

# The Sabbath Recorder

## I Can Wait.

I'd have them answered now,  
 But I can wait;  
 If answered they might prove a snare;  
 God will provide with loving care,  
 And answers send some time, somewhere—  
 So I can wait.

I sometimes pray to see the end,  
 But I can wait;  
 In his good time, and not before,  
 He'll open wide the mystic door  
 To all the future's golden store—  
 So I can wait.

He loves me far too well, I know,  
 To come too late;  
 So while I pray he whispers, "Though  
 I tarry, wait."

—W. E. Evans.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### A "Capital" Blizzard.

I had seen the city of Washington in nearly all moods of weather and in every season of the year. It was a warm, crystal day in March when I joined the thousands who saw McKinley take the oath of office; and again a beautiful summer day when Dewey received his welcome in the presence of waiting thousands. I have enjoyed the balmy air of May in a trip down the Potomac to Mount Vernon, and overland to Alexandria and Arlington; I have wandered through her parks, museums and offices in the burning days of August and in the cooling days of October; and now, last but not least, have seen Washington in a blizzard!

A regular "snow-under" would not have seemed so strange on the fourth of November, for election day sometimes brings such surprises. But on the fourth of March! Who would have believed such a thing could possibly overtake Taft, four months after the election? Many looked for it then, but it came as a great disappointment now. Of course, some expected a blizzard so long as Roosevelt remained in Washington, but they did not look for one that would bury Taft, Roosevelt and the capital itself out of sight. Taft himself little expected such a cold reception.

But it came. The city was literally cut off from the outside world for several hours. Thousands of broken poles and snarls of wires blockaded all the railroads,

making trains four to ten hours late. The people who did not go have no idea of what they missed. It was the opportunity of a lifetime. No such blizzard may ever be on exhibition again in Washington on the fourth of March so long as we live. No other one like it in all respects ever before caught such crowds unprepared in the streets of that city and rollicked and romped with them as did this one. Probably no other day ever saw the wreck of so many umbrellas, the spoiling of so many silk hats, the wilting of so many proud feathers, and the ruin of so many fine clothes. It brought a great boon to dealers in rubbers, umbrellas and waterproofs. It started up a lively business for physicians, that will last for many weeks.

When our train left Plainfield the sun was shining; at Philadelphia his face was shrouded in mist; at Baltimore the fog was dense; and between Baltimore and Washington the darkness from fog compelled the lighting of the train lamps. We do not say that the nearness to Congressional halls caused the fog and the darkness; we only state the changes that came as we neared the Nation's Capitol.

On the arrival of our train, at two o'clock, it was raining, and at five in the afternoon the storm had increased to a gale; at six we had a hard thunder tempest; at eight it began to snow; and at midnight there was a sweeping blizzard. I do not really think this blizzard came in order to keep a do-nothing Congress in the halls to finish up the work before it had to die; but it was the means of keeping thousands of visitors inside to watch the two houses in their all-night session.

The next morning was inauguration day. As the people looked out upon the world they beheld such a winter scene as does not often come, even in more northern climes. The snow was driving into every crack and cranny, and the winds were sweeping the great area around the inaugural stand east of the Capitol, at the rate of thirty or forty miles an hour. The snow had been driven



against the rain-soaked and freezing sides of buildings, walls and trees, until everything was robed in white. In the Capitol park every tree trunk, branch, limb or spray was loaded with snow from ground to tip, and frozen so the winds could not shake it off. One of the memorable sights of that day was that of the thousands who followed the President from the White House, drifting under these snow trees toward the Capitol.

Every available road machine, snow plow and street sweeper had been utilized to roll the snow in Pennsylvania Avenue into two winrows, between which the troops marched as they escorted the President-elect to Capitol hill. Outside the cleared path pedestrians found three inches of slush under several inches of snow, so that no one had any difficulty in soaking his feet. Thousands upon thousands stood out in this slush awaiting the presidential party, when it arrived; and after they had stood an hour or more in the gale that swept the plateau around the stand, waiting for the President-elect to reappear, a messenger announced that all outdoor exercises were withdrawn, that the oath would be administered in the Senate Chamber, and the address delivered inside.

