are some who could write of the advantages in the country for any who might long to leave the city; and there are business men who can tell how loyal Sabbath-keepers can enter trades and business life and still be loyal.

These thoughts were suggested by a letter from a Recorder friend, who objects to filling our columns with matter clipped from other papers, and pleads for more Seventh-day Baptist matter in the Recorder. This friend proposes that the editor ask one hundred persons to write at stated times, so as to have two articles each week always coming. But this would only be “a drop in the bucket” toward filling up the 62 columns of reading matter each week in the Recorder. We always have more than two articles in the paper from our own people. What we want is two or three hundred who are interested enough to keep all departments full. The editor cannot know all those in each church who could do this; and if he should make personal invitation, he would be sure to leave out some—possibly the very best ones,—who would like to write. I would much rather have volunteers. If soliciting of individuals were necessary, we must appeal to our pastors and the Endeavor leaders to search for the ready writers in their flocks and see that something of interest comes.

As a rule, we would advise you not to try to write poetry,—it takes poets to do that. But write good prose, and these can help if they will. There are a few acknowledged poets also among us, and from these an original poem would be good.

The editor is very much gratified over the response thus far given to his plea made when he took up the editorial pen. The responses have been generous; but we need more. The fact that seven or eight pens have been set going by a question from one writer about the Holy Spirit, shows what might be done if other questions on practical Christian experience were asked. “Cases of conscience” ought to come up and there are many who could answer such in the spirit and understanding, and the edification of many. Come, friends, help the Recorder. Let pastors and teachers and students and business men and farmers take up the pen now and then, and out of their own experiences send helpful words. Let all the missionaries at home and abroad do more to keep people well posted regarding the fields and their work. Many incidents, capable of teaching a good lesson, should be made to preach the truth. Let everybody wake up and watch for chances to help the Recorder. If you cannot put an illustration into form yourself, tell it to some one who can, and send it on. Above all, pray for the good work.

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The Debt.

The Recorder readers are becoming so familiar with the debt statements each week, that I presume these would be greatly missed if the debt should all be paid and the reports should cease to appear. This will not happen just yet. The fact is we did not realize the $475.93 needed last week to finish the first half of the entire debt. Still we have made progress, at the usual weekly pace of something like $900.00, and there is no reason to be discouraged. Be of good cheer, friends, it is coming.

We are looking each week for some pleasant surprises; and we are thankful that one or two seem to have kept, and is disposed to look on the bright side. Really it is a pleasure to see the steady progress in such a businesslike way, and the matter-of-course way in which people take hold of the work. There are good words of promise coming now and then, explaining why the churches have not responded more fully, and assuring us that help will come before very long.

Amont previously reported .... $1,524.07

The Woman’s Board............ 58.00

Mrs. A. A. Prentice, New York .... 3.00

Mr. A. W. Lindsey, Admas Centre .... 2.00

Mrs. B. Greene, Adams Centre .... 50.00

Carl W. Grimes, Centre .... 5.00

Ladies’ Benevolent Society, Milton .... 10.00

Mrs. J. J. Hayes .... 5.00

H. E. Davis, North Lop, Nebraska .... 50.00

Junia C. E. Society, Milton, W. Va. .... 5.00

Mrs. W. J. Davis, Ocean Park, Cal. .... 75.00

Total............ $1,613.82

Still unpaid . . . . . . .. $2,986.18

Denominational News

Professor C. B. Clark of Alfred University has accepted the call extended to him by the trustees of Salem College to become its president. This he did after spending a few days in Salem, looking over the ground and studying the outlook. He must think well of the work there, or he would not have decided in its favor.

The editor of the Recorder, Professor Clark that he will find West Virginia a surprising and promising field, containing good material to be moulded into manhood and wo-
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President Roosevelt through the touching of a button at his desk in Washington.

This new subway makes subway travel possible now from Hoboken, New Jersey, to Brooklyn, New York, under two rivers and one great city. Work on this new tunnel began in 1878, thirty years ago. It cost $70,000,000, and 6,500 men had been employed in its construction. It is 2.85 miles long and in the deepest places runs 90 feet below the surface of the river and 65 feet below the mud in the bottom. There were five hundred invited guests on the first train. The carrying capacity of the tunnel is about 10,000 people per hour. Not less than 30,000 tickets were sold the first twelve hours, 5,800 of which were sold in one hour, from 7 to 8 o'clock A. M., at the Hoboken end. The tunnel lands its passengers right in the midst of the New York shopping district.

We are glad to see the favorable comments of many leading papers upon the wise action of the President, in urging the Interstate Commerce Commission to investigate the question of the proposed reduction of wages to railroad employees. It is clear that Mr. Roosevelt is anxious to prevent, if possible, any conflict between capital and labor at this time. He strikes right at the root of things when he demands such an investigation as will give the public the opportunity to know the merits of the case.

The President is right when he says, "If the reduction of wages is due to natural causes, the loss of business being such that the burden should be, and is, equitably distributed between capitalist and wage-worker, the public should know it. If it is caused by legislation, the public and Congress should know it, and if it is caused by misconduct in the past financial or other operations of any railroad, then everybody should know it, especially if the excuse of unfriendly legislation is advanced as a method of covering up past business misconduct by the railroad managers, or as a justification for failure to treat fairly the wage-earning employees of the company."

His warning to any who may not be disposed to keep the peace when workers and their sympathizers are dissatisfied is also most timely. If men on both sides of the dividing lines between capital and labor see that the President means no more than a "square deal" for both, and that he is anxious to have both public and lawmakers well informed as to what would be exact justice, most of the causes of trouble would be removed.

THE DEPORTATION OF ANARCHISTS.

The recent step taken by our Government to apprehend and return to his native country every anarchist who has not been in America three years, is a move in the right direction. The order has been issued from Washington to the police and detective forces of all our cities, to spare no pains in their efforts to cooperate with United States officials in this movement.

They are ordered to search out all information possible regarding alien anarchists; and wherever one is found "who has been convicted of a felony, or who has admitted the committing of any crime, felony or misdemeanor involving moral turpitude," he shall be apprehended. And if he has not been three years a resident here at the time of his arrest, he shall be returned to the land whence he came.

The Government order says: "It is desired that the above indicated steps shall be taken at once, and that no proper effort shall be spared to secure and retain the cooperation of the police and detective forces in an effort to rid the country of alien anarchists and criminals falling within the statute relating to deportation."

We are glad indeed to see this timely movement well under way. It is high time the United States ceased to be a retreat for criminals and haters of all government, who come here for the purpose of propagating their views, and of maturing their plots against all rulers.

Alfred Theological Seminary.

The Seminary is now in the second half of the seventh year of its reorganization; and the year has been a good one, we think, for all concerned. In saying this we do not forget our former fellow-teachers, Professor. Cramble, whose death has released from toil and pain and taken where "the first things are passed away." The Seminary has nine regularly enrolled students; fifteen students, from the College faculty, are doing elective work in Hebrew or the English Bible; and there is a Mission Study class of thirteen or fourteen Christian Endeavorers. Thus thirty or more young people, counting none twice, are receiving instruction at the hands of the Seminary; and some twelve of these have the ministry in view.

Professor Wayland Wilcox is doing excellent work in Homiletics, Public Speaking, and Church History; and his students give cordial expression of their appreciation. Regular preaching and reading by students before the Seminary, followed by kindly criticism, is a valuable part of this year's work. From the first there has been a weekly Seminary prayer meeting; but this year, twice a month, we substitute for this,"chapel exercises." Some members of the faculty, or an invited speaker, leads in the worship and gives an address on some subject vitally and practically related to student and ministerial life and labor. Missionary Secretary E. B. Smith gave us, recently, an earnest talk on the importance of religious and spiritual points of view. We expect to have other addresses from members of the College faculty, Rev. Walbridge Greene, Doctor A. H. Lewis, and others.

