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"

A Book of One Hundred Royal Octavo Pages
Memories, by CHARLES H. DENISON
Life and Services, by JOHN WARD
Genealogy of the Ward Family

Address, N. O. SMORE, Manager,
PLAINFIELD, NEW JERSEY
American Sabbath Tract Society
EXECUTIVE BOARD.

STEPHEN BURCK, President, 48 Livingston Ave.,
Yonkers, N. Y. Rev. H. E. Lewis, Corresponding Secretary, Plainfield,
N. J. J. L. TITTOOTHN, Recording Secretary, Plainfield,
N. J. J. HUBBARD, Treasurer, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the first Satur­day of each month, at 2 P. M.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.

TERMS.
Single copies per year ........................................... 60 cents
Ten copies or upwards ........................................... 40 cents
Communications should be addressed to The Sabbath
Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath
School Board. Price 25 cents a copy per year; 7 cents a
quarter.
Address communications to The American Sabbath
Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Wm. L. Clarke, President, Ashaway, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Corresponding Secretary, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Asha­
way, R. I.

The regular meetings of the Board of Managers are
held the third Wednesdays in January, April, July, and
October.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the SEVENTH-DAY BAPTIST
MISSIONARY SOCIETY.
This publication will contain a sermon for each Sab­
bath in the year, by ministers of the church, desig­
ned especially for parochial churches and isolated Sabbath keepers, but will be of value to all.
Subscriptions should be sent to Rev. E. B. Saunders,
Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
Prof. E. M. Tomlinson, President.
Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.
V. A. BAGG, Recording Secretary, Alfred, N. Y.
A. R. Bowers, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in Feb­
uary, May, August and November, at the call of the
President.

THE SEVENTH-DAY BAPTIST GENERAL CON­
FERENCE.
Next session is to be held at Boulder, Colo.,
August, 1908.
Prof. M. H. Van Horn, President, Salem, W. Va.
Rev. W. L. Wilson, Recording Secretary, Alfred, N. Y.
Frank L. Greene, Corresponding Secretary, Alfred, N. Y.
Rev. W. C. Whitford, Treasurer, Alfred, N. Y.
Executive Committee—Boston, Alfred, N. Y.; New York,
N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; Rev. W. L.
Crossett, Alfred, N. Y.; Rev. W. L. Burbick, Ashaway, R. I.;
D. E. Tittoothn, Plainfield, N. J.

ORDER OF SYSTEMATIC FINANCE.
Dr. Geo. G. Bixby, President, 106 Washington
Square, New York; C. B. Hall, Corresponding
Secretary, Milton, W. Va.; Rev. R. S. Mason, Recording
Secretary, Ashaway, R. I.; Rev. A. C. Babcock, Secretary,
Plainfield, N. J.; Rev. J. L. Randolph, Treasurer, Plainfield,
N. J.

An finished free, carriage prepaid, application to Dr. Albert S. Max­son,

EDITION.
Chelsea's Lesson.
There is a bright side to every misfor­
tune. At first thought one can hardly real­
ize this: but the face of such a calamity as befall Chelsea, Massachusetts, in which
one thousand buildings were destroyed by fire,
twelve million dollars worth of prop­
erty consumed, and ten thousand people left homeless. This was indeed a terrible
fate: but yet it was not confined to the
churches, factories and homes, but walls
were thrown open to those needing
shelter; in Boston were run all night, and
all vehicles seemed to vie with each other in carrying
food and raiment to the destitute. Thus it
is believed that no one went hungry or suf­
fered, excepting from the pain and grief
invaluable from loss of home and property
and from separation of families. The gifts
of money that go pouring in to be used for
the homeless and destitute, give the assurance
that these will be cared for in such a way as to reduce the suffering to a mini­

Thus, too, did people respond with ample funds for the thousands who suffered, when
similar disasters overwhelmed Chicago, Baltimore,
and San Francisco.

In all these cases we see evidences that the
spirit of Christianity is filling the hearts
of men with ideas of a common brother­
hood. It is the spirit of Christ transform­
ing the world. The fruits of Christianity are not confined to the church alone,
but are shared by all. The best things in the world outside the church are,
nevertheless, outgrowths of the Christian faith. No skeptic or moralist or scientist
can point to his best works and say: "Be­
hold the results of morality or of infidelity." In order to show what these can do, he
must show where morality or infidelity alone can do what the Christian race and
the civilization it has created can do.

The Sabbath Recorder
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


WHOLE NO. 3,959.

THE SABBATH RECORDER
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


WHOLE NO. 3,959.

THE SABBATH RECORDER
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


WHOLE NO. 3,959.

THE SABBATH RECORDER
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


WHOLE NO. 3,959.

THE SABBATH RECORDER
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.


WHOLE NO. 3,959.
to go to those of their own faith only, who suffered at Chelsea; but the great mass of Christians responded whole-heartedly to the call, without dictating whether their gifts should be given to their own creeds, or whether they should be given to saint or sinner. Fellow men were in distress, and this was enough to know.

It was a glad day for earth when Christ came to teach men this principle of the common brotherhood of man. And such exhibitions of its reality today show that there is a great deal of good in the hearts of men in spite of the pessimistic talk about the world's growing worse and all going to hell.

We do not recall that any such demonstration of the spirit of brotherhood was made when Rome was burned. The altruistic spirit which provides hospitals and schools for the unfortunate, and that causes a nation to spring to its feet and promptly send aid to the sufferers from a burning city, had not been put into operation in the days of Nero.

Thank God that we live in a day when, over and above all the bustle of trade and din of voice, there is heard in the hearts of men, even beyond the boundaries of the church, the voice of that mighty One, who came not to be ministered unto but to minister, and who exemplified the golden rule among men.

There may be individuals who live unaffected by the Son of man; but when we seek for the power that is molding deeply the hearts of the multitudes, and transforming the spirit of the age, we shall find it in the Christ, who lived his sacrificial life of service among the lowly ones of earth.

Death of Dr. C. O. Swinney.

We were greatly shocked upon seeing in the New York and Philadelphia papers the account of the tragic end of Doctor Curtis O. Swinney. We refrained from making mention of the case till fully convinced that it was really our Doctor Swinney, and entertained the hope that it might be some other man.

It seems that for some years the Doctor had been in declining health, and had made a brave fight to regain his strength. He was a brother of Dr. Ella Swinney, and during the days when she was settling the question of going to China, I, as pastor and adviser, was brought into intimate friendship with the boy. John M. Swinney, his brother Curtis, and sister Ella were prosperous physicians in Smyrna, Delaware. Ella's decision to go to China broke up this company of physicians. John soon moved to Shiloh, leaving Curtis still in Smyrna. He was the youngest boy, and for years "Mother Swinney," as she was called, made her home alternately with him and his brother John in Shiloh, until Ella's return from China.

Curtis was a conscientious Christian, and a kind husband and father. The memory of their pleasant home in Smyrna, when the children were small, is like a sunny spot in the days gone by. He is the last of the Swinney family. The oldest brother died in the army, his father dropped dead in his home near Shiloh, Rev. L. R. Swinney died of cancer when the family was small, is like a sunny spot in the days gone by. He is the last of the Swinney family. The oldest brother died in the army, his father dropped dead in his home near Shiloh, Rev. L. R. Swinney died of cancer when the family was small.

The discussion of theological seminaries occupies a prominent place in the Homiletic Review. This content is not available in the provided text.

The Debt.

A brother who sends $20.00 for the debt says: "If you see any way whereby I can help you, reveal it to me, and I will do the best my limited time and means will permit, as a most willing helper.

Total received to last statement $2,226.50
Cash paid out of this amount $1,706.30
Total expense for preparation of books $2,226.50

People are very careless in this matter. Not long ago I saw a lady holding a small roll of bank-bills between her lips, while she searched her pocketbook for change; and it is no uncommon thing to see people put silver money between their teeth to hold it, if they could only trace the money through all the filthy hands and sweaty pockets where it has been before reaching their hands, people would be more careful how they handled it.

There is no means of tracing this germ-laden currency—a bill may be in the pocket of a tuberculosis shop-tailor today, and in the purse of a millionaire's wife tomorrow. The number of cases of consumption due to this universal means of transmitting disease can only be guessed at, but physicians agree that it is enormous. It seems from these instances that A. Cressy Morrison's campaign for "Clean Money" was started none too soon.

The Homiletic Review for May.

The discussion of theological seminaries occupies a prominent place in the Homiletic Review. The discussion of theological seminaries occupies a prominent place in the Homiletic Review.

The question comes from a Recorder reader in one of the Western states. We are glad to receive such questions. They set people to thinking, and every conscientious reader will receive help from replies wisely given. The editor does not feel competent at this time to answer the question regarding the stories or the particular book mentioned in the letter, since he is not familiar with either. Let some friend who has read the stories referred to, and marked well their spirit and tone and their influence over the heart, come forward and answer this part of her question. We shall be glad to welcome such reply, and give it place among "Thoughts from the Field."
who desires to live a Christian life to bring his mind directly under the influence of an author whose writings are cynical, or where they tend toward the skeptical. It will never help a Christian to stronger faith, for him to become absorbed in a well-written story where the hero is a skeptic or where the church is sneered at. Neither would a lover of humanity be helped by reading the best of literary productions written by a misanthrope, whose hatred toward his fellow men taints his writings.

The one thing to remember when we choose our reading is that what we read is sure to shape character, because we bring our minds directly under the power of the writer's mind. If our thoughts are pure and good, we can afford to bury our minds in them; but if they are trifling, frivolous, skeptical, or impure, we cannot afford to place our minds and hearts under their influence.

Every one must judge for himself or heed the counsel of those whose experience prepares them to be good advisers. Each reader should cultivate conscience regarding what is good and what is bad, and then be true to his convictions.

We hope there will be others who can give us some good thoughts upon these questions.