This was indeed a great disappointment to many; but no one could rob them of the airing they had enjoyed, and nothing could make them forget that snow scene! The colds that many of them contracted will probably keep this hour fresh in mind for many days. To say the least, it was an opportunity well improved.

Union Station afforded a welcome retreat for thousands. It is a wonderful station. Many people stayed right there all day and watched the storm. It furnished a grand opportunity to do this; and after paying railroad fares for hundreds of miles to secure such a chance, the crowd faithfully improved it. There is nothing like watching a blizzard from such an appropriate place.

There comes a train that has been stalled all night in the storm. Now it is unloading a multitude of hungry, weary people; let us watch them pouring through the gates. How quickly some of them see, away down the platform, that gilt sign for the restaurant, and how their faces brighten as they

eagerly rush into that immense, warm, hospitable dining-room. Others press forward, undaunted by the storm, with a look of superiority over the crowds that shrink from it and prefer to remain under cover, as much as to say: "We have not come here to stand in the station and toast ourselves around steam-radiators and look upon this little storm. We will show you how to do it." And so they do. They would never condescend to dine, even in this fine restaurant, with such a common crowd; and so with eyes straight ahead, they proudly march to the street door. What do they care for a little snow-squall? They have come to see Washington and have a place engaged up-town at a hotel worthy of men and women of good cloth and high standing.

In a moment, however, they feel the force of the gale, find every street-car loaded to the bottom step, every coach and taxicab preempted, and with set teeth they plunge out into the open space swept by the blizzard. What a mix up then follows! Old Boreas is in his glory, and he slaps them square in the face, flips off silk hats, twists umbrellas into shapeless wrecks, sends people scurrying from sidewalks into ditches, ankle-deep in slush, until they are glad to rush back to the shelter they despised. Others, more courageous, look at the Capitol dome, dimly outlined through the storm, set their teeth in desperate determination, and plunge on into the slush and the pelting blast, to disappear looking like snow men in the distance.

Groups of sad-faced negroes lamenting their day so rudely spoiled, old country farmers robbed of the pleasures anticipated on this their first visit to Washington, cadets and soldiers taking everything as a matter of course, lovers who could not be robbed of all their joy by the fiercest storms of earth, officials who didn't know a thing about when trains would run, young chaps shivering in spring suits, who had tried to crowd the season, train-loads from the Southland and others from the North coming in, people disgusted with the whole business, rushing for the first train out of town, groups of good-natured, cheery people, taking it all as a huge joke and getting pleasure out of every experience—these all combined to make Union Station a very interesting place.

Then came the home trip. It was on the second train that had been able to get out of Washington that day over the Royal Blue Line, and it was at two-thirty in the afternoon. We had to feel our way through the wreckage of telegraph poles and broken wires for the first seventy-five miles, and reached Plainfield four hours late.

### CONDENSED NEWS

#### The President's Inaugural Oath.

I, William Howard Taft, do solemnly swear that I will faithfully execute the office of President of the United States; and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.

#### Roosevelt's Last Day as President.

An unusual amount of work awaited the President on the morning of his last day before Taft's inauguration, and Mr. Roosevelt left orders that no callers should be admitted to his office. But the White House was besieged by throngs of people, from all parts of the country, anxious to bid him good-by, express their appreciation of his great services to the Nation, and show their love for him. Finally, when the guards knew not what else to do, the case was reported to the President. He kindly dropped his work, allowed the guards to "let down the bars," and they were not able to put them up again until a thousand people had flocked in. Governors from the states, heads of departments, leading citizens and common people grasped his hand and expressed regret that his term had expired.

The President was cordial with all; and while talking with others, placed his signature on many a photograph of himself, which people had bought and carried there for him to sign.

Among the visitors were justices of the Supreme Court, Congressmen and old friends and neighbors. The President was equally cordial to all. It is seldom that an outgoing President is so universally loved by the masses.

#### The Negro Soldier Bill.

Everybody knows about the "shooting up" of Brownsville, Texas, by negro sol-

diers, and how President Roosevelt, as commander-in-chief, discharged the twenty-fifth infantry in disgrace, because all appeared to be in league to protect the guilty and hinder their being brought to justice. We also remember the bitter fight over the matter in Congress, and the persistent efforts of the President to prevent the reinstatement of these soldiers. In the last hours of the Sixtieth Congress, a bill was crowded through allowing all who could prove their innocence to reenlist with back pay, if they chose to do so. Many thought Mr. Roosevelt would leave this bill unsigned, but he did not. He signed it, making it a law, and thereby surprised his enemies, and showed his good spirit which his friends all admire.