Some two or three months ago a greatly encouraging letter was received from Principal Corliss F. Randolph, of Newark, N. J.

The entire letter was read before the possible presence deliberately mired. By permission I give here some most valuable extracts:

"I am one who believes that after all the true way for us to promote Sabbath reform is not so much by academic discussion of the principles, but by showing what we as a people have accomplished in the world outside the pale of the church. I think the Seventh-day Baptists may safely challenge any other church in this country for a better showing in proportion to its numbers, in the way of men who have actually put their shoulders to the wheel and assisted in the establishment and growth of the government of this country, and in developing and promoting its industries. Among..."
ional character... I think the feeling so long prevalent among us, and a feeling in which I shared for many years, that our young people should be educated in other and better schools than ours, in order to do their best work for us, is ruinously fallacious. Let us carry them as far as we possibly can ourselves, and thus win their sympathy and loyalty in a way that cannot be got otherwise, and then, if need be, send them elsewhere for additional equipment.

The good work you have begun, and along the lines you have already laid down, and in twenty years we will have a real Seventh-day Baptist clergy that has a common bond of sympathy and understanding, making us a united body, far more invincible than one organized in any other way. No man appreciates more highly than I the value of general theological training... But the fact remains that when the students leave the Seminary and go into active ministerial work, they are judged largely, if not altogether, by the showing they make in their pulpits. So to my mind the actual production and formal actual delivery of sermons should constitute the major part of their work in Homiletics. I am not prepared to force you, either in connection with systematic instruction, or delivery of at least six sermons for each calendar month the Seminary is in session from October to May, before and in the presence of the faculty and students of the Seminary and such others as might be invited by the Dean, absolutely obligatory. These sermons I would have subjected, on the spot, to a calm and serious but most merciless criticism on the part of any and all of the hearers, but particularly of the professor of Homiletics and Public Speaking, and of the Dean; and above all I would lay emphasis on the elocutionary side of it.... Please do not feel that I am criticizing you, for I am not. On the contrary I cannot but be sure that your ideas correspond with the errors of other neighborhoods are largely defeated, and dollars wasted. For the help we have been able to give we are grateful; and without any doubt our knowledge of this aid the Seminary is partly endowed and partly de-

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corner-stone Ceremony. REV. DAVID H. DAVIS.

Today a large number of missionaries and friends, including a number of our own mission were, through the courtesy of the Baptist Mission, invited to attend the laying of the corner-stone of the Yate's Hall. The Northern and Southern First-day Baptist missions have recently joined in an educational work, and selected Shanghai as the most central and best adapted location for this work. For two or three years past they have been planning for the establishment of a large institution for religious training. Both the Southern and Northern Baptist Mission Boards have each contributed over $30,000. S. gold with which to purchase land and begin the erection of buildings. There are between 25 and 30 acres of land near the entrance of the Whang-poo river (a branch of the Yang-tse river), about 6 miles from Shanghai, and a settlement where their building operations are already in progress. Commodious dormitories for Chinese students and three dwellings have been completed and the foundation of the Yate's Hall made ready for the laying of the corner-stone.

The guests were conveyed to the grounds by steem launch. The services held in one of the new dwellings were presented by the Rev. Dr. J. R. Goddard of Ningpo, one of the veteran missionaries of China. The opening song was a Chinese hymn and a prayer in Chinese was offered by Dr. A. P. Parker, after which the chairman made some very appropriate and interesting remarks. He referred to the happy and harmonious union that had been effected between the Northern and Southern Boards: to the strenuous efforts of the Executive Committee in raising money with which to carry out the plans proposed. He also gave a deserved tribute to the Building Committee for the ability with which they had done their work; and spoke in highest praise of the early missionary work done by the Rev. Dr. Matthew Tyson Yates; and since he was largely instrumental in disseminating Baptist principles in China dur-

ing the early years of mission work, it is most fitting that this building be dedicated to training young men for the Christian ministry should bear his honored name. Dr. Goddard then introduced the Hon. E. W. Stephens, who began his speech by saying that at the present New York harbor stood the Goddess of Liberty. It was not only an emblem of national liberty, but of religious liberty as well, and shed its light on all who came to the American shores. This statue of Liberty was erected just 100 years after the Declaration of Independence; as it speaks to all the world of light and liberty and universal friendship, so this Theological Seminary and College, located at the entrance of the harbor of the great metropolis of the East, may show the friendly sympathy which the American people have toward China. It is to be noted, too, that this institution is being erected at the close of one hundred years of Christian missionary effort of preaching the Gospel in China. The century that has passed has been marked by much pain and travail of soul on the part of missionary laborers, and those days should be remembered. It is most appropriate that we invite to the Rev. Dr. Matthew Tyson Yates, the man who sixty years ago lifted the standard of Christianity in China, by virtue of which he is entitled to be in the highest rank of missionary workers.

"There are many other missionaries who are really the foundation-stones of this edifice. The Baptists of America heard the Macedonian cry of China and have come over to help her. Realizing that the people could not hear the Gospel without preachers, and believing that the best preachers were men of their own race, they have provided this college in which to train Chinese for the ministry. An educated ministry is as essential to the progress of Christianity in China as it has at last been awakened from her long centuries of slumber and presents conditions unparalleled in the history of nations."

The speaker claimed that a million dollars were needed for further buildings and an endowment. He seemed to think that the Baptists of America were ready to furnish this amount. Never had the Baptists responded more generously to the call for funds than at the present day.
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The speaker referred to his recent travels in China and he was most enthusiastic in the belief that China was open to Christianity as never before. He believed that religious liberty was to be insured on the part of the government, and he said he wished every layman in America could see what he had seen of mission work; they would then understand that their subscriptions to mission work have not been spent on sentimentalisors or persons incompetent.

The next speaker was H. H. The Taotai of Shanghai, M. T. Liang, who addressed the audience in Chinese. He congratulated the Mission on having converted a large tract of useless land on the banks of the Hwang-poo into great beauty, that of education. He said that the students there would be able to learn much that would be useful to themselves and to their country. He promised to do all in his power to aid the good work begun.

The Hon. C. A. Denby, U. S. Consul of Shanghai, then made a few remarks. He said the laying of this corner-stone and the erection of this building was the crowning point of the mission work of Dr. Yates, but the laying of the wall of the completed work was to lay the foundation of the present generation. Twenty years ago, Marquis Tseng said that it took a long time to move large bodies when they did move they could not be stopped. Mr. Denby had no fear of the Yellow Peril. The Chinese had learned from foreign nations the value of organization. The Japanese Minister at Paris once said that when the Japanese had been his students in one day, then the European Powers considered her civilized. "Foreign Powers should keep China under their influence a little longer to enable her to unlearn, if possible, a little of what they have taught her, and to show that they are ashamed that she has learned the worst side of their civilization."

At the close of these services diplomas were presented to ten young men who had completed their course in the Seminary and were sent out into the mission field.

The Hon. Joseph Levering of Baltimore spoke a few earnest words charging the trustees that they see to it that the teachings of this institution were in accord with the teachings of Christ and that the college never be allowed to become an institution of mere secular education, but that the standard of Christianity be ever kept high.

The final part of the service was that of putting the corner-stone, which bore name and date, in position. A Chinese gentleman presented a silver trowel to Dr. Stephenson; Dr. Yates and the first in China, 29 years ago, to be asked him to take it, after he had used it in applying the cement to the stone, with him to America, and show it to all the people with the hope that when they saw it they might be aroused to do more for the carrying out of the work of the institution.

Mr. Stephens, having received the trowel and applied the cement, said that he trusted that this corner-stone would be emblematic of Him who is the chief corner-stone of the Christian Church.