A lone Sabbath-keeper in the South writes: "I am a lone Sabbath-keeper and have never met a Seventh-day Baptist or one of that belief except those of our family, consisting of a mother and two sisters, and my father, who is now dead; but I love the Sabbath Recorder and it is my prayer that I may sometime be permitted to be among Seventh-day Baptists. May God bless the work of the Sabbath Recorder as it goes on its mission to the many homes in this land."

We are thankful for the faithful Sabbath-keepers scattered throughout the land, holding up the truth of God, though all alone. They are doing a good work in God's own way, letting their light shine just where the Master has placed them. In God's own time the results of their faithful light-bearing in a world of darkness shall be seen, and each faithful one shall find his reward whether or not he lives to see the day of triumph for the truth he loves.

"There is need of the tiniest candle As well as the garish sun; The humblest deed The humblest deed
When it is worthily done;
You may never be called to brighten The darkest hour, so set.
So fill, for the day, your mission By shining just where you are.

Condensed News.

Law Against Anarchists. Since the exposure of the Italian paper published in Patterson by the Anarchists, advocating the destruction of life and property, and since the drastic measures of the General Government, the state of New Jersey has passed a law making it a high misdemeanor for any one to suggest the violent death of another or the burning of property.

This country will need to take measures to throttle this Anarchic movement within its borders, if it does not wish to be considered the world's hotbed for Anarchists.

Girl Student Wins. The Woodford prize in oratory was won in Cornell by one of the lady students. There were six candidates, four of whom were young men, and four of these were old debaters in inter-collegiate contests. Miss Elizabeth Ellsworth Cook of Ithaca, a senior in the College of Arts and Sciences, won the hearts of the vast audience in the Armory, and received the unanimous vote of the judges who awarded the prize.

Perhaps after the Cornell boys are downed two or three more times by the young ladies, we will cease to sneer at them as "co-eds," and begin to understand that girls can hold their own with boys in the same college.

All England in a Blizzard.

England has not known such a snowstorm since 1881, as that which has just drifted her under, blocked all her railroads and tram-cars, and brought business to a standstill. The gale from the north was fierce and formed drifts eight feet deep. This is wonderful for old England on the 29th of April, and long as she does in the line of the warm currents from the Gulf Stream. Enormous damage to fruit crops, much suffering, and some deaths are reported. In the snow-storm, one of the steamships of the American Line collided with the British gunboat Gibraltar and sent

her to the bottom. The 450 men on board the gunboat were all saved excepting a very few,—less than twenty. The reports as to the exact number are conflicting. The American vessel was not badly injured, but returned to Southhampton and sent her passengers home on another steamer.

Some of Our Needs.

A paper read before the Sabbath School Institute, held at New Market, New Jersey, March 14, 1908.

ESLE P. RANDOLPH.

The Sabbath School Board is very much in need of some one to prepare and to edit the material for the Primary Department of the Help Hand.

At the last session of Conference request was made that more original matter be published in the Sabbath Visitor. Soon after Conference the editor of the Visitor appeared through the columns of that paper for contributions. Have you written any such articles? There are many talented persons who can contribute such matter as will be most acceptable for publication in the Visitor. Twenty-five would be none too many.

The indebtedness of the Sabbath School Board last September was about six hundred dollars. Through the generosity of the churches and Sabbath Schools about one-half of that debt has been paid. A little extra effort on the part of each one will permit the Board to report "no debt" at the end of the year. Do it, and do it now, for your notes are bearing interest at the rate of six per cent.

The beginning of a Sabbath School Institute is a most opportune time to think most seriously of some of the real problems that confront us when we take into account those conditions which must obtain to a greater or less degree where much may reasonably be expected to be accomplished for the Master. It is a fact that very much of what is realized from our efforts, as viewed from our human standpoint, is that which every interested superintendent, and many other workers, have accomplished in many times each year,—yes, many times each year. When the need is greatest—the real lack of willing, consecrated workers who are prepared to do battle for the Master, even at the cost of personal comfort and worldly pleasure.
that the fault with some church members who complain that the church is cold and unfriendly, lay in themselves because they get off in some cold and remote corner by themselves. I have been deeply impressed by the story told by a talented man who remarked that the Lord did not seem to be calling many men to preach the gospel these days. Reply was made that the Lord called many talented men to preach the gospel, but that they did not hear the call, for the voice of the Lord was so mild and soft, and the voice of the devil calling men to "get money—get it honestly if you can, but get money"—was like that of a roaring lion, and men did hear that and imagined it to be the voice of the Lord; hence so many smart men serve the devil so zealously.

It may be that the Lord speaks to us through the superintendent of the Sabbath School, or through the pastor when we are asked to teach a class or to perform some other service for the Lord. Shall we now say that Miss B, or Mrs. C or Mr. D shall perform the service? Do we remember that each one of these has had, perhaps, that spiritual growth which we stand so much as he was about to move in Sabbath School by correspondence, and before the end of June he will have been in close personal contact with most of the workers in the various associations. Ere long we trust that the generosity of the Brookfield Church will prompt them to give us all of the time of the Secretary again.

Letter From Brother Kelly.
So many kind friends of Brother M. B. Kelly have asked me about him. I think he is well. I have seen his former friends, but then I know this is not the case. You ask about myself and family. I am much better now, and have been for two or three months; but it seems as if every time I undertake hard work, it throws me back again. I never did so much at times; I never can be entirely happy and contended unless I can preach. I don't believe any one loves to preach the blessed old gospel more than myself, and why I cannot do it is one of the most perplexing questions for me to answer. When I see the need, I become almost beside myself to be in the harness, and yet the doctors strongly advise me to refrain from preaching for four or five years, and my family and friends are growing very much interested in the subject. I would like to make a correction and also to add a little information. The old-house pictured on page 501, and designated as the Silas Greenman house, has always been known as the Maxson Home-stead and was built by Sylvanus Maxson two hundred years ago. After a few years, he sold one half of the house to his brother, Joseph Maxson, who afterward sold it to Silas Greenman. The other half remained in the Maxson family and was occupied by members of that family until 1872. Four generations were born in the house. In the picture Maxson, grandson of Sylvanus Maxson, and two of his grandchildren,—George Benjamin Utter, of Westerly, and Alice Annette Larkin, of Ashaway. The home is now owned by William R. Wells.

Sincerely yours,
Thos. T. Larkin.
Ashaway, R. I., April 27, 1908.

The President's Message.
The recent message of the President shows his determination to throw the responsibility upon Congress if his methods are ignored. He says some things which that body ought to heed. The following brief extracts are from the Public Ledger of Philadelphia:

Laws Recommended:
First. To do away with the abuse of the power of injunction.
Second. To strengthen Government control of corporations doing an interstate business.

Many minds of evil, social, industrial and political, which, as a nation, is our anti-trust law as are blind to the fact that there is no more danger in it than in the law-defying and law-evading corporations doing business.

The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over.

So far as labor is engaged in production only, its claims to be exempted from the anti-trust law are sound. But we should sanction neither a boycott nor a blacklist.

They are blind to the fact that the extreme bitterness caused by the use that has repeatedly been made of them, and which treats the plain and simple rules of honesty with cynical contempt if they interfere with making a profit.

The American people have definitely made up their minds that the days of the reign of the great law-defying and law-evading corporations are over.

So far as labor is engaged in production only, its claims to be exempted from the anti-trust law are sound. But we should sanction neither a boycott nor a blacklist.

They are blind to the fact that the extreme bitterness caused by the use that has repeatedly been made of them, and which treats the plain and simple rules of honesty with cynical contempt if they interfere with making a profit.
Missions

The Proposed New Chapel at Shanghai, China.

We are glad to announce that the outlook is good for the new chapel so much needed in our mission at Shanghai, and that it will without doubt be built with no debt. Our lack of faith in God and in each other is noticeable when we are tested. The walk by faith is a trying ordeal. We have been going to the bank in place of God, to supply our needs. In a letter received from one of our leading ministers he says: "It seems very probable to me that the people will not vote in favor of having a chapel; they will certainly not do so if they follow the suggestion of keeping out of debt." God bless this dear good man. I wish that we all might know that there is a better way.

A story is told of a minister who had such faith that, during a severe drought, he called his people together to pray for rain. They responded and the rain came, but it continued to rain until the people requested the pastor to call another meeting to pray for it to stop. His reply was, "It is of no use to pray in the house as long as the wind holds in the east." The minister had his faith anchored more in the east wind than in the Lord. No east wind and no debt for me. I prefer to anchor in God. We have followed the method of going in debt until good men, those who are accounted leaders, have come to think that the way of progress is to hire money, get in debt, then cry debt, debt, until the people, tired of hearing it, finally rise up and pay it.

Brethren, there is a better way. "My God shall supply all your need according to his riches in glory by Christ Jesus." The time to take God and the people into our counsels is before we have gone in debt. Whoever thinks that our people will not try to do the right thing by their work and workers does not know their spirit. If the people are not sufficiently informed to know what the right thing is, then I am afraid it is more to our shame than theirs that we have not furnished them needed information.

The reply of the churches to the letters sent them by the Missionary Board was very encouraging. The churches will please accept the vote of thanks, passed by the Board, for their frank and prompt reply and the suggestions offered. They not only nearly all responded, but reported in most cases favorable to building. Eleven of them voted emphatically yes. Seven voted to support the Board loyally. Ten voted yes, if it could be done without debt. Six of them took no vote, but informally advised building if it could be done without incurring debt. Seven voted doubtful about the wisdom of building, but several of them for the reason that they had not sufficient information concerning the needs. Only three voted against building. A good number of them promised to contribute their quota of the funds if the Board thought wise to build. One church at its meeting raised by pledges one dollar for each member for the building in case it was decided to build, and could do more if necessary. Among those making suggestions there were several who urged pushing the work on the home field. One leading church suggested that we could not increase the force on the home field was lack of funds. I wish to say this is not the main cause. The men who are acceptable to the people and successful on those fields are not to be used to other work or force. This seems to be built with no debt.

Our consecrated, spiritual leaders, men of humble faith in God and in the people. Let us be so charitable that we shall not even think unkind things of any man.