#### The Forest Reserve Bill.

It was a pleasant duty for President Roosevelt to sign the bill making additions to the national forest reserves, of 4,980,736 acres. The reserves are in Nevada, South Dakota, California, New Mexico and Arizona.

The President has been untiring in his efforts to secure protection for our national resources in streams and forest, in order that the wastes of this generation may not bring distress upon generations to come.

#### Points From Taft's Inaugural Address.

The following summary of the policies of President Taft, as found in his inaugural address, will interest our readers. We give them as published in the *New York Tribune*.

Relief of railroads from certain restrictions of the anti-trust law to be urged.

Roosevelt reforms to be maintained and enforced.

An efficient army and a modern navy necessities.

Prompt revision of the tariff imperatively necessary.

Every effort should be made to prevent humiliating and degrading prohibition against any American citizens temporarily sojourning in foreign countries because of race or religion.

Aliens in the United States must be protected, and the means of enforcing their treaty rights should be put in the hands of the Federal courts.

Postal savings banks and mail subsidies recommended.

Completion of the Panama Canal expected early in the next administration, if not before.

It is not the disposition nor within the province of the Federal Government to interfere with the



regulation by Southern states of their domestic affairs.

Further legislation for the benefit of labor recommended.

Business a property or pecuniary right which should be protected by equitable injunctions.

**Horses Go; Automobiles Come.**

The twelve horses and the carriages belonging to the White House stable, kept for the use of the presidents, are all to go. Six of them will go into the hands of the army officials, ex-President Roosevelt sells his excepting the favorite saddle horses for himself and Mrs. Roosevelt, and President Taft will use automobiles altogether. The government has already purchased a supply of suitable cars for his use.

**REV. ABRAM HERBERT LEWIS, D.D., LL.D.**

Biographical Sketch by Theo. L. Gardiner.

(Continued)

**Beginning His Life Work.**

As the time drew near for Mr. Lewis to leave school and begin his real life work, the "dominating desire to help the world in some radical and specific way," to which reference has already been made, grew stronger. This had much to do with drawing him toward Sabbath reform as a special work. The general trend of his writings had already begun to point toward that. When he had finally decided in favor of the ministry, this question of the Sabbath and especially the question as to whether he should remain a Seventh-day Baptist crowded sharply to the front. He was several times approached by representatives of stronger and more popular denominations, and his ambition was appealed to repeatedly as attempts were made to induce him to unite with them.

These efforts were all in vain. His heart was fixed, and he had already studied into the matter enough to see that there was more in the Sabbath than people supposed. Indeed, he said, "There is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend." This conviction did not arise from information he then had, or from anything he had seen written upon the subject. He seemed to have a deep-

seated conviction that neither Seventh-day Baptists nor others who had written at that time had grasped the larger conception of the importance of the Sabbath or of the relation of the Sabbath itself to Christianity and to spiritual living.

Hence it was that even before leaving Milton College he "determined to make a thorough investigation of the history of the Sabbath question, that he might determine how and why the subject had come into the shape in which it then appeared." He said that in deciding to remain a Seventh-day Baptist and thus to cast his lot in with the "smallest minority," and in refusing the popular arguments in favor of rejecting the Sabbath in order to seek larger fields of activity, he was compelled to make a most careful study of the entire subject.

As he began to survey the field, he found that the English language did not contain a single authoritative history of the Sabbath or Sunday. There was very little literature touching either the history of or the reasons for observing either day; and little or nothing could be found upon the relation of Sabbath observance to the life of the Christian Church. Much that had been written was based upon assumption, inaccurate quotations from early writers, or upon unjustifiable paraphrasing and, therefore, upon distorted facts. He found that the period of the church fathers, in literature, was practically an unknown world, both to those who had tried to write upon the Sabbath question, and to himself as a reader of what was written. There was at that time among our publications one tract in favor of the Sabbath: the tract number five of the earliest publications of the American Sabbath Tract Society, written by Rev. William B. Maxson. By using the only available data, the writer had naturally fallen into some errors, and had accepted as facts statements made by scholars who had not taken pains to sift out the genuine from the forged and false.