A closing prayer was offered by Rev. Dr. Hawks Pott of the St. John's College, Shanghai.

On the return trip to Shanghai, tea and refreshments were served on board the steam launch.

It was evident that all had enjoyed the occasion very much.

In closing I would say that it was at the home of Dr. Yates that Mrs. Davis and I spent our first night in China. 29 years ago, Marquis Tseng said that they not only did they not heal the sick, cleanse lepers, cast out demons, and come rejoicing, saying "Lord, even the devils are subject unto us"? Did not Jesus, at the first meeting after the resurrection, say, "Receive ye the Holy Ghost"? John 20: 22. Yes, they were not a happier group than, perhaps, any of us have ever been, when they returned from his ascension, with great joy, and continued "in the temple, praising and blessing God"? Yes, they verily were converted men and women, had the Holy Spirit as witness and helper, could even perform miracles—casting out demons, and were shining happy. Luke 24: 51-53. Yet they had not been baptized in the Holy Spirit. They had not power to "Go, make disciples of all nations." Hence Jesus says, "I send the promise of my Father upon you; but tarry ye * * * until ye be endued with power from on high." Luke 24: 49. Acts 1: 4, 5. Ah, that is it; they must wait for the promise of the Father—the enduement from on high, and then they could go and make disciples. Pentecost came and the power fell; they were all filled and spake with tongues of fire, and three thousand were added in a day. "When ye were converted," if we may say, "This enduement was only for them at that place and at that time." Hear Peter: "This is that which was spoken by the prophet Joel; * * * in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2: 17. "And now in the last days? And are we not a part of "this last days?" If the promise of the Father is not to us, then we are not of "all flesh." But hear Peter again: "For the promise is unto you and to your children (the Jews), and to all that are afar off, for as many as shall call on the name of the Lord shall call." If that does not include us, then no words could express a universal promise. This same promise of power was given again and again. It came upon the Gentiles Cornelius and his household. It continued during the rest of the book as appears from Acts and 1. cor. 12 and continued into the first and second century. But do we not need it as much as they? Are we not sinners as hard to move, if not harder, now than ever? If the promise of the Father's enduement of power from on high is not for us, how and when shall we ever cease to live at "this poor dying rate"? When and how shall we get the power and the spirit bringing many sons and daughters into the Kingdom, and to God's Sabbath, too? We have been trying for a long, long time and devised many schemes and ways to burst the awful bands of our helplessness. We strive much against the wind, break out our little boats, but fail. Is it God's will that we should see so little fruit, and have so little and infrequent joy in saving souls from perdition, and making heaven glad? Is not God able now as ever, and more than willing to fill and clothe us with power to destroy the works of the devil, and bring many souls to God and his commandments? Is he not able still to do "abundantly above all that we ask or think"? Then why is it not done? Let us be honest and admit we have little power, and because we have not believed the promise of the Father. If we did, we should have it. We hear much about dearth of ministers. Where would they go if we did answer? What little churches can support them? It is not dearth of ministers, but dearth of members. When churches have power to bring many lively souls into the Kingdom, the ministers will also be born.

Along with this, I will send the editor a leaflet from Mr. Stephen Morris, the uncouth negro boy from Africa, as an illustration of a baptism of the Holy Spirit; and follow this, if able, with "How to Get the Baptism of the Spirit." But,
A Wish and a Testimony.

First.—I wish our Home Mission work might be put on a footing nearly equal to our Foreign Missions. I need not refer in particular to the organization, superintendence, financial backing, personnel, etc., of our foreign work. I have always been a firm believer in our obligation to send the Gospel to the lost, and I have not changed; and would be glad to see this part of our denominational work greatly enlarged and strengthened. But I would also like to see our home mission field lifted to a similar high level in respect to organization, superintendence, financial support, personnel, etc. I am not at all sure that the Missionary Board is to be blamed that this has not yet been accomplished. I know very well that more than one large denomination has asked the Board to take some part of the home field on a fair salary, and has declined. The situation is due in part to our being tied by tradition and custom to a system of organization, or perhaps I should say lack of organization, that almost forbids a higher level of interest and importance, in the mind of the writer, than it has ever had before. It is not perhaps a very pressing matter at this time, but I am of the opinion that the writer who would remain on the field, after no incon siderable struggle, I decided to place myself on the side of the Sabbath doctrine and practice. But I brought with me the conviction of still earlier years that one of the most natural and necessary things for those who would keep the Sabbath was to know the history and theology of the Sabbath, and that the only way to know the history and theology of the Sabbath was to study the books, and learned a great many valuable lessons.

Secondly.—I want to testify to a new and at least a deeper experience and conviction with reference to the special importance of the Sabbath as the day of rest. It is indeed, as Doctor Lewis has told us so many times, a larger question than we ministers and people have been wont to realize. The place of the Sabbath in the history of God's redemptive purpose as recorded in the Scriptures; its place in the history of the Church during all the earlier centuries, and indeed in the later centuries, too; its historical and experimental connection with the world and the Church; its relation to individual piety, social order, and public morals; the real and intense interest of many other Christians in the general question of Sabbathizing; the greatly changed attitude, in mind and speech, toward the Sabbath and Sabbath-keepers, on the part of many leaders of modern religious thought; the value of the Sabbath for rest of body, mind, and spirit; and the new and higher usefulness for an organization, that almost forbids superiorities, and a feeling of obligation to go to the work that was to come, and to be very sure that God had sent this work to me. I could not have accepted it otherwise, as canvassing was one work that I was confident I could never accept as a calling. But after the experience just described, I had no hesitancy in accepting it. I had very good success in selling the books, and learned a great many valuable lessons. I found that I was not as well versed in the Bible as I needed to be to meet all classes of people. I must do more in canvassing. So many questions came up for me to answer; to so many I had to say, "I do not know." I did not feel competent to talk as I would have liked to on the Sabbath subject, because I did not know the great deal about this question, but found to the contrary. There were so many who wanted to learn all they could about the Bible and its teachings. I had great difficulty in telling even what I did know, and a delicacy in talking on these subjects. I began to think seriously that I still needed something more in my Christian life to be able to talk on these subjects as I should.

This winter our pastor and Elder Sager were holding special meetings. On January 5, 1906, they gave an opportunity for all those who needed the prayers of Christian people, whether professors or not, to come forward. A goodly number, all professors went, and I was one of that number. I had felt that what I lacked, to do my work as it should be done, was the baptism of the Holy Spirit. So when there was an opportunity given for me to speak, I was as well as I could that I was anxious to have the Holy Spirit come into my life. For this there were prayers offered, and the Holy Spirit came into my life in great power there and then, and He has never left me since; but I am always more or less conscious of His presence.

We must feel the need of the Holy Spirit in our life; then we must be ready and willing to surrender our will completely, without the least reserve, to the will of our Heavenly Father. We must continuously keep ourselves in such a frame of mind that we are ready and willing to do His bidding at all times, and under all circumstances. John 14:26, American Revision, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 20:21, 22, American Revision, Jesus therefore said to them again, Peace be unto you; at the Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost."

CECILIA A. FITZ RANDOLPH.

Alfred, N. Y.
If We Had But a Day.
We should fill the hours with the sweetest things, if we had but a day.
We should drink alone at the purest springs; in our upward way;
We should love with a lifetime's love in an hour, if the hours were few;
We should rest, not for dreams, but for fresher power.
To be and to do.
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and discontent beneath our feet;
We should take whatever the good God sent
With a trust complete.
We should waste no moments in weak regret, if we had but a day.
If what we remember and what we forget
Called to order unless we drank alone at the purest springs, we should set free;
We should be from our dawdling selves set free,
To work or to pray,
And to be what the Father would have us to be.
—Mrs. Mary Love Dickinson.