Yes, brethren, we do want and shall be very grateful for volunteer offerings for the chapel building at Shanghai, China. The promised blessing for giving is upon the "cheerful giver." I trust no canvass or begging will be necessary for this needed building. There is a better way. No funds need be given which will in any way reduce those which should support our or other Boards. If you want your name and offering in the Seventh-day Baptist church in a land which has three hundred million souls who know not Christ, then send them to Treasurer Utter. If you want the blessing, do it cheerfully.

E. B. Saunders, Cor. Sec.

Memorial Board Meeting.

The regular meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church April 12, 1908, at 10:15 A. M.


Minutes of last meeting were read.

The Vice-President and Secretary reported having written Dr. L. A. Platts, Milton, Wisconsin, regarding his appointment as Administrator of the estate of Henry W. Stillman, vice Emergenee Stillman, Executrix, deceased. Dr. Platts replied that he accepts the trust, if the court confirms the appointment.

Correspondence from Thomas Zinn, Executor of the estate of Hannah Colgrove, was referred to O. S. Rogers to take up and report at July meeting.

Correspondence was received from the following persons: M. H. Van Horn, financial agent, bespeaking continued financial support for Salem College; Dea. A. E. Main, giving a line regarding each of the seven students in the Theological Seminary; G. Collutorials, Sr., vouching for Peter Tokomine; studying theology in Holland; W. S. Tarpley, Crabochard, Illinois, asking for assistance in moving, roofing and repainting their church, which will cost about $275. The Secretary was requested to correspond with Rev. W. D. Burdick, Farina, Illinois, regarding conditions at Crabochard; and advisability of undertaking this work.

The Financial Committee's report showing changes in securities was read and adopted.

The quarterly report of the Treasurer was read, and having been duly audited was adopted. It showed $4,473.23 in hand for distribution,—for items see below.

Twenty dollars was voted to each of the eight students studying theology, to assist them in their work.

By vote the Discretionary Fund was divided as follows: $100 to Alfred Theological Seminary, through the Treasurer of the Seventh-day Baptist Education Society; the balance $369.78 to Salem (W. Va.) College.

The Treasurer was instructed to send Elder T. G. Helm, Summerville, Missouri $5 per month for three months from the Sarah P. Potter Fund for Aged Ministers.

After a discussion it was unanimously resolved, that we notify the Seventh-day Baptist Missionary Society that this Board offers them one thousand (1,000) dollars towards the building of a Seventh-day Baptist chapel in connection with the Shanghai (China) Mission, provided they decide to build and proceed with the building.

Minutes read and approved.

William C. Hubbard, Secretary.
Early Experiences With the Sabbath Question.

REV. RICHARD C. BOND.

(1813—)

The following incident which occurred in the early days of the Sabbath in New Salem, after it was introduced into this Sabbath in New Salem, after it was introduced into this community, may interest the readers of the Recorder.

I preached one month at New Salem, Virginia (now West Virginia) for two years, 1843 and 1844. In 1845, I think, it was on a First-day forenoon, one Rev. James Griffin entered the church at the commencement of the noon meeting. I at once recognized him, as he was the First-day Baptist minister who was at that time pastor of the First-day Baptist Church in New Salem. I at once extended to him the courtesies usually considered due a minister in those days, and invited him to preach. He accepted the invitation, and preached for us again in the evening.

We lodged at Deacon Jonathan F. Randolph's that night, and at George Davis and Amos H. Bee's, New Milford. Before we retired for the night I heard Mr. Griffin disputing with Brother Bee and Brother Davis. I soon found they were discussing the Author's authority. As I knew he was a strong, bold man, and I was young and inexperienced, I was afraid of him, and kept out of the way, and finally got off to bed without coming in contact with either. But I distinctly espied him escape me. There was no such good luck for me. The next morning we had got our breakfast and were putting our wraps preparatory to starting home, when rice was boiled. He addressed me in a very earnest manner, walking the floor and pouring out a flood of eloquence. As there were several gentlemen present sitting in the room, I got behind one of them for safety. But I had no safety for me. He had undoubtedly laid his plans, and a man of his force of characters was not to be got rid of easily.

As he walked the floor, he stopped in front of me and addressed me directly, saying, "If you wish to be useful, come and join us First-day Baptists, and we will give you an opportunity for usefulness. For the sake of old Jewish prejudice, you are guilty of damaging the cause of God and making a division in our Father's house, thus cutting yourself off from usefulness. Give up your old Jewish prejudice and come and join us."

I was cornered. There was no escape for me. You have probably heard it said that cowards ten, fools, and children can do more harm than any other class of men.

My courage returned, and looking him in the eye, I said: "Sir, you have talked a great deal, and so incessantly that you can say a word. Will you stop and give another a chance to speak?"

"O, yes," he replied in a confident glow of enthusiasm.

"Sir, you are a Baptist," I said, "and hold the Baptist idea that the Bible is the sole rule of faith and practice for Christians."

He quickly responded in the affirmative, and then I said: "If, as you are going some Sunday to your people, you should see one of the prominent members of your church plowing in his field, working all day on Sunday and not attending church, would you do with him?"

He at once replied, "We should deal with him."

I said, "I suppose you would, or rather, try to deal with him. But when you assemble your church, the offending brother comes before you and claims privilege against you against himself thus: Brother, we are griev'd with you for desecrating the Lord's day by working at your worldly business on that day, the first day of the week,'" etc."

"Brethren, I don't deny that I labored all day on the first day of the week, but I am a Baptist and hold the Baptist doctrine that the Bible, the inspired Word of God, is the sole rule of faith and practice for Christians; and if you will show me that the Bible is authority for the statement that it is a sin to do ordinary, secular work on the first day of the week, I will manfully with the concession you ask,—what would you do?"

The minister's countenance so lately flushed with the eloquence of his tirade, turned ashy pale. He looked at me speechless for a minute, and then sat down in his chair, with no attempt whatever at a reply.

In closing, I may say that the following is the Sabbath question in a nutshell:

The appointment of the Sabbath. Genesis 2:2, 3.

The Sabbath clothed with the authority of the Decalogue. Exodus 20:8-11.

The Law and the Sabbath are all incorporated in the Gospel Kingdom. Matthew 5:17-19.

These passages are complete and admit of no controversy, for there is no escape from this authority.

Milford Junction, Wisconsin.

A Diary Kept by Elder John Greene.

Elder John Greene was born in North Stonington, Connecticut, October 28, 1792.

His father, John Greene, was twice married. By his first wife he had three sons, Richard, William and Asa. His second marriage was to Sarah Samuels, of New Milford, Westerly, Rhode Island, by whom he had nine children, seven sons and two daughters, of whom the subject of this memoir was the youngest. When he was sixteen years of age, war was declared between England and France and he enlisted in the service of King George, and, during that struggle known as the French War, he was promoted to the rank of Ensign. After the cessation of hostilities he returned to the quiet of domestic pursuits; but when the oppression of the English Government, soon after, drove the Colonists to resistance, Mr. Greene again took up arms and fought for the cause of his country. The struggle was protracted and severe, bringing untold suffering to the Colonists; but he withstood the hardships of revolution and retired not from service until peace smiled upon the face of the free.

Altho' Mr. Greene was a native of Rhode Island and had his residence in that state, the greater part of his life, soon after the close of the Revolutionary War, he removed to a farm near Ashaway river, in the eastern part of North Stonington, where he lived until his son John was two years of age. He then purchased a place near the village where he resided until his youngest son, fourteen years of age, was born. He then exchanged this homestead for a farm one mile northeast of Hopkinson village, through which, in after years, the Providence and New London turnpike was built.

In the early times of which we now write, there had been no legislative enactments for the promotion of education among the people, so that those in the middle and lower walks of life found the education of their children a heavy burden. In this great work, Mrs. Greene took a deep interest, and exposed the cases of a large family with limited means, their children were taught the rudiments of a common-school education. While the family were residing near the village, John being about ten years of age, an occurrence occurred that may not be uninteresting to the general reader, as it tends to throw some light upon the history of education in the community at that time, as well as the limited advantages of the subject of this memoir.

Several enterprising gentlemen in the vicinity, General George Thurston, his son Jeremiah, Thomas Wells, Elder Abram Congdon, with Joseph Spicer, Israel Lewis, Ichabod Burdick, Dr. William Wilbur and others, moved by a desire to advance the education of their own and their neighbors' children, formed themselves into a sort of education society, built a schoolhouse and employed an educated gentleman by the name of Fuller, at the enormous price of eleven dollars a month, the ordinary wages for such service being from four to six dollars.

Although much alarm was at first felt by those wishing to patronize the school, it was not long before most of the larger and many of the smaller children in the vicinity were enrolled as pupils and thus brought under the elevating influence of their excellent teacher.

Among others, the Sons of Mr. Greene enjoyed these advantages. The wisdom of the movement became apparent and the same teacher was secured the next winter. The impulse thus given to the cause of education in that community became a permanent influence, the benefits of which may be traced even down to the present time. The following is taken from his diary:

"It was while under the tuition of Mr. Fuller that I got my first lessons in arithmetic, penmanship and grammar, and these, as long terms, added to one under the tuition of Christopher Lewis, when I was seventeen years of age, completed my course of scientific instruction. In the moral and religious instruction of the family my mother took a lively interest and many were the admonitions and lessons by which she endeavored to direct the young minds of her children in reverence to the Divine Being as the source of all good. My father also seemed impressed with the importance
of rearing his children in the nurture and adornment of the Lord.

"The first religious impressions of which I have a distinct recollection came upon my mind during a revival of religion in Hollins, Va., when I was at the age of six or seven years. The influence of these impressions was to make me wish earnestly for, and resolve to make a re-form in my outward life, and to cause me to be led to the voice of conscience and the calls of duty as I understood these claims, but without effecting a radical change of heart.