These conditions revealed to him the necessity of an investigation along historic lines such as no one had hitherto attempted. He felt that these investigations should deal with the methods by which the Sabbath had been displaced and Sunday placed in its stead; also with the theories by which this displacement had been defended. It

seemed to him imperative that the facts should be discovered regarding not merely the change of day, but regarding the various changes through which the Sunday theories had passed.

Mr. Lewis, in writing of his feelings at that time, said he felt like one standing at the edge of a vast forest through which there were but few paths, but in which, somewhere, were hidden the most important facts concerning this great question. He felt that "these facts must be found, formulated, verified, and put in shape for future use." It was without doubt God's call to a special work. Indeed, who shall say that Mr. Lewis was not called of God to labor for the restoration of the down-trodden Sabbath in the nineteenth century just as certainly as was Isaiah or Jeremiah called to labor for the uplifting of God's truth in the days of Israel's apostasy? It was this call of God that gave him such positive convictions that the Sabbath question had in it principles which, if worked out, would bring great spiritual results. It was this also that made him sure that the Seventh-day Baptists were the people chosen of God to do this great work.

Mr. Lewis, therefore, determined that so far as he might be able he would begin, though by slow and patient work, "to make such a survey of the historical and theological fields as would cover the entire ground;" and that he would not cease "until all essential facts were collected and all essential principles demonstrated."

During the seven years of Mr. Lewis' school life, these convictions became more and more definite, and the determinations mentioned above were "entered upon the record book of his purposes." Thus he looked out upon the life work he had planned, full of hope as the days of school life drew to a close. The pathetic appeals upon this great question, made through the years to a backward and indifferent people, are spread upon the pages of our literature for a period of forty years—the full time of the wilderness wanderings—and, in 1900, eight years before his death, with his last and favorite book still unfinished, and other work constantly crowding it out of hand, he left this record which lies before me as I write: "Looking back at the aspirations which filled my mind in 1860, and the fields

of work into which I have been led since that time, the dreams of those days appear like far-off hopes that offer no chance for realization."

The year 1863 found him a graduate of Alfred University at the age of twenty-seven, with no open door to the field of work that lay nearest his heart. His "Gleaner" articles continued to be strong and aggressive, especially on the Sabbath question, and he was kept busy in doing whatever came to his hands. This was his second year as clerk of the General Conference, which was held that season in Westerly, Rhode Island. The church here was then in search of a pastor to fill the place made vacant by Rev. Thomas R. Williams, who had accepted a call to a professorship in Alfred University, and a call was extended to Mr. Lewis to become the pastor. This he accepted and entered upon his duties as pastor of the Pawcatuck Church on January 1, 1864, at a salary of \$650. One year later the salary was raised to \$1000.

The SABBATH RECORDER was then published in Westerly, and its columns were made richer that year by many articles from the now familiar pen of "Gleaner." A long series upon the subject of "Christian Nurture in the Family," extending from April to June, was especially helpful. In the autumn of that year he began a number of articles upon the Sabbath question, which continued through many weeks.

Mr. Lewis' pastoral work at Westerly was very successful, lasting three years, during which time ninety persons were added to his church, and a good parsonage was secured and fitted up. The work here also brought him in contact with men who became greatly interested in his ideas and hopes regarding historical research upon the Sabbath question; and for the first time the door really began to open to him for this long cherished plan of work. He soon began in real earnest to gather material for a history, visiting the library of Brown University in Providence, the Redwood Library of Newport, the Astor Library in New York, and the Franklin Library in Philadelphia, for original sources of information. The articles mentioned above, published in the RECORDER, were the first fruits of these researches.



The most valuable library for his purpose was the Sabbath Library of the New York City Sabbath Tract Society, then in charge of Thomas B. Stillman. This gentleman had sent George B. Utter to Europe to secure original material touching the Sabbath question, and the result was a most valuable collection for the historian. This library Mr. Stillman placed at Mr. Lewis' disposal, and also offered to purchase any important books bearing upon the subject, which Mr. Lewis might find in the New York market. Mr. Stillman also urged Mr. Lewis to make his preparations for a permanent critical history in book form, and generously promised to have the book published whenever the manuscript should be ready.