A Letter From Our Far Western Sisters.

The Dorcas Society of the Riverside Seventh-day Baptist Church was organized in December, 1905. The ladies met at the home of Mrs. Chas. D. Coon and organized with Mrs. E. E. Beebe as President. The Society meets the first Thursday afternoon in each month, then holds extra meetings at the call of the President. The women tie comfortables, quilt, or do plain sewing for any one who wishes such work done, charging a certain amount per hour for the services of each member present at the meeting. The extra meetings have usually been to do sewing for some one who could not well wait until the regular monthly meeting. The meetings are, in a way, monthly social times and are not formally called to order unless there is business to be transacted. The members of our church are widely scattered, some living three miles from the church, some six miles, and the only opportunity for a little friendly visit is at the Society or at the occasional Sabbath-night socials that we have. I wish I might show you the Riverside church as it appeared to me, so recently from a large Eastern church. Every member is poor, depending for the most part on day's wages. Yet every member is cheerfully and willingly putting shoulder to the wheel, and contributing to the work of the church amounts that, compared with their incomes, are surprisingly large. Aside from the very generous help that we receive from the Missionary and Tract Societies, all the church expenses, pastor's salary and all benevolences, are paid by Systematic Benevolence. We are proud of the fact that we do not raise one cent of money in any other way. Never a church fair, chicken-pie supper or pie social. There is no need to appeal to the appetite to reach the pocketbooks of a consecrated, earnest membership.

The money that the Dorcas Society earns is used for the extras that are not included on the pledge cards; for instance, we have purchased for the church an individual communion set, carpet for the pulpit, matting for the aisles and front and back of the church. We are now planning to change some window in the church so as to improve the lighting, and to try to raise $10.00 for the Woman's Board. Aside from these things, if any member of the church needs sewing done and has little money to spare, the happy pretty gladly meets at that home for a little visit, and incidentally sews for the hostess. When we have no sewing for others to do we take our own fancy work or mending and do that. One time each member took two or three of her best receipts and exchanged with the others. The results were so satisfactory that we plan some day to try it again and will perhaps compile a small receipt-book. Besides purchasing furnishings for the church we intend always to have some money in the treasury for other purposes—flowers for sad events, sickness or death; presents for the sick, like weddings. Because we do not have suckers to raise money, do not think that we have no opportunities to "break bread" with each other.

We have occasional social gatherings at which we serve light refreshments and each Thanksgiving Day we all have dinner together, every member of the Riverside congregation with their relatives. The Dorcas Society plans the dinner and makes all the arrangements for serving it. One year it was a picnic dinner served in the Park; another year it was served in a vacant tenant house belonging to Mrs. Maria Babcock; last year at the home of Mr. and Mrs. E. E. Babcock. This year so many were ill or away from home that we voted to hold our annual dinner on New Year's Day instead, and after the dinner to hold the annual church meeting, and the meeting of the Pacific Coast Association.
This plan was carried out and was a decided success. The dinner was served at the home of Mr. and Mrs. C. D. Coon, and the meetings were held at the home of Pastor and Mrs. Looftlor, directly across the street.

A White Lily.

The season of music was closing. Parepa Rosa, stepping from the private entrance of the "Grand," was about to enter her carriage, when her attention was arrested by "Please, mi ladi," the voice of a gray-haired, shrunken, mis-shapen form of little Elfin, the Italian street singer, with his old violin under his arm, but the face upturned in the gaslight, though pale and pinched, was as delicately cut as a cameo, while the eager, wistful light in the great yellow eyes, the quiver of entreaty in the soft Italian voice held her for a moment against her escort's endeavor to save her the annoyance of hearing a beggar's plea.

The slender, brown hands of the dwarf held up a fragrant lily, with a crystal drop of dew on its golden heart.
"Would mi ladi please?"
"Do you mean this lovely flower for me?"
"Yes, yes, mi ladi."
"You heard me sing?"
"Mi ladi, I hid under the stair. Twas yesterday I heard the voice. Oh, mi ladi, mi ladi, I could die!"

The loud plaudits of the world she had just left had never shown Parepa Rosa the power of her grand voice as she saw it now in those soft, dark eyes, aflame, and in those sobbing, broken words.

"Child, meet me here tomorrow at five o'clock," and holding the lily carelessly, she stepped into her carriage and was driven away.

It was Parepa Rosa's last night. In a box near the stage sat little Elfin, like a child entranced. Grandly the clear voice swelled its triumphant chords, and rang amid the arches with unearthly power and sweetness. The slight form of the boy seemed to grow, and a look so rapt, so intense, came on his face, you knew his very heart was stilled. Now the wondrous notes trilled softly, like the faint sound of bugles in the early morn, and again its sweetness stole over you like the distant chimes of silver bells.

Encore after encore followed. The curtain rolled up for the last time, and, as simply as possible, the manager related the incident of the previous night and announced that Parepa Rosa's farewell would be the ballad warbled many a bitter day through the city streets by little Elfin, the Italian musician.

The curtain parted, and the applause was the applause, and at the first pause, swaying in with royal grace, with the white lily on her breast, came our queen of song. Queen, too, by right of her beautiful, unstained womanhood, she stood a moment, and then sang clearly and softly the ballad, with its refrain: "Vespers, sweet land." Accompanying her came the lute, tender wail of little Elfin's violin. There was silence in that great house at the close, and then a shout went up that shook its very pillars.

Parepa Rosa! God called thee in thy perfect womanhood, but thy voice lives in our hearts, and at the last great day it shall be written in shining letters on thy name: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."—Reprinted from Sabbath Recorder, 1886.
Entire Sanctification.

It is with pleasure that I note the interest shown in the Sabbath Recorder concerning a spiritual awakening in our denomination; and since it was through the experience of entire sanctification, or the baptism of the Holy Ghost, that my heart was fired with the love of God and zeal in the Master’s cause, I will endeavor to set forth what is meant by entire sanctification and how it may be obtained.

God created man in his own (spiritual) image—pure, sinless, holy. Ever since the fall of man through yielding to temptation to which his human nature was subject, the human family have been born into the world possessing a sinful or carnal nature, though innocent of actual transgression against the will of God until the age of accountability.

After this period in our lives has been reached, we can be justified in the sight of God only by repentance of sins, through which we receive pardon for all past transgressions; and “being justified by faith, we have peace with God through our Lord Jesus Christ.”

This is a wonderful experience, restoring us to childlike innocence; but pardon is not cleansing and the carnal nature, the “old man,” (Rom. 6:6), that something within that gets angry, jealous, envious, and so on, has not been eradicated and is liable to cause us to commit sin in an unguarded moment. The only safe and scriptural plan to have the “old man” crucified, the sinful nature removed, and to let the Spirit of God take its place in our hearts.

Jesus, praying for his disciples, said, “Sanctify them through thy truth: thy word is truth.” In Heb. 13:12, we read, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” In Rom. 15:16 we find the expression, “being sanctified by the Holy Ghost.” These three, the Word, the Blood, and the Spirit, have each a distinct office to perform in the work of sanctification, and yet they work in such harmony and union that sanctification is obtained as one definite experience.

The office of the Word is to illuminate the soul and reveal God’s will.

“For this is the will of God even your sanctification.” The office of the Blood is to cleanse the heart; for where sin is, God’s Spirit cannot abide. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” The office of the Spirit is to fill the heart with divine love and to endue with power. “But ye shall receive power, after that the Holy Ghost is come upon you. God is love; hence, being filled with his Spirit is equivalent to being filled with divine love.

This state is sometimes termed “Christian perfection.” We cannot expect to attain perfection of service, because we are subject to mistakes resulting from imperfect judgment; but Christian perfection is a state of the heart in which we are submissive and obedient to the known will of God, and every act is prompted by a pure motive. We are sometimes misjudged by people because they do not understand our motive; “for man looketh on the outward appearance, but the Lord looketh on the heart.”