"I find the influence of association and childhood's amusements these impressions gradually subsided and were not renewed until I was about ten years of age, when a circumstance occurred which arrested my attention and turned my thoughts once more to the great subject of my soul's salvation. A schoolmate, Sophia Lewis, who was a trifle older than myself and a competitor for the honors of excellence in our school, having been added to informed me that during the past two days, in pursuit of her studies, she had gone nightly, before my head, to gain a hearing for my salvation.

"I did not realize that I had found the "Saviour, that my sins were forgiven, but with a full heart I hurried home to inform my parents of what I had heard. For a few days here let me relate, for the encouragement of those parents who desire to see the conversion of their children, that my mother informed me that during the past two weeks she had given hearty, before retiring, and poured out her full heart in prayer to God for my salvation.

"My peace was like a river and continued to flow in upon my happy soul for several days, when my parents, satisfied with my sentiments that I felt it to be my duty to be baptized. In due time arrangements were made to attend to the ordinance, and twenty-two candidates presented themselves, among whom was my brother Rowland. The occasion was an interesting one. Elder Coon, having become rather infirm, invited a young preacher, afterward Elder William Palmer, to preach, who did so in a very pleasant manner from these words: Thou preparst a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.' "

-Ps. 23:5.

"The following fall was marked by the removal of our family to the farm; but the spirit of revival continued and, during the following winter, we enjoyed many pleasant seasons in our prayer and conference meetings, and before spring my two brothers, George and Alpheus, were hopefully converted.

"I took a great interest in the general reader occurring after this for four years, during which I labored most of the time during the summers, away from home, and strove in a world of temptation to live a Christian life. Being naturally of a jovial disposition, the influence of my lively associates often led me to indulge in those animated expressions of feeling, which, in my calmer moments, I could but regret and resolve to correct. The restraining influence of my parents and other Christian associates, among whom were Elder Abram Coon and Elder Matthew Stillman, I would mention as some of the means, under grace, by which I was held from wandering far into the ways of transgression and sin.

"I mention that my Erth after I reached my eighteenth year, Christopher Lewis was employed to teach the village school of Hopkinton, and I attended the term.

"The following summer I labored on a farm as formerly, my wages going into the fund for the support of the family. The winter following, I taught a school in North Stonington four months and, so far as I know, made a reasonable degree of success. When spring returned, I again resumed my former pursuits and divided my time between laboring at home for my father, and abroad to procure means for providing the family expenses.

"In the fall of 1812, I set out from home in pursuit of business and found a school in the town of Portsmouth, Rhode Island, where I taught six months. I then returned to Hopkinton and, pursuant to the previous arrangement, was married April 1, 1813, to Elizabeth Wells, daughter of Tacy, widow of Edward Sheffield Wells, deceased.

"This matter settled, I hastened back to my work and pursued another term, but was unable to continue on account of a severe illness which kept me from business until midsummer. The remainder of the season I devoted to farming, mostly assisting my brother.

"Upon my return home from school, my brother Oliver D. went and engaged in my place, where he taught for seventeen years. The following winter I taught the same school in Stonington where I had made my first efforts as a pedagogue, two years previous. In the spring, I took the place owned by Wells, and we commenced housekeeping, she living with us. Belonging to this estate was a valuable water-power and, an enterprise for building a factory being arranged between two of my brothers, Edward Wells and Mr. Ira Reynolds, I was induced to join the company and go about building the store and house now owned by Jacob Babcock, with the thought of selling goods. But, while the buildings were being completed, I sold my interest to my partner and turned my whole attention to the improvement of the farm.

"It was during this summer that our eldest child, Sheffield W., was born and the following autumn a circumstance transpired which eventually led to our removal to a newly settled portion of New York State. My wife's mother, finding her children grown up too old to longer need her care, was induced to raise a crop for the marriage by Perry Burdick, of Madison County, New York, and the following year she removed to her new home.

"At this time there was much said about the advantage of moving or "going west," and before midsummer, 1815, we started for the same destination, with the hope of obtaining among the uncultivated lands of that region a place where we could find a home and call it our own. We first stopped in Truxton but finally settled in DeRuyter.

"Our stay in Truxton of about one year and five months was a time of great suffering to me. My conscience had become exceedingly sensitive while dwelling upon unperformed religious duties, among which the maintaining of family worship was most obvious. As days, weeks and months passed, I continued to apply my energies vigorously to the heavy labor of clearing my land of timber, building a log house and cultivating the soil, without a thought of the future support of my family, while the increasing sorrow of a disturbed mind preyed upon me and destroyed my peace.

"This trouble about duty I kept strictly to myself until it affected my health, and then I was forced to seek a physician for medical aid; but drugs only increased my physical weakness and suffering, while my mental anxiety was unabated. Sleep departed from my eyes and I passed my.
nights in searching the Scriptures for a balm to soothe my agitated spirit. While thus afflicted and unable to attend to my ordinary vocations, my life was a burden, and feeling that I could not long endure the agonies of my mind, I framed an errand as an excuse for calling on a neighbor whose residence lay some two miles distant, the way thither leading through the woods. I set out on this walk feeling that I had no desire to return unless I could find peace to my troubled soul. As I passed along, these words filled my thoughts—Take your yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"When fully out of sight and hearing of home, I began to give vent to my full heart in a discourse from the above text, directing my speech to a group of trees that chanced to be near me when I began. While engaged in this exercise, a perfect and most happy change came over my feelings. My sufferings were all healed and my discontented soul looked up. Peace smiled from everything I saw while perfect bliss thrilled every nerve and suffused my whole being. A fountain of thanksgiving welled up from my full heart and waked my soul on a tide of joy. My errand was forgotten; and I turned off to go among the woods. Rowland of my past struggle and my present enjoyment. He sympathized with me and said that he had been impressed with the idea that I ought to improve my gift by public exhortations.

"That evening, I, for the first time, broached the subject of my mental struggle to my wife. While we were thus occupied, we were startled by a knocking at the door, and the wife of our neighbor, Elias Irish, entered and said that she had come to tell me that twice in her dreams she had heard me speaking to her husband. She started by a knocking at the door, and I passed, along, feeling that I had no desire to return unless I could find peace to my troubled soul. As I passed along, these words filled my thoughts—Take your yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"When fully out of sight and hearing of home, I began to give vent to my full heart in a discourse from the above text, directing my speech to a group of trees that chanced to be near me when I began. While engaged in this exercise, a perfect and most happy change came over my feelings. My sufferings were all healed and my discontented soul looked up. Peace smiled from everything I saw while perfect bliss thrilled every nerve and suffused my whole being. A fountain of thanksgiving welled up from my full heart and waked my soul on a tide of joy. My errand was forgotten; and I turned off to go among the woods. Rowland of my past struggle and my present enjoyment. He sympathized with me and said that he had been impressed with the idea that I ought to improve my gift by public exhortations.

The Lord lovest a cheerful giver.

"Vermont tried it for 50 years and scoured the trial." Yes, and adopted a local option law, and under that only 23 towns went wet this spring, and that was less than at the preceding election. Vermont is going back to "dry" territory fast. And then this!! "Let God be praised everywhere but let Him be praised in the happiness of His children." Think of that from a ruff paper! It makes one want to be cartooned. Then he would make a great image of Moloch and have it red hot and with a face wreathed in Satanic's smile be motioning its churning arms with the children's folding arms, and while their flesh sizzled tell them to praise God for their happiness. The Devil sick, the Devil a monk would be. The Devil well, devils to be distributed on "Flower day." Mrs. Buckercker's scheme serves the double purpose of supplying the flowers, and at the same time transforming many unsightly bits of ground into attractive spots that are ornaments to the neighborhood in which they are located, and so raise the general tone of the surroundings.

VACANT LOTS FOR FLOWER BEDS.

"Most property owners would just as soon have flowers as weeds growing on their vacant lots," she said, "and as it costs them nothing they usually allow us to make our little flower gardens without interference. The few who want rent for their ground are very willing to donate the use of it when they find out what we want it for, and except in a very few cases we have found that property owners become quite interested in the flower mission work. If they could only go with us when we distribute our flowers and see the glad and thankful smile with which those poor old spirit people at the homes and hospitals receive their bunches of flowers, and the eagerness with which the children at the Victor Street Mission gather up even the loose petals that have fallen to the floor when the flowers blow away and fondle them and put them carefully into little broken bottles, saucers, anything that will hold a few drops of water, I am sure they would consider their lots well used for such a purpose. That sort of charity never even see a dandelion or a blade of grass growing and they are just hungry for a sight of something that grows. A bouquet, even if it is only a few blossoms and a sprig of green, is like a breath of the country to many a sick and infirm man or woman whose friends are too few, or too busy, or too poor, to do anything to brighten their sad lives. It isn't always necessary to give money or clothes in order to be doing charitable work, you know. Often the best kind of charity is that which cheers the heart and revives the drooping spirit. And flowers or pleasant words or books will do this when money or food will not.

DISTRIBUTING THE FLOWERS.

"We try to visit each of the charity hospitals and old people's homes and the poorhouse every week, taking a small bunch of flowers to every inmate. There are a great many people in all these institutions and it requires a good many flowers to go all the way around you may imagine. We don't always have enough for all of them and then we have to omit visiting one or more institutions. If you could...
see the way the sad faces of those dear old people light up when they see the flowers you would understand what a disappointment it is to them when a week goes by without a bouquet being delivered to them. "Those of us who are making use of the vacant lots near our homes plant the thriftiest flowers in them, flowers which require little care and give plenty of blossoms, and we are getting good results. I have dahlias and red and yellow cans in the lot adjoining my place, and they are all growing nicely. The lot is right on the street and open on three sides, but nobody ever steals the flowers, and I find I have fully twice as many flowers since I planted the lot as I had before. That means twice as many hearts made glad by the floral visitors. How much better it is to allow the lot to be idle, overrun with disease-breeding weeds, or a dumping place for all sorts of unsightly trash! We flower mission women really are helping the Civic League in its effort for a beautiful use of these vacant lots near our homes. Miss Moody has given away at the festival last year.

Mrs. Buckrucker is the superintendent of the St. Louis W. C. T. U. Flower Mission work. She collects flowers, not only from growers here in town, but from the nearby towns in Missouri and Illinois, and once each week, when the flowers are in bloom, she and her corps of assistants go to the Union Station, to receive the hundreds of baskets of blooms that are sent here for the charity hospitals. She also holds services in the Victoria Street Mission, Third and Victor streets, in October, when every visitor receives a bunch of flowers. Nine thousand bouquets were given away at the festival last year. Personally, as well as in her official capacity, Mrs. Buckrucker is very liberal with her flowers, and often sends great baskets of lovely blossoms for weddings, or wreaths for funerals, to those whose resources are too limited to permit buying floral decorations themselves. She also often gives flower seeds to people who are fond of growing flowers for themselves, and in dozens of other ways she is constantly sending her messages of cheer to those who need them most.—St. Louis Globe-Democrat, October 6, 1907.

\section*{Changed Address}

Rev. George Seeley, of Petiole, N. B. Canada, received a letter from Mr. Moody, asking him to address him at Montreal, N. B. Canada, after May 1, 1908.

\section*{The Secret of Mr. Moody's Unbounded Influence}

The following is part of the address delivered by Rev. John McDowell, of Newark, N. J., at Northfield, Mass., at the celebration of founder's day on Feb. 5, 1908: 

"Great men influence the world in three ways: By what they say, by what they do, and by what they are. Mr. Moody influenced the world in all three of these ways: He has left the world a practical lesson of self-improvement, self-control, and self-abandonment to the service of humanity. If we should ask him for the secret of his distinguished and deathless achievements, he would unhesitatingly answer in just one word: that word would be "Christ," who was the source of his life, the power of his life, the plan of his life, and the glory of his life. Christ was his creed, his deepest conviction, the pattern of his conduct, essence of his character, the inspiration of his labors, the soul of his love. As a direct result of enthroning Christ in his life, Mr. Moody was a man whose life was marked by many Christ-like qualities, some of which I mention here.

He had UNFAITHING FAITH.

The nature of Mr. Moody's faith is splendidly set forth in a conversation, the last I had with him. It was in the home of Mr. James MacCormack, of Harrisburg. Some one asked what Mr. Moody did not run his schools on faith. Quickly he responded, "I do. I always have and always will, and as an evidence of it, if you will tell me any Christian man or woman who has money to whom you have not written, or on whom you have no equal, put him up at once. I do not show my faith when I go to men and ask them to give to God's work." Within an hour from the time of this conversation the mail arrived—a among his letters was one from a business man to whom he had written asking for $50,000 toward the running expenses of his schools. The letter was a long one, I remember, offering many excuses for not complying with his request and closed by reminding Mr. Moody of the promise, "My God shall supply all your needs in Christ Jesus." "Of course he will," said Mr. Moody in a most natural way. The very next letter he opened was from Scotland and it was a draft for £2,000 from an old friend who desired to express his appreciation for the service Mr. Moody rendered to his native land more than twenty years before. Mr. Moody's faith evidenced itself in his capacity to believe God's word, and, second, in his power to do things. His faith is accurately described by the Apostle Paul as "Faith which worketh by love." He has a heightened sense of purpose.

As a salesman in a shoe store, he traveled in the Sunday-school, preacher of the gospel, a leader of men and of movements, he was dominated by one great purpose. He was engaged in many forms of work, but all his work was for one end, the glory of Christ in the salvation of man. He could say with Jonathan Edwards, "I will live with all my might while I live."

He was a man of sterling sincerity. "It is refreshing at all times, and especially in this superficial and artificial age," said the editor of the Catholic World, writing of Mr. Moody at his death, "to come in touch with such a genuine soul and nature, so sincere, in which every thought and word seems a mirror of nature itself." There is no guilt between Mr. Moody's pulpit utterances and his private life. There was no divorce between his Sunday warfare and his Sunday worship. Mr. Moody had a love for sincerity, for the clean "heart of the inward parts." To say what a man thinks and to be what a man is requires heredity of no mean type. This heroism Mr. Moody possessed in a most remarkable degree. He was not only truthful; he was truth. He was a hero in his own family and among his friends.

\section*{A MAN OF GENUINE HUMILITY}

He willingly sat at the feet of other men to learn. He turned aside from applause. This man would criticise. The criticisms which sour and the adulation which spoils left untouched the man who forgot himself in immortality.

Mr. Moody was a man of large wisdom. By wisdom I mean a power of discerning what is true and right. If wisdom is knowledge made our own applied to life, then Mr. Moody must be credited with unusual wisdom. Dr. Pierson says: "If the mark of an educated man is found in the union of capacity and innate mental vigor and practical ability to use it for a purpose, Mr. Moody was a well educated man." If, as Emerson says, "The foundation of culture as of character is at
A MAN OF PRAYER.

Here we touch the inner source of this man's matchless power. God was not a great law of nature, a mere power, nor an abstraction to him. God was a person who thinks and feels, a Father who rules and loves. With such a conception of God we are not surprised to find Mr. Moody leading a life of ceaseless communion with God out of which grew a life of prevailing prayer. The dependence between Mr. Moody's life and prayer; both were massive and on a grand scale. Prayer was the real working power in Mr. Moody's life.

The last prayer I ever heard from his lips, indeed: was offered as I walked home with him that evening. It was a short prayer, but one never to be forgotten, "Oh, God, bless Mac in his life work and use him mightily for thy glory." Here was the servant of God praying for the individual just as eagerly as he prayed for the mighty multitude.

A MAN OF DEEP AND STRONG LOVE.

This love manifested itself in innumerable ways. It was seen in the tenderness and gentleness of the man, possibly best of all in the love he had for his students in these colleges and churches, including his deeper love for the race track.

There is no room for doubt that the gamble leads people into serious infatuation. There is no doubt that infatuation with money than they can afford, a great many women are neglecting their homes, their husbands and their children in order to devote their time and their means to the game. I realize that it has become so that it is often embarrassing for a woman to discharge her social duties at all without playing cards for money.

In card playing for money or for prizes there is both the sinfulness of gambling and the ruin that follows infatuation.—Southern Presbyterian.

Young People's Work

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

Contribution Editor.

Milton College Notes.

The Milton College Quartet gave a concert at Rock Prairie, April the seventeenth. About thirty-five from Milton attended. Since the refection of officers, interest in the Young Women's Christian Association seems to have increased. The Poster Committee produces some very clever posters and announcements.—At the Young Women's Christian Association meeting April 21. Dr. Grace Randall, of Milton Junction, spoke about "Health," giving the girls some very good advice.— Elder Witter, who occupies the Seventh-day Baptist pulpit in Chicago, was a chapel visitor on the morning of April 21. The beautiful sunny days and starry nights have come; this year the inevitable spring fever has rivals in the scarlet fever and the mumps. With the coming spring, as usual, are the commencement choir rehearsals twice a week, and base-ball practice every night at four.

Mrs. Maude Wood Park gave a lecture on Woman Suffrage in the Chapel, April 7. Owing to the stormy weather, not a very great number was in attendance.—Mr. Elvan Clarke, '07, who is attending the University of Wisconsin, was a chapel visitor April 20,—Rev. Edwin Shaw, professor of Latin and Chemistry, occupied the Seventh-day Baptist pulpit at Milton, April 18. He was assisted by Mr. Leman Stringer and Mr. William Simpson.

Farina, Illinois.—Elder Seager's boy, Bernard, has been very sick with bronchial fever, but is better. His father has returned home. The Farina Orchestra engaged a colored quartet, which gave a fine concert on April 16, clearing $25.—Roy Green of Farina and Mary Kate Young of Laclede were married at her home the night after the Sabbath, April 11, Pastor Burdick officiating. This is the first wedding Elder Burdick has had here, and he has been here two and one-half years; but he is hoping that things will brighten up along that line. A. C. D., JR.

Tribute to George H. Lyon.

The New Testament struggles to express in human language the great themes of the immortal life. When, on April 12, at Memphis, Pa., I stood beside the coffin of George H. Lyon, I had something like the same conscious struggle to express things which could not be put into adequate words. This man had not been of impressive bearing or commanding manner. A volunteer in the subsidy war for our common life, yet there was something in him which was great, grand, eloquent, divine, to which I paid glad reverence.

Scarcely an acre of the country round about that he had not surveyed. The cemetery in which his body was to lie had been laid out and fitted by him. So far as could be remembered, no lawsuit had ever been fought over boundaries which he had fixed, but he had often been called to testify as expert witness and his word was authority. He knew his business and he would not shake the truth an heir's broadest way or the other.

I said to that large congregation that I should not be able to hit with the telling of the two great truths to which in an especial manner he had devoted his life. He espoused the Prohibition cause in 1882, when it was unpopular. He had been a forerunner, and he had lived to see a mighty movement sweeping over the country. Six million more people are living in no-license territory today than there were two years ago today. His eyes had seen the breaking of the day and had brightened with joy.

Over thirty years ago he heard an eminent minister give his reasons for observing the First day of the week as the Sabbath. He went home saying to himself: "If that is the best that can be said, I must study the question. He sent to Alfred for literature on the subject. He sat up one night till two o'clock to read the Bible, and when he knew the truth the question was settled. It was a verdict of him that he began immediately to keep the Sabbath he had found. After giving in brief the evidence which had convinced him, I added: He found the Sabbath called a sign
between God and his people. For over thirty years you have seen this sign in his life, and, whatever your own practice has been, you have given it reverence. He kept the Sabbath, not in order to be saved, but because he was convinced it was right, and that it was right, not only in knowledge, but also in feeling; not as a rule, but as a blessing. He believed it was given to be a crowning blessing to the whole race, that it was "made for man," that it was a nail driven through the whole Book, binding it into one. In this too he has been a forerunner. Back of Brother Lyon's unswerving devotion to principle was a love as devoted as ever burned in a human breast. He was not bitter when others disagreed with him. He held his convictions with great intensity, but he was not sour when things did not come his way. He walked out of a Prohibition convention once, because he was so unalterably opposed to the plans decided upon; but he loved the brethren who disagreed with him. It was one of these brethren who said to the son: "Paul, I doubt whether I should condeem with you. It isn't an occasion for condemnation when a fine white bird appears on the line.