When we seek the blessing of holiness we must first be sure we are clearly justified—that there are no unrepented and unforsaken sins in our lives, for God cannot sanctify sin. Then following the directions given in Rom. 12:1, “presenting our bodies a living sacrifice,” which expression includes all we have or ever expect to have, in an eternal consecration to the will and service of God, we are in a condition where we can easily believe that “the Lord whom ye seek shall suddenly come to his temple,” for “ye are the temple of the living God.” The experience can be kept by the same conditions through which it is obtained—consecration and faith. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” This does not exempt us from temptation but gives us victory over it.

Some make the mistake of expecting the Holy Ghost to come in some great manifestation of power as he did to Peter, or in some visible form as in tongues of fire, but he does not manifest his presence to all alike. To some he comes in a way to cause them to make outward demonstrations of joy; to others he brings the witness of his presence in a deep, quiet peace—the peace of God that passeth understanding.

Let us not seek a mere blessing, for God has countless blessings that he gives to every child of his; but in this let us with our whole hearts seek the “Blesser”—God himself, who longs to take up his abode within us. If we as individuals—ministers and laymen—will do this, it will not be long until the tide of spirituality will be rising in our denomination.

Elizabeth L. Crandall.
Oakridge, Wis.

Conference Matters.

On page 28 of our last Year Book may be found the petition of the Boulder Church, and from that we make the following quotation: “Cottages and tents will be for rent by the Chautauqua Association to those who wish to camp on the Chautauqua grounds, at an expense, with furnishings, for the session, of from three to four dollars per individual, two to four occupying a tent or room.”

Now if a motion was made and passed, at our last Anniversary, that Conference assume this expense, for those who shall go to Boulder, to an amount not to exceed $400.00, the persons who made and seconded such motion and believe and know that it passed, are earnestly requested to state their action and knowledge in the Recorder very definitely and at the earliest possible day.

If the Minutes of the Conference of 1907 are inaccurate with reference to so important a question, the sooner it is known the better for all concerned.

A. E. Main and W. D. Wilcox.
President and Secretary of the Conference of 1907.

Alfred, N. Y.
Young People’s Work

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

In a letter recently received from Curtis ton, Alabama, are items which would be of interest to the readers of the Young People’s Page; and I feel sure the writer would not object to their being used in this way.

The letter was written in reply to questions asked by the Associational Secretary:

There are twenty-four young people among us who observe the Sabbath. Several live in and about Cirtuston, about two miles from Attalla. We have a young people’s society which meets Sabbath afternoons. Recently we have begun holding weekly cottage prayer meetings; these also being led by the young people.—The visit of Eld. Saunders was a source of much encouragement. I wish we might have such men visit us oftener.—Our society is much interested now in a missionary garden we are planning to have this year.—We have several plans for raising missionary money but the garden is the most prominent at present.

We say, God bless the young people at Cirtuston and their missionary garden, and let other societies do likewise, that is, raise gardens. Why not start a few tract gardens also? How encouraging it would be to our Tract and Missionary Boards, to know that every Christian Endeavor Society in our denomination was planning in this way or otherwise to help them in their work. Let us hear from other societies.

C. C. VAN HORN.

Gentry, Arkansas.

From Salem Society.

A Young Woman’s Christian Association was organized at Salem College, January 22. Though the membership at present is small, the outlook is encouraging. Half-hour prayer meetings are held on Wednesday afternoons in which a growing interest is manifest. The Association expects a visit, in the spring, from Miss Kinney, the Stewart Secretary for the States of Ohio and West Virginia.

During the revival held in the Baptist Church of this place, there were two or three of our young folks converted and they are considering the baptism. A series of meetings are now being held in the Methodist Episcopal Church and many of our people are attending. During the time of these meetings our Endeavor Society often adjourns its meetings in order to attend.

Rev. L. D. Seager has been holding meetings with the River Church since the first part of January. These meetings closed on Sunday night, February 16. The church has been greatly quickened: many who were cold and backward in their religious life have been quickened and there are twelve who are ready for baptism. Brother Seager says they will be baptized at the time of the quarterly meeting.

Brother Seager is now holding meetings on Greenbrier. We feel that the young people of the association would find it a means of growth if they should come to have a deep and abiding interest in the work of Brother Seager. Should their interest become so great that daily prayer would arise from their hearts, much good would result therefrom, and they would find their individual life much strengthened.

The Salem Society has begun the payment of a scholarship at Salem College. This is a step in the right direction and will greatly strengthen the Endeavorers’ interest in the work of the College.

Alfred.

The charm of Alfred begins with the place itself, set in a little cup of hills, just now frosted with snow which offers the delights of coasting, sleighing, and snowshoeing to the privileged, and beauty to all. In a few weeks, the cup will be brimming with bird music and bursting buds and will tender exceptional advantages for botanical and geological study.

The people of Alfred are another attraction. Their cordial friendliness makes the students’ interests their interests; and only he who has failed to learn the Wise Man’s precept, “A man that hath friends must show himself friendly,” fails to profit by it.

But the University itself is the chief interest here. We are a small college with all the advantages of intimacy between the faculty and student body. This means a great deal when it involves the friendship and instruction of men representing the scholarship of such institutions as Cornell, Chicago, Columbia, Yale, and Heidelberg. It would be a great privilege, if it were possible, to bring you into an appreciation of the personality of each of the professors.

In Philosophy, Sociology, and Education, Prof. Clark takes us to the core of things by his deep, clear thinking. Prof. Kenyon is famous for mathematical exactness, and has a marvelous faculty for making us wonder why we couldn’t “see it before when it is so easy.” Dr. Fletcher makes History and Political Science luminous by his own studious interest which is so deep that it turns drudgery to play. So each one has his or her special excellencies on the professional side.

Then, too, on the social and religious side, each one is active. Pres. Davis, Prof. Annas, and Dr. Fletcher, teach Bible classes, and Prof. Wilcox holds a pastorate. Frequent addresses by the members of the faculty in the Christian Associations show their interest in this phase of student activity.

Though there is much the faculty do for us, there is much that we do for ourselves and it is self-activity and appropriation for one’s self which are the essence of education. The fact that we are a co-educational institution puts us under the conditions of the real world and permits us to meet them in our own strength and on our own responsibility, yet under the guiding supervision of those who are wiser than we.

Faculty and students are associated in the University Club and “Deutsche Verein,” but the four Laymen are distinctly student organizations, and give an opportunity to exercise literary and musical ability, and train students to conduct such organizations successfully and in accordance with parliamentary rules.

The Young Men’s Christian Association and Young Women’s Christian Association have these advantages and in addition develop the spiritual nature through religious meetings, Bible and Mission Study, and personal work. It is a privilege to be coveted,—that of being allied for four years with thousands of young people from all over the world who are striving at the same time for intellectual advancement and the growth of spiritual power in themselves and the world.

These advantages may belong to all students and at the same time each may be gaining the special privileges he seeks in History, Science, Literature, Ceramics, or Music.

The Sabbath church privileges and the Sabbath-keeping community make Alfred an especially desirable place for our own young people. It is a great opportunity for any student to be under influence where it is recognized that “you do not educate a man by telling him what he knew not, but by making him what he was not, and what he will remain forever.”

C. O8.

Today.

Today

will give what I may
To bird, beast, child and man,
And serve whom I can
With a generous hand.
Add a spirit made bland
With the love of a brother,
A sister, a mother,
A friend,—count each one
As a king with a throne.

Today

For this end will I pray,
For a channel made whole
Through my heart and my soul
For the hands of God-will love-given
To pour through me from Heaven
To my kindred, whose grace
Is not counted by place
Or reputation, or race;
But by need and by dole,
And by God-given soul.

Today

I will count as my way,—
My last time may be
To do ministry
To serve and to love
In the place where I move,
With a great gratitude
For a chance to do good
To the courteous or rude,
And to do to the least
As to king and high priest.

Tomorrow

I’ve no time to borrow,
If glimpses will come
Of the life I see
Of the rise of new sun,
And a Father’s “Well done,”
They shall not deter me;
But rather shall spur me
To be service, and stir me
With joy for my brother,
Knowing God is our lover.

FRANCES E. BOTTOM
Sanitarium Library, Battle Creek, Mich.
Samuel Morris; or a Holy Ghost Life.

BY STEPHEN MERRITT.

Samuel Morris was a Kru boy. He was an African of the Africans, a pure negro. When I first knew him he was probably twenty years old. He was a resident of Liberia, where he was employed among English-speaking people as a house painter, and where he first found the Lord. A missionary girl came from the far West to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost, and of course was full of Him.

I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be sick, nor lonesome nor wearied. He would be her strength, wisdom and comfort, and her life would be a continued psalm of praise in that dark continent. She hardened—desired—consented—asked, and He came,—an abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would not talk and cry and laugh; they thought she had left a lover behind, and therefore her actions. She had her lover with her, hence her peculiarities.

She reached her boat, and was off. Her ignorance brought him much trouble; culls, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up,—and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resonated, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike street, East River, and, after the farewells were said, Samuel, with a bag of clothing furnished by the crew, (for he went aboard with only a jumper and overalls, with no shoes), stepped on the dock, and, stepping up to the first man he met, said, “Where’s Stephen Merritt?” It was 3 or 4 miles from my place, in a part of the city where I Would be utterly unknown, but the Holy Spirit arranged that. One of the “Traveler’s Club” was the man accosted, and he said, “I know him, he lives away over on the Eighth Avenue,—on the other side of the town. I’ll take you to him for a dollar.” “All right,” said Samuel, though he had not one cent. They reached the place just as I was leaving for a prayer meeting, and the tramp said, “There he is.” Samuel stepped up and said, “Stephen Merritt?” “Yes!” “I am Samuel Morris; I have just come from Africa to talk with you about the Holy Ghost.” “Have you the letters of introduction?” “No,—had no time to wait.” “Well, all right; I am going to Jane Street prayer meeting. Will you go into the mission next door? On my return I will see about your entertainment.” “All right.” “Say, young fellow,” said the tramp, “where is my dollar?” “Oh, Stephen Merritt pays all my bills now,” said Samuel. “Oh, certainly,” said I, as I passed the dollar over.

I went to the prayer meeting—he to the mission. He was filled with His, and would sit alone, and talk and cry and bewail; they thought she had left a lover with her, hence her peculiarities. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favor. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture.

Think, an uncultured, untaught, uncivilized, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Immanuel—nearly a score. No trouble now to take care of him. He was one of God’s anointed ones. This was Friday. Saturday he stayed around. Sunday I said, “Samuel, I would like you to accompany me to Sunday school. I am the superintendent, and ask you to speak.”

He answered, “I never was in Sunday school, but all right.” I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments; when I looked up, the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit were so sensible that the entire place was filled with His glory.

The young people formed a “Samuel Morris Missionary Society,” and secured money, clothes, and everything requisite to send him off to the Bishop William Taylor University, at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, “Samuel, I would like to show you something of our city and Central Park.” He had never been behind horses nor in a coach, and the effect seemed laughable to me. I said, “Samuel, this is the Grand Opera House,” and began to explain, when he said, “Stephen Merritt, do you ever pray in a coach?” I answered, “Yes, oh, I very frequently have very blessed times while accomplishing things.” He placed his great black hand upon mine, turned me around on my knees, said, “We will pray;” and for the first time I kneel in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing and knowing about Him, and he asked Him if he would not take out of my heart things, and so fill me with Himself, that I would never speak, or write, or preach, or talk only of Him. There were three of us in that coach that day. Never have I known such a day—we were filled with the Holy Ghost, and He made him the channel by which I became instructed and then endured as never before.

Bishops have placed their hands on my head and sent me again, and joined with elders of the church in many laying on of hands, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas—and the fire fell, and the power came, but the abiding of the Comforter was received in the coach with Samuel Morris—for since then I have not written a line or spoken a word, or preached a sermon, only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work; and the man or woman never dies, so the life of Samuel Morris walks the earth today, and will live as long as I remain, and will never die. At his funeral three young men, who had received the Holy Ghost through his instruction, dedicated themselves to the work of God in Africa, to take the place of Samuel Morris—King’s Messenger.
Children's Page

Cinthy's Gingham Apron.

Cinthy looked crossly at the fresh gingham apron which mamma took from a slat of the fence. "O mamma, please, can't I give up wearing aprons?"

"No dear, I wish you to wear them." "Please, mamma, don't make me." "Come, dear, put it on," said mamma decidedly.

The little girl obeyed slowly. The tears were in her eyes. Ever since Sadie West, the new girl at school, had come, she had hated her long aprons. Sadie wore such pretty frocks, and never had on an apron.

"Why, Cinthy, that is such a pretty apron," said grandmother, "the gingham is so fine, and the blue so clear, and that nice embroidery on the neck and wrists." "But I hate aprons." Cinthy winked hard to keep back the tears. She did not want to go to school with red eyes.

"I am sorry," said mother gravely, "but you must go; those must you do all winter for school. You couldn't keep them clean without aprons."

It was a beautiful, crisp morning in October, and warm enough for Cinthy to go without a jacket. She started for school feeling very cross indeed. Mamma had been unkind, she thought, to make her wear the aprons when she hated them so.

"How nice Sadie West looks without them. I guess she thinks we are all dreadfully countrified here. It is so much more stylish without aprons. My serge dresses are really pretty. But no one can see them when I have to wear these horrid aprons." Her way led across an empty lot. In one corner of it was a large pile of lumber. As her glance fell upon it she stopped suddenly. An idea came to her.

"I'll just do it," she mumbled. She looked hurriedly around; there was no one in sight. She placed her school satchel on the ground, hastily unbuttoned her apron, and folding it up, thrust it behind the lumber pile. "Now Sadie can see how pretty my dress is; and that I am not countrified, if all the other girls are." She looked complacently down at the serge frock. "I can easily slip on the apron on my way home after school. None of the other girls live up my way."

Greatly to her disappointment, Sadie West was not at school that day. The two following days Cinthy hid her apron behind the lumber piles. But both those days Sadie West was absent from school. Some one said that she was sick.

On the third morning as Cinthy was getting ready for school, mamma said, "How clean your apron is, dear. Why, it is fresh enough for you to wear again today."

The little girl felt her face flushing, and she did not reply kindly as usual.

"My little girl is getting very careful," went on mamma with a smile, and she bent and kissed Cinthy.

Cinthy felt uncomfortable, but thought, "I can't help it. Mamma is so old-fashioned or she would not make me wear aprons. Sadie West, who has always lived in the city, doesn't wear them. I hope she will be at school this morning."

Just then papa came into the room and said, "Cinthy, I have to drive to the Springs. I'll take you to school on the way. Hurry down, the buggy is waiting."

Sadie thought with dismay that now she would not be able to take off her apron. But of course there was nothing for her to do but run down and get into the buggy with papa.

The first person that she saw when she went into the school yard was Sadie West.

She came running up to Cinthy. "O Cinthy," she exclaimed, "you've got on your pretty blue apron! Mamma is making me some aprons. I told her how all the girls here wear them. She says it is a splendid idea, I do get my dress so spotted, you see."

And Sadie laughed gaily.

The school bell rang just then, and both little girls went at once to their class.