The Mt. Jewett Herald says: "George H. Lyon was a man of exceptionally clean life; one who shaped his every course on principles as deeply rooted as life itself. It was easy to disagree with him, owing to this faculty of principle, but even in disagreeing one was compelled to yield a full measure of respect to the man. In opposition to all the world if occasion presented he arrayed himself to fight to the last ditch, and if compelled to yield by force of circumstances, it was but to sadly weigh the world as in the wrong, then forgive with pity and a smile—no enmity, nothing of anger, just pity; and the battle was all over again. "Thus we see his eyes fixed and his intellect trained on the better things—always the better things, no question here, only as to methods employed—he lived his allotted time and died content with having aimed as his conscience dictated, and leaving the verdict with Him who doeth all things as George H. Lyon would have been pleased to have them done here by each of us. "Were it our privilege to shape his monument, it would consist of a simple shaft as plumb and square as plumb and square may be."

To many of us one of the most beautiful things in Brother Lyon's life as we have known it for years has been the relationship between him and his son. That complete sympathy, tender love on one side, and loyal interest on the other, has touched us deeply. It might seem that a little fellow of six or eight would not have much of a chance to come up well without a mother. Deprived of the chance to play with other boys on the Saturday holiday, and having the companionship of only the rougher boys if he played on Sunday, living always away from other people who observed the Sabbath, friends may have thought, "George Lyon's child is a lost boy you should keep Sunday with the rest."

But the result has fully vindicated his faith. He gave the Sabbath to his little son. He was his constant companion, and the boy absorbed almost without realizing it, the principles for which his father stood.

And so, as I stood there that day, I felt that life was grand and worth living; it was grand to stand for the right, though one stand with a minority for the time; it was great to hope for the "right fields" to reform and spiritual life. It was not a day of gloom, but a day of triumph. More than ever before I felt like echoing the words of the prophet of old: "Here am I; send me."

L. C. B.

The Higher Heroism.

There is yet a harder and higher heroism— to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept un murmuringly a low position; to smile for the joys of others when the heart is aching; to bear all ambition, all pride and all restlessness in a single regard to our Savior's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour or for one storm a breach, for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Niniveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—Dean Farrar.
John M. Mosher.

John M. Mosher was born in New Market, New Jersey, October 6, 1837, and died in Andover, New York, April 12, 1908, aged seventy years, six months, and six days.

At the age of twenty, Brother Mosher was a student at Wm. Maxson and the Seventh-day Baptist Church of New York City. Since that time he has been a strong and helpful member of the denomination with which he affiliated himself.

Mr. Mosher was twice married. In 1863 he was united in marriage with Miss Carrie Burdick, of Westerly, Rhode Island. From this union three children were born: Mrs. C. W. Lewis of Alfred Station, W. B. Mosher of Plainfield, New Jersey, and Mary Louise, who died in infancy. July 2, 1874, he was married to Miss Flora Whitford, and to them were born four children: Nathan Wardner Mosher, of New York; Lucy Mosher of Andover, New York; Charles Mosher, of New York City; and Edward Mosher, of Elizabeth, New Jersey.

In 1851, when a young man, Mr. Mosher entered the employ of the Sabbath Recorder in New York City, working his way up from the bottom until, in 1858, he was at the head of the mechanical department of that office. Following the Recorder to Rhode Island, he occupied this position until 1862, when he enlisted in the 26th Connecticut Volunteers, and served in the Civil War under General N. P. Banks at New Orleans and up the Mississippi, being most of the time in the siege of Port Hudson until the surrender of that stronghold in 1863. After returning home from the war, he resumed his position in the Sabbath Recorder, coming with it, in 1872, to Alfred, where he assisted in establishing the Publishing House of the American Sabbath Tract Society. He was foreman in this office for more than twelve years. He then, for two years, took charge of the office of the Genesee Valley Post at Belmont, after which time he returned to Alfred and assumed control of the Alfred Sun. This position he held for a number of years, going from Alfred to Andover, where he bought an interest in the Andover News. Poor health compelled him to drop out of active journalism some four years ago. In all, he was in the service of our denominational paper more than twenty years.

The funeral services were held in the Andover Seventh-baptist Church of which Brother Mosher was a member, on Wednesday afternoon, April 14, and were conducted by his pastor, bapstist minister, pastor, Rev. E. D. Van Horn, of Alfred Station. The house was filled with relatives and friends, the G. A. R. Post and the Masonic Order of which he was a member being present. As the theme of the discourse, the pastor took "The Strength and the Beauty of Christian Character," naming as examples in a strong character, as found in the life of this brother, convictions to the future, The force of a truth should not be manifested in God, become flesh, speaking not only through the mouth but through the whole personality of His messenger—United Presbyterian.

Best Place for Boys.

It is truly refreshing to read from men of long experience such words as the following, taken from the pen of Jacob Biggle, in the Philadelphia Farm Journal:

"Through a long experience in both town and country life, I am convinced that the best place to bring up boys is in the country, where the surroundings are healthful, the temptations few, and the contact with Nature and all her works elevating and inspiring. Almost all the men in America who have reached great distinction in the various fields of human endeavor, have been country-bred. The great captains of industry and the merchant princes, have been, for the most part, products of the farm. This does not mean that they are able to stand the tremendous strain and stress laid upon them; and it is profitable to contrast them with the gilded youths of our cities, the butterflies whose rearing cost $25,000, and was not worth the money. Compare for a moment, Boardman, with some of the pampered sons of wealth; or a Webster, reared on a rocky New England farm, with the scented fops of the towns who looked down upon him in his early college days.

I mention these things in the hope that farmers, in figuring up the assets and profits of the farm, will not forget the most important crop—the sturdy boys and girls who rise up to call them blessed, and who are the salt of the earth in every corner of the country. Moreover, there is practically no limit to the opportunities of men who have inherited health and moral stamina, and have been brought up in the country; for from all these are to be recruited the great men of the future—the men who will do things and uplift the world by their efforts.

The Sabbath Recorder.

"No," he replied. "We sheep herders have a saying, 'One dog is a good dog; two dogs are a half dog; three dogs are no dog at all.' Katie and I can do the work; can't we, Katie?"

And Katie laid her head in his lap.—Edwin L., in Chicago Record-Herald.

Sabbath Lessons That Men Like.

The power of the pulpit is in the Word of God preached to the souls of men. Ministers sometimes become discouraged. They would see their churches filled to overflowing, and seek for themes that will draw the multitude. They are disappointed. For a time they seem to gain their desire, but they do not love the impressing impression on the community. Men live as they did before and become more indifferent to the gospel and the Church. The pulpit has to them lost its power. It does not speak to them. They have no message for them. After all that is said concerning the pulpit, the minister is called to win the world, we come back to the old fact, that men need and long for the simple gospel of Christ. John H. Converse recently asked over 100 men of intelligence to say what kind of sermons they liked best. The answer of the great body of them was, "Sermons for guidance in the Christian life, evangelistic, with the exposition of the Scriptures." Only a few expressed a preference for other things in the sermon. These sermons summarize the views of laymen as to the best sermons. The Congregationalist and Christian World thus summarizes the responses of Mr. Converse: "These laymen say the sermon 'must be the truth spoken in the spirit of conviction. The sermon that is valued is one that shows men their temptations and how to overcome them, that inspires men to think and do great things, that leads them to apply practical answers from the pew: These laymen say, 'Tell us the way to over come them, that inspires men who looked down upon others, that sustains them in the dark hours of adversity and loss and bereavement, that teaches and leads them to apply practical remedies for the sorrows of the afflicted and the sufferings of the poor, that kindles their love for children, increases their confidence in the triumph of righteousness over evil in this world and opens before them a vision of future blessedness with God in eternal joy and harmony with him. In a word, the sermon that men like is the one that finds them as they are and shows them how they can become what in their best moments they desire to be. Such a sermon is a revelation of experience spoken in language understood through experience of the hearers. It is the outcome of the intimate association with Jesus Christ, looking on men as He looks on them, the best in the preacher speaking to the best in his hearers. It is the Word, that is, the self-manifesting God, become flesh, speaking not only through the mouth but through the whole personality of His messenger—United Presbyterian.
HOME NEWS

DeRuete. — The past winter we were subject to many changes. The south wind and rain rains several times spoilt the sleighing. The snow has gone away the streets and roads would be in good shape again. Spring has come; the birds are on the wing. In some places the plow is making long furrows for sowing and planting. — Very many have been moving this spring. — General good health prevails. — A few winters since, the liberty pole in front of the Institute building went down in the silence and darkness. It was ninety feet high. It fell to the east, thirteen, faces from the new school building. We have been proud of our national flag as it has floated upon the breeze. The man who led in the raising of it has long since gone to his reward.

The four churches of this town held union meetings during last week. They began with the Congregationalists. The meeting with the Seventh-day Baptists on Sabbath evening was quite well attended. The men and friends feel very well pleased with the changes made in our church, and with the refitting of the audience room. It presents a very neat and inviting appearance. The ladies are to be commended for the interest they have taken in this work. — A church meeting was called to arrange for the Association and for the election of more deacons. After the business in reference to the Association was completed, the leader read a chapter referring to the work then the members proceeded to ballot. The result was almost an entire union upon the candidates. Almost the entire membership voted for them; but the brethren selected hesitated and wished to be excused, the responsibility was so great. It was suggested they should have time to think of it, and to pray over it. After prayer and some tears they shook hands with the candidates and were dismissed in the spirit of brotherly love.

L. M. C.

April 21, 1908.

Andover, N. Y. — No Home News from the Andover Church having appeared for some time in the Recorder, this opportunity is taken to record a few items which may be of interest.

One of the privileges recently enjoyed was the Semi-annual Convention which occurred the middle of March at Andover. Although the sessions were somewhat broken up by the conduct of a funeral, the Convention, taken as a whole, was stimulating and helpful in its results. The general theme of the meeting was "Christian Growth" and the various papers and addresses centered around this general subject. The addresses by Dr. Hulett and Mr. Bond, regarding Child Life, Child Psychology and Religious Pedagogy were of especial interest and were timely in the present condition of the church, and with the Seventh-day Adventists present of the Bible, etc. "As the days and the years have passed, the Bible has been in print. One of the most difficult problems of the present day is how much permanence is found in the form of language, the ancient form of language, the rigid conception may possess of the Bible, etc., as help to its vitalization he mentioned the conception of it as a progressive revelation, as a record of advancement in morals, in ideals of conduct, the conception of it as an expression of life, as a book containing stories applicable to every age of life and with help to each experience in life. Mr. Greene is thoroughly modern in his views regarding the Bible and his address was a scholarly effort on a theme of vital interest to all students of the Book. This address was followed by a question box in which several of the subjects relating to the Bible School were thrashed out. The Institute, though brief in space of time and though not marked by a large attendance, was of practical benefit to all.

Since the last report from this society, the Christian Endeavorers held a successful social at the country home of one of the members, at which time some twenty dollars were required of the society. Sleigh rides to and from the social were not the least enjoyable part of the evening.

Although the sessions were somewhat broken up by the conduct of a funeral, the Convention, taken as a whole, was stimulating and helpful in its results. The general theme of the meeting was "Christian Growth" and the various papers and addresses centered around this general subject. The addresses by Dr. Hulett and Mr. Bond, regarding Child Life, Child Psychology and Religious Pedagogy were of especial interest and were timely in the present condition of the church, and with the Seventh-day Adventists present of the Bible, etc. "As the days and the years have passed, the Bible has been in print. One of the most difficult problems of the present day is how much permanence is found in the form of language, the ancient form of language, the rigid conception may possess of the Bible, etc., as help to its vitalization he mentioned the conception of it as a progressive revelation, as a record of advancement in morals, in ideals of conduct, the conception of it as an expression of life, as a book containing stories applicable to every age of life and with help to each experience in life. Mr. Greene is thoroughly modern in his views regarding the Bible and his address was a scholarly effort on a theme of vital interest to all students of the Book. This address was followed by a question box in which several of the subjects relating to the Bible School were thrashed out. The Institute, though brief in space of time and though not marked by a large attendance, was of practical benefit to all.

Since the last report from this society, the Christian Endeavorers held a successful social at the country home of one of the members, at which time some twenty dollars were required of the society. Sleigh rides to and from the social were not the least enjoyable part of the evening. Over a hundred were present.

The opportunities for pleasure and service have not been left unused. The experiences of the past few weeks have been saddened by the death of two of the older members of the Andover society, — Mr. Esther Lanphere, who died March 19, in her eighty-fifth year, and Deacon John M. Mosher, who passed away Sunday, April 12, in his 71st year. Both of these were faithful workers and will be missed from their accustomed places.

April 22, 1908.

Phillips Brooks.

A Boston Gazette writer tells that a lady was traveling from Providence to Boston with her weak-minded father. Before they arrived, they were possessed of a fancy that he must get off the train while it was still in motion, that some absolute duty called him. His daughter endeavored to quiet him, but it was difficult to do it, and she was just at despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes she rose and crossed quickly to her. "I beg your pardon," he said. "You are in trouble. May I help you?" As soon as he spoke she felt perfect trust in him. She explained the situation to him. "What is your father's name?" he asked.

"I told him, and with an encouraging smile he bent over the gentleman who was sitting in front of her, and said a few words in his ear. With a smile, the gentleman arose, crossed the aisle and took the vacant seat, and the next moment the large man had turned over and, leaning toward the troubled man, had addressed him by name, shaken hands cordially, and engaged him in a conversation so interesting and so cleverly arranged to keep his mind occupied that he need not leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge into a carriage; received her assurance that she felt per-
THE SABBATH RECORDER.

Did He Get Them?

The records of the War Department in Washington, says Harper's Weekly, are, as a rule, very dry, but occasionally an entry is found that is humorous. An officer of engineers, in charge of the construction of a road that was to be built through a swamp, being energetic himself and used to surmounting mere obstacles, was surprised when one of his young lieutenants whom he ordered to take twenty men and enter the swamp said that he "could not do it—the mud was too deep." The colonel ordered him to try. He did so, and returned with his men covered with mud, and said: "Colonel, the mud is over my men's heads. I can't do it."

The colonel insisted, and told him to make a requisition for anything that was necessary for the safe passage. The lieutenant returned with an order for writing and on the spot. It was as follows: "I want twenty men eighteen feet long to cross a swamp fifteen feet deep."

A Good Magazine for Pastors.

The May number of the "20th Century Pastor" is the first of its enlarged series. It contains material of the highest character for ministers and all persons engaged in Christian work. Its leading Homily by Dr. Wm. Downey is on a vital topic. "Let us Arise and Build." Its 9th outline on the Book of Revelation is a treatment of the 9th chapter and 3rd verse of that book. It has outlines under the headings of Germs of Thought and Preacher's Fingerpost which discuss some of the most important themes dwelt upon by the Evangelical Ministry of the day. It has departments entitled "Through the Fields of Thought," "Among Ourselves," "Topics for Discussion," "The Pastor in the Bible School," "The Young People's Meetings," "Mid Week Services," "Breviaries," "Illustrations," etc. Under the heading "The Pastor in the Bible School," there is a homiletic treatment of the lessons for the month. Under the heading "Young People's Meetings," there is given a homiletic treatment of all the topics for the month, both of the Christian Endeavor and Epworth League Societies. 84 pages monthly. $1.00 per annum.

THE SABBATH RECORDER.

Royal Etiquette in Burmese School.

Dr. Marks, who for many years was at the head of the Native College at Ran­goon, in giving an account of his forty­thirty experiences in Burma, says regarding the school that he opened under the sanction of the king:

"Shortly after the school was opened the king asked me: 'Can you teach some of my sons?' I said: 'Certainly.' He said: 'What ages do you like them at?' I said: 'From twelve to fourteen.' He said to one of his assistants: 'Bring all my sons between twelve and fourteen to me.' Nine princes came in. Four came to school the next day, each riding on an elephant and with two gold umbrellas; each, also, was escorted by forty soldiers. Afterward, the whole nine came. So there were nine princes, nine elephants, eighteen golden umbrellas and 360 soldiers. Unlike Mary's lamb, the elephants stayed outside, but when the princes came into the schoolroom, all the other boys threw themselves flat down with their faces to the ground—it was forbidden for any one to stand or sit in the presence of princes. I found this state of things convenient, and I put the matter to the princes. They talked the situation over, and at length they said to the boys, 'You fellows can get up. You need not be frightened.' After that, we had very little difficulty on the score of etiquette. The king took the greatest interest in the education of his sons, and they were among the most diligent and affectionate pupils I ever had. —Church Family Paper.

What is Victory?

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult, or the oversight, because thereby you counted worthy to suffer with Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you can stand face to face with waste, folly, extravagance and spiritual insensitivity, and endure it all as Jesus endured it—that is victory.—Frederic B. Greul.

Getting Even—With What?

When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurts, he has the satisfaction of knowing that he is now no better than the other. What an ingenious temper Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of him who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—Sunday-schol Times.

Food for Common People.

One Scripture is to be interpreted by another; a clear head and common sense are. I believe, the best leads of right study of the Bible, and hence the reason why so many illiterates—even babes—speak and see wondrous things, while we who are more cultivated bring our reasoning powers to bear. We are not. I think, too, that the state of the heart has as much to do with getting at the more intricate Bible truths as that of the head.—Samuel Chapman Armstrong.

The man who votes for the salary need not complain when the salary ruins his own home. This is its real business, and it only does what is done by another author who prescribes it to do. In effect, such a man becomes a silent partner with the liquor seller, in order to save a few cents on his taxes and secure a few dollars for his town revenue. After such a transaction, who is responsible for the ruin of his fellows? The rum­seller is not alone in the work of ruin his salary brings to a town, but every man who has helped to legalize the wicked business.
DEATHS

Barlow—Lydia B. Babcock was born in Allegany County, N. Y., October 12, 1823, and died at the residence of her granddaughter, Thomasine M. Wilcox, in Scott, Cortland County, N. Y., April 4, 1908. Sister Babcock was the fifth of a family of nine children, the daughter of Gardiner and Sally Barber. When twenty-three years of age, she was married to Andrew J. Babcock. For a short time they made their home in Scott village; but for a permanent residence they went to Moravia, N. Y. She was a member of the Moravia Methodist church, and attended at the same institution in that locality for at least forty years, they moved back to the town of Scott, and located near the village of Carwin. Since that time she has never changed her residence. The husband preceded her by death, March 26, 1902. She was baptized and received into the membership in the Seventh-day Baptist Church of Scott, September 4, 1841, by the Rev. J. L. Scott, who was her pastor. For many years Sister Babcock was an active and earnest church worker. Whenever it was possible she was a regular attendant at the meetings, often coming with her husband from their home at Moravia, a distance of ten miles, in order to be at the service. In her declining years, when on account of failing strength she could not attend the meetings, she never lost her interest, but continued to trust in her Saviour till the end came.

Because convenient, the farewell service was held at the Scott Episcopal Church, conducted by her pastor. Rev. F. M. Purdy, pastor of the church where the service was held. The text, as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psalms 17:15.

Mrs. Mary A. Redford was born in Massachusetts, June 30, 1820, and died in Pawcatuck, R. I., April 5, 1888. Sister Redford was the widow of Blisha Redford, who was an Episcopalian almost all the years. Lately, failing in health, she had gone to her son's home in Pawcatuck to see if the change of place would do her any good. Her son and several grandchildren are left to mourn her death. She was a women of beautiful character whom it is a blessing to know. Though brought up in the Episcopalian faith, she went to the Sabbath school. She had met with the Seventh-day Baptist Church for worship, and thought of them as her people. Some 15 years ago, having desired baptism, she went forward with a number of others and united with our people. Her death was as peaceful and happy as her life had been, and her memory is an incentive to every one who knew her, to live better, and to close God.