Cinthy was much bewildered, and as the morning wore on she felt thoroughly ashamed.

Mamma knew best. Of course she did. And what a naughty girl she had been. "I'll tell her all about it as soon as I get home." And she did.—Emily S. Windsor, in Western Christian Advocate.

THE SABBATH RECORDER.

Robbie's Recitation.

"This is a warm doughnut; step on it," drawled Robbie. "No," corrected his teacher. "This is a worm; do not step on it."—Lippincott's Magazine.

A Story of the Earth.

Many, many eons ago this earth was a huge globe, of intense heat, and surrounded by vapors and gases.

After a great while it began to cool and a crust to form which we call rock. After passing through many changes, a part of this rock became soil and paved the way for vegetable and animal life to appear.

But after a while another change occurred. The earth was turned from its orbit and removed millions of miles from the region of the sun and stars, was "without form and void" and in total darkness.

But God's spirit brooded over it. He saw those immense stores of coal, of minerals and of metals, which he had been creating, to prepare a dwelling-place for man; so he thought, and the moisture became condensed and there was born the globe, of intense heat, and surrounded by vapors and gases.

The earth was turned from its orbit and removed millions of miles from the region of the sun and stars. There was a dim light—it was gone—it came again—the first day of this eon.

Now as the earth came nearer the sun, the moisture became condensed and settled in the depressions; so the water under the firmament was separated from the water above the firmament, "and the evening and the morning were the second day."

By the third day the chemicals stored up in the earth, combined with light and moisture, caused vegetable life to appear.

Fourth day, the earth has come near enough to the sun and moon to be ruled by them.

Fifth day, aquatic life.

Sixth day, mammals, man.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."

A Reader.

Letter From Elder Seager.

Home from the mountains and the plains, and I feel like saying a few words in praise of our Old Father. I may be pardoned if I use the highest terms, for it is that which home is to one, that makes the environment lovely; just as the walls of precious stones, the gates of pearl, the gold-paved streets, fail to describe heaven. It is what God is to us and we to him that makes the place glorious.

Farina, to be sure, has no superior rights in the "knowledge of God," yet we have a fair share of those who have the "earnest of our inheritance" and feel that we are not behind our brethren in keeping up a live church as a community.

Next to that we prize our good schools, and lastly we have an excellent country advantageously located. The soil is adapted to the production of strawberries that come into market between the Southern and Northern crops, insuring large returns, making us second to none in this profitable production. We are leaders in the production of timothy hay, with good shipping facilities to the Southern markets. We have cement and a creamery, a canning factory. We have great orchards and fields of grain; herds of cattle, horses and hogs.

No location offers a greater variety of choice pursuits to those who would help feed the world.

The climate is mild. We escape the rigors of Northern winters and the unending summers are easily accessible to us. Healthfulness is unexcelled. You can with difficulty realize that this prosperous community with its pleasant homes and contented people was once a raw prairie—grass, ten feet high, pebbled with crayfish chimneys, dotted with ponds swarming with geese, duck, swine, etc.; and the settlers busy with the problems of development between "shakes" sometimes scarcely well enough to care for the sick.

Man has won. Drainage has caused the birds to seek other stopping places and theague is gone with them. The Farina Church prospered in the fair land because of "scattering" that was followed up by the gospel. Leman Andrus, James Bailey, C. M. Lewis, were early on the ground as well as others. They have been succeeded and the work goes on.

Cosmos and other points invite us today with fewer hardships to encounter. Bould-
er welcomes every home-seeker to her magnificient advantages. Ought we not to concentrate our emigration and follow up the onward sweep of Empire with the heralds of Truth, rather than complain of the depletion of the home churches, many of which are far too large for spiritual growth?

L. D. Seager.

HOMER NEWS

MILTON JUNCTION, Wis.—On Wednesday evening, February 26, a social evening was spent at the Milton Junction Seventh-day Baptist Church by the friends of the Reverend and Mrs. George W. Lewis. Brother and Sister Lewis knew that a good time was planned, but were not aware that the gathering had any reference to themselves. An interesting program was presented consisting of recitations, speeches, and music. Delicious refreshments were furnished, served by the young people. Besides the people of the church many friends from Milton as well as from other churches in Milton Junction, and also from a distance on a rather cold night, thus attesting to the esteem in which the former pastor and his wife are held throughout the community. The proceedings of the social, with some personal gifts, gave a substantial expression to them of the good wishes of all present.

Scribe.

ASHAWAY, R. I.—The Home News in the Recorder is always read with great interest by the people here and we wish to do our part in keeping the work going. Pastor Burdick was called to Shiloh, N. J., last week to assist Rev. D. B. Coon in evangelistic meetings. In his absence, Rev. Earl P. Saunders occupied the pulpit on Sabbath morning and officiated at the communion service. One week ago this Sabbath evening, five young people acknowledged Christ in baptism.

George H. Spicer, one of our oldest residents, celebrated his birthday the last day of February, being 84 years of age, but having had only twenty birthdays. Mr. Spicer received from many of the church, held the first Sunday in January, but two changes were made. Viola Stillman was elected organist in the place of Fanny Whiford who is at Alfred. Mabel Jordan was elected treasurer. What got her into trouble was the excellent treasurer's report for the past year. This was something of the kind to whom the Sabbath truth will appeal. But we must get back home for there are Friendship items.

The annual Thanksgiving dinner was served in the church parlors by the Ladies' Aid. A program was given by the young people, including a short sermon by the pastor. The usual Christmas entertainment, in which the children of the Sabbath School took part, was seemingly a success. At the annual election of officers of the church, held the first Sunday in January, but two changes were made. Viola Stillman was elected organist in the place of Fanny Whiford who is at Alfred. Mabel Jordan was elected treasurer. What got her into trouble was the excellent treasurer's report for the past year, which was the result of her bookkeeping, her father having been treasurer. The Sabbath School started upon the new year with a new superintendent, Geo. A. Stillman. The school has been reorganized, and there are now three departments instead of two. The second column of the cradle roll, which hangs on the wall of the primary room, bears the names of W. Virginia Bond and Louis Wayne Clarke; and we can think of at least one baby born within the society since the last names were written.

The young men in the pastor's Sabbath School class organized on the graduating year for some outside work. The church gallery has been fitted up for a meeting place. We meet on Thursday evenings—the pastor is a member. We take five monthly magazines, and meet for reading, discussions, Bible study, etc. Last Thursday night a Lincoln program was given, followed by a Bible reading on baptism.

Lately the Ladies' Aid has been meeting at the homes of its members to serve dinners, etc. Last Thursday they met at the parsonage. There were fifty present, counting all the children who could sit up to the table. Barring this restriction the number could be increased four or five.

Early in the year the basement of the church was rendered a much pleasanter meeting place by the addition of two new lights, a larger gas heater and two heavy rugs. These large rugs were made from the carpet taken from the floor of the main audience room when a new carpet was put down last spring.

Instead of observing the week of prayer we started in at the beginning of the year to hold one extra evening meeting each week through January and February. Our regular prayer meeting evening is Friday evening. So throughout these months we have been meeting Wednesday evening and Friday evening. Some who live quite a distance from the church, and who cannot well attend on the Sabbath, have asked to be added to the roll, deliberately set out to attend these meetings. The number was increased, too, by a better attendance on the part of those who live nearer the church. Coming as they do in the spirit of prayer, the offerings were tender and helpful from the beginning. One young man confessed Christ in the meeting. This was something of
the situation when we learned that Secretary Saunders was to be in our Association and we asked him "to come over and help us." The gas being off at Alfred, while we had plenty here at Nile, he came over. (Perhaps he would have come anyhow.)