The funeral was at the home of her nephew, James E. Kenedy, Westerly. April 8.

Wilcox—Mrs. Emma Jane (Greenman) Wilcox was born in Andover, Conn., and died in Westerly, R. I., April 8, 1888, in the seventy-seventh year of her age.

Mrs. Wilcox was the daughter of Silas and Thankful (Wells) Greenman, their third child and eldest daughter. She came to Westerly when but a child and had lived here most of the time since. In October, 1857, she married William Wilcox of Westerly, from whom she was divorced in 1869. She was a follower of the Lord, a member of the Pawcatuck Seventh-day Baptist Church, and when her health was good, active in its service. She leaves one son, William W. Wilcox, of Westerly, with whom she had lived, one sister, Mrs. Mary A. Redford, of Pawcatuck, Conn., and other more distant relatives.

Tewie—At Berlin, Iowa, April 8, 1908, Mrs. Burnice Forrow Tewie, wife of James Tewie, aged 28 years, 4 months and 21 days. Sister Tewie was baptized in and became a member of the Seventh-day Baptist Church in and with the exception of a short time spent with her Gentry, Arkansas, she has been teaching in and about Garwin, where she has made many friends. On July 15, 1907, she was married to Mr. James Tewie who, with her father, mother, three brothers and three sisters, is left to mourn her departure. The large concourse of people who gathered to pay their last respects attest the esteem in which she was held, and the sympathy felt for the mourning friends.

Lyons—George Hendrick Lyon, son of William and Julia Hendrick Lyon, was born at Bainbridge, N. Y., October 27, 1844. He died at his home in Jericho, R. I., June 8, 1908, after an illness of twelve days, terminating in pneumonia.

In 1865 the family moved to Potter County, Pennsylvania. In 1884, at the age of twenty, he enlisted in the army and served during the rest of the war. In 1872 he was graduated from Union College as a civil engineer, which profession he followed the remainder of his life.

February 18, 1873, he married Miss Sarah Paden, who passed away nearly five years later. Leaving him a son and four daughters. In the forty years of West Virginia, his active life has all been spent in Pennsylvania, thirty years of which were passed in McKean County.

April 13, 1907, he married Miss Celina Bliss, of Willsboro, N. Y., and has a daughter by his second marriage. Daughter, Paul and two brothers, Farnham and Edward.

Funeral services were held in the Methodist Episcopal Church at Mr. Jewett, conducted by Pastor Randolph of Alfred. A large and representative congregation was present.

Twenty members of the G. A. R., of which he was a member, came from Bradford to participate in the service. A body was laid to rest in the cemetery which he himself had prepared for the use of the town.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whately.
were coming upon him. Our Evangelist wishes us to notice that Jesus was not taken by surprise, and knew that his arrest would result in his death. Jesus could easily have escaped by going to the temple and hiding there instead of this particular garden. Went forth. That is, from his place of retirement among the trees where his disciples had been sleeping to the open space where the crowd was. Whom seek ye? By this question Jesus directs attention to himself, and shows that he is not trying to escape.

5. Jesus of Nazareth. Literally, Jesus the Nazarene. The adjective is used not as a term of reproach, but to describe the person whom the questioner sought. And Judas also, which betrayed him, was standing with them. This statement is an added stroke by the Evangelist to make vivid the picture of the betrayal of Judas. We are to infer that Judas had already kissed Jesus (See Matt. 26:49)—you likely even before Jesus said, "Whom seek ye?"

6. They went backward, and fell to the ground. They were overcome with awe in his presence. Whether we regard this as a miraculous or a natural circumstance, it serves to show that Jesus might easily have done if he had desired to do so, and that he voluntarily surrendered himself to arrest. Compare previous attempts to arrest him. Ch. 7:36, 44-46.

7. Again therefore he asked them, etc. Jesus strives to restore their confidence.

8. If therefore ye seek me, let these go their way. Jesus throned his disciples from arrest along with him. Such a large company of soldiers and officers might think it appropriate to arrest all in the company of the one whom they came to seek unless it were impressed definitely upon their minds that they were to arrest one only.

9. That the word might be fulfilled. In this act of Jesus John sees a fulfillment of the words recorded in ch. 17:12. This reference of the Evangelist is not to deny a deeper and broader meaning to that saying of Jesus.

10. Struck the high priest's servant, and cut off his right ear. It is evident that Peter was not aiming to cut off an ear, but rather to kill the man who would lay hands on his Master. With his idea of what the Messiah's kingdom should be, Peter was blind to the indications that our Lord was not avoiding arrest.

13. And led him to Annas first. It is recorded of Annas that he not only served as high priest himself, but saw five of his sons and his son-in-law occupy that office. It was not in accord with the Levitical law for the high priest to resign his office, but later political conditions seemed to require the frequent change. Annas was doubtless still the leading spirit in the temple but is not trying to escape.

17. Art thou also one of this man's disciples? The form of the question in the original shows that the answer, No, is expected. The context speaks of the respectful manner, and is doubtless asking out of curiosity. But Peter scents danger to himself, and strives to aver danger.

20. Jesus answered him, I have spoken openly to the world. Annas implies that Jesus is a leader of a conspiracy and has been giving secret instructions to his followers. Jesus easily shows that this is not the case.

23. Jesus answered, If I have spoken evil, etc. Jesus thus gives us a very good illustration of how to interpret his words about turning the other cheek in the Sermon on the Mount. Matt. 5:39. Annas therefore sent him bound unto Caiphas. Having accomplished nothing whatever by his examination of Jesus.

25. Now Simon Peter was standing and warming himself. He was striving to appear unconcerned, and yet to stay near enough to find out what was happening to Jesus. They said, etc. This is, of course, Peter's servants. Comparing the parallel accounts. Mark says, the maid. He denied, and said, I am not. Matthew says that he denied with an oath.

26. Bring a basket of men whose ear Peter cut off. The others had charged Peter with being a disciple of Jesus upon presumptive or circumstantial evidence. This man had seen him with Jesus, and had special reason for taking note of him.

27. Peter therefore denied again: and straightway the cock crew. It is very evident that John is writing with a knowledge of the other accounts already published. He does not stop to say the word of Peter's repentance, which is certainly implied by the narrative of ch. 21. The crowing of the cock is mentioned because Jesus had predicted that Peter would deny him thrice before the cock crew. See ch. 13:38.

SUGGESTIONS.

Jesus' love for his disciples is especially manifest in the time of his own calamity. By his thoughtful care he saved them from arrest. We need not only to have a zeal for our Master, but also to have zeal directed by thoughtfulness.
WOMAN'S EXECUTIVE BOARD OF THE
COSMOS LAND, LOCATING AND IMPROVEMENT ASSOCIATION

President—Rev. A. J. Davis, Monticello, Iowa.
Secretary—H. H. Bublitz, Secretary, 1397 E. 8th Street, Waterloo, Lowa.
Treasurer—Mrs. A. H. Davis, Monticello, Iowa.
Corresponding Secretary—Mrs. J. T. Bacone, Milford, Iowa.
Corresponding Secretary—Mr. T. J. Van Horn, Independence, Iowa.

SABBATH SCHOOL BOARD

President—Rev. A. J. Davis, Monticello, Iowa.
Secretary—Rev. W. H. Blumberg, Secretary, Plainfield, N. J.
Treasurer—Rev. H. W. Miller, Secretary, Plainfield, N. J.
Secretary, Southwestern Association—Mrs. M. A. Webb, Independence, Iowa.
Secretary, Northwestern Association—Mrs. Nettie West, Monticello, Iowa.
Secretary, Pacific Coast Association—Mrs. Frank Thawyer, Riverside, Calif.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

President—Rev. R. H. Hill, Recording Secretary, Ashaway, R. I.
Secretary—Rev. R. T. Salvo, Secretary, Ashaway, R. I.

Local Secretaries—Rev. W. G. Heil, Ashaway, R. I.

Local Secretaries—Rev. W. G. Heil, Ashaway, R. I.

COUNCIL ON LAW

President—Dr. J. A. Davis, Monticello, Iowa.
Secretary—Rev. A. H. Davis, Monticello, Iowa.
Treasurer—Rev. A. F. Davis, Monticello, Iowa.
Corresponding Secretary—Rev. A. M. Davis, Monticello, Iowa.

Ourselves, the Executive Secretary, are now more than ever grateful for the hearty welcome and cordial reception which has been extended to us by our friends in the various parts of the world. We are happy to announce that our work is progressing favorably, and we believe that we shall soon be able to report some encouraging results. 

WANTED

A number of Sabbath-keeping men over 40 years of age for our training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested.

Our Nearest Neighbor

This summer there will be held in Quebec City the three-hundredth anniversary of the founding of the first fort built in what is now British North America. This celebration marks the beginning of things with Canada as a nation, and Canada as a nation has suddenly become a topic of live interest to the American people.

The Dominion is the United States' nearest neighbor—nearest as to place, race, speech, and financial interests. The United States yearly sends to Canada almost 100,000 settlers, and this number does not include the Pullman-passenger class of people, the American capitalists who explore the nickel fields of Sudbury and the silver mines of Cobalt, the band of wealthy promoters who are today—at this moment of writing—sending in a secret expedition provisioned for three years to prospect the minerals of the Hinterland round Hudson Bay. Official immigration figures do not enumerate the American land promoters who have overrun Manitoba, Saskatchewan, and Alberta by the thousands, buying up large tracts of land by the millions of acres. Nor does that total take account of the big lumbering syndicates, which have bought up limits from Bush River near the Columbia to Smokey River and the Peace. Official records have no cognizance of New York capitalists backing ventures to run railroads to the big asphalt beds of Athabasca and Mackenzie.

"There are no crown wearers in heaven who were not cross bearers here below."—Sturgeon.