Brother Saunders was with us eleven evenings. His preaching was strong and sound and appealing. We all got a blessing. Right here we would record our thanks to Brother Saunders and to the Missionary Board for the good work which the Secretary was permitted to do here, under the Lord.

Last Sabbath day fourteen of our young people and children offered themselves for baptism and church membership. We hope others will take this step soon. Among the number to present themselves last Sabbath day for baptism were five members of the pastor's Sabbath School class. Some one who was present Sabbath morning said, "You could just feel the sympathy and approval of the congregation as the young people went forward." It seemed to no one present who was critical or skeptical regarding the step which these young people were taking. But rather all were anxious for their success and were feeling their own added responsibility in helping those who were just beginning the Christian life. Last Wednesday evening was the last extra meeting according to our plan in the beginning. There were thirty-seven present, and many voices were heard that were not heard when we began. We thank God and take courage.

Now by the length of this communication, it seems that I shall have to write oftener, or learn to eliminate, or see that things don't happen quite so fast.

PASTOR BOND.

Nile, N. Y., Feb. 27, 1908.

Cosmos Expecting a Railroad.

The people who have settled at Cosmos, Oklahoma, are now quite confident of a railroad near that place soon. Arrangements have been made for work to begin on a branch from Hooker, Oklahoma, their present station, forty-five miles away, to Des Moines, New Mexico, which will place the road within two and one-half miles of Cosmos post-office.

This will put the new settlement in touch with the world and soon give it a market.

MARRIAGES

COTTRELL-CROCKETT.—In Boulder, Colo., Feb. 21, 1908, by Dr. F. O. Burdick, Milo B. Cottrell of Boulder, Colo., and Miss Harriet Crockett of Niwot, Colo.

DEATHS

KENNEDY.—Wm. D. Kennedy was born in Stokes, near Jackson Center, Ohio, September 29, 1852 and died in Toledo, Iowa, February 11, 1908, aged 50 years 4 months and 12 days. In early life he made a profession and joined the Seventh-day Baptist Church of which he remained a member till the time of his death.

Funeral services were conducted from her home by Pastor J. D. Van Horn and the burial was in the Alfred Cemetery. E. D. V.

CLARKE.—In Boulder, Colo., February 17, 1908, of complication of diseases, Paul Davis Clarke, only son of Mr. and Mrs. Jno. A. Clarke at the age of 3 years, 3 months and 2 days.

He is not dead! Just a star gone down
To rise upon yon fairer shore;
And bright in heaven's jeweled crown
He will shine forevermore.

REGRET.—Mrs. Ruth Smith Reading was born in Chillicothe, O., February 3, 1875, and died at her home, in the town of Brookfield, at Leonardsville, February 18, 1908. She was by this death, the last of the family of eight born to George W. and Jane (Chance) Reading.

Throughout her long life she was an active, earnest and consistent Christian. She was an aggressive advocate of the Sabbath, the prohibition of the liquor traffic, and all social reforms.

To the end she held fast to the principles in the march of current events, especially those that made for human betterment. She was one of the best of Christians, and her spiritual vision was clear, direct and unerring to an ex-

ceptual degree. The funeral services were held at the front of the church, conducted by Dr. L. L. Platt assisted by Dr. Edwin H. Lewis and J. M. Maxson and the body was laid to rest in Rose Hill Cemetery near friends.

GREEN.—Drucilla Witter Green, daughter of Horace G. and Lorinda (Hamilton) Witter, was born in East Valley, about four miles from the place of her birth, and died at her home in East Valley, February 12, 1908. She was baptized in the year 1860 by Rev. Nathan Warden and joined the Second Alfred Seventh-day Baptist Church of which she remained a member till the time of her death.

Funeral services were conducted from her home by Pastor D. O. Van Horn and the burial was in the Alfred Cemetery. E. D. V.

THE SABBATH RECORDER.
BUSINESS OFFICE

During the past few weeks the Business Office has been sending statements and letters to Re- 
count subscribers who are one year or more in arrears. This has been fair, but that is not the point to which the manager wants to call your attention here. He wants to make a few remarks about the followings, some of the letters we have recently received.

First. We invariably send a receipt for every dollar that is sent to this office for any purpose whatever. If you don't receive a receipt within a reasonable length of time after returning, either your letter has gone astray or our receipt has. In either case write us at once and ask about it. Second. Watch the label on your paper. The date on the label is a receipt for your subscri- 

### SPECIAL NOTICES

The address of all Seventeen-day Baptist missionaries in China is West Gate, Shang-hai. Chinese Postage is the same as domestic rates.

Seven-day Baptists in Eugene, N. Y., hold Sabbath afternoons at 2:30 o'clock in the hall on the second floor of No. 110 South Salina Street. All are cordially invited.

Seven-day Baptists of New York City have re-arranged their services. They meet at 9 a.m. at the New York YMCA, and at 7:15 p.m. at the Washington Square South. The Sabbath School meets at 10:45 A.M. and the evening service at 7:30 P.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 912, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock. P. M. Strangers are most cor- 
dially welcome.

Seven-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 2 o'clock. A special invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rodd, at 933 Jennifer Street.

Simple Obedience.

It would make Christian life a great deal more simple for us if we would get it definitely settled in our minds that obed- ience is the one thing in discipleship. It is never ours to discuss or consider the expediency of any command that is given to us, or to in- 

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

LESSON XII—MARCH 21, 1908

**REVIEW**

Golden Text.—"In him was life; and the life was the light of men." John 1:4.

DAILY READINGS.

First-day, John 1:1-18.

Second-day, John 1:19-31.


Fourth-day, John 4:1-54.

Fifth-day, John 5:1-18.

Sixth-day, John 6:1-51.

Seventh-day, John 9:1-41.

The seven Lessons of this quarter are scattered over a period of nearly three years: from the beginning of our Lord's ministry to a time within a few months of his crucifixion. They aptly illustrate the fact that John is not trying to tell us that Jesus did, nor even mention- 
ing the principal events, but rather those that suit his purpose.

Lesson 1 is the general introduction to John's Gospel, suggesting the plan that he is going to follow to show how the Word was revealed, and how he was received.

Lessons 2 and 3 tell of the very beginning of Jesus' ministry. John the Baptist was the mes- 
ger that went before his face. It was through him that the earliest disciples were di- 
eted to Jesus.

Lesson 4 tells us of Jesus' earliest official act as Messiah in Jerusalem. The abuses that were fostered under the name of religion called for a reformer. It was inevitable that Jesus should come into conflict with the religious leaders of the nation.

Lessons 5 and 6 are typical examples of Jesus' work with individuals. He did not refuse to devote much time and effort to set right one sin- ners. Even if that man was a per- 
ed Pharisee unwilling to acknowledge that 

culture and religious people like himself needed 

Some inquiries have reached us lately in re- 
gard to the so-called "Historical Volume" ordered by the Conference of 1900. This Volume is "in 

A Beautiful Old Age.

Doctor Cuyler is one of the busiest and happiest of men. His pen is never idle, and as the years are gliding swiftly on he finds himself pursuing the ever tenor of his way along the tops of the Delectable Mountains toward the Celestial City. Old age seems to have no terrors for him. He writes us under date of January 24, a beautiful letter, wishing us to thank heartily all the numerous friends who so lovingly have remembered him, and closing as follows: "My eighty-sixth birthday was one of the happiest of my long life. Our house bloomed with flowers, and my table was stacked up with letters and telegrams from all over the land. A great many were received from readers of The Christian Work from Maine to California, two being from kinsfolk of its honored editor who reside in far-off Iowa." Would that all octogenarians so lived that they could feel as eighty-six that they were having "the happiest time of their long lives." Why not?

—Christian Work.

10 GOOD THINGS FOR S. D. B.'s.

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Good water
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Good cool nights in summer
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Good relinquishments and deeded land
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Good times in general

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