This was the beginning of Mr. Lewis' book-making. The way had opened and the outlook was bright. But alas for human plans! These fair prospects were soon destroyed by the death of Mr. Stillman in 1866, a death which almost seemed equal to the death of Mr. Lewis' hopes. During all those months his time had been divided between his pastoral work and his literary efforts, and this made his progress slow. Sometimes his pen had to lie idle for weeks together. In after years, however, he came to recognize these disappointments and delays as having been for the best, since they had given him opportunity for more careful revisions of manuscripts, and for important additions to his work, which added greatly to its value when at last it was published.

In 1864, previous to the generous personal offer of Thomas B. Stillman, the Board of the American Sabbath Tract Society reported to the annual session a correspondence with Mr. Lewis about the book, and announced that the board did not believe it best to employ an agent to write a history, but favored the purchase of the manuscript for such a work when ready.

Again, in 1865, the board made mention of the proposed new book, and reported one month of faithful work by Mr. Lewis as lecturing agent in the Central Association, where he gave twenty-four sermons in twenty-one days. The following year the Tract Board reported their inability to secure a man who could give his entire time to the service. By this time people were

beginning to show more than usual interest in the work of Sabbath reform, and the desire for a man to take up aggressive work in that line was increasing.

The year 1866 seemed to be a kind of turning point in this matter. Mr. Lewis preached the annual sermon for the Missionary Society, held at Alfred, upon the subject, "The Sabbath and Pure Christianity," which attracted much attention and was published in tract form. By pure Christianity he meant Christianity free from pagan influences; indeed, this sermon was the germ of his book, entitled "Paganism Surviving in Christianity," which was published twenty-six years later.

The interest aroused in the denomination by this sermon resulted in a call to Mr. Lewis to give up his pastorate at Westerly and enter the employ of the Tract Board as general agent. He, therefore, closed his labors with the Pawcatuck Church, January 1, 1867, and entered upon his work for the board. This society was unable to pay him full salary; and, in order to help along with the finances, he acted as pastor of the New York City Church while pursuing his literary work there. He also took special studies upon church history, in Union Theological Seminary, as a preparation for the great work before him. He was obliged to make translations from the Latin, in order to secure much important data for the book. While this retarded his progress, it enabled him to secure data at first-hand. During the first winter in New York, he left his family in Westerly and buried himself night and day in study and literary work. He also sought opportunity to write for the New York and Philadelphia papers, but most of them declined to have the Sabbath question discussed in their columns. The *Independent* did, however, allow some freedom in that line.

The manuscript for his history, entitled "Sabbath and Sunday," was placed in the hands of the Tract Board's committee in December, 1867, but was not published until 1870. The cost of publishing was so great that the board hesitated on account of the expense, and Mr. Lewis was obliged to cut it down about one-half, thus leaving out much valuable data, which he had gathered. This was a disappointment to

him, but some of the rejected data was made use of in his later works.

The board had been searching for a man "who should be set apart to Sabbath reform work, one schooled in all that pertains to our interests as Sabbath-keepers, and one who should in a certain sense be pastor of the whole denomination, so far as the interests of the Sabbath are concerned." At the annual meeting in Leonardsville, N. Y., 1867, the board was at last able to announce the name of Abram Herbert Lewis as a "life agent" of the society. There was much enthusiasm over the announcement, for the people had been clamoring for such an advance movement.

Mr. Lewis continued his New York work until February, 1868, when he made his first missionary journey to West Virginia. The far-reaching good results of his work there have indeed made it a memorable trip. To this day the old people among the West Virginia hills speak of that visit as the one above all others that brought them the right kind of help in the time of their greatest need.

The bitterness between the North and South engendered by the Civil War had led to many alienations, even between Christian churches. Unwise and radical writings in the RECORDER, upon the slavery question, which had come from mistaken views on the part of the writers, had made a complete rupture between West Virginia churches and the brethren in the North. Mr. Lewis, with his genial spirit and winning ways, was just the man to heal the sores and unite the hearts of the two peoples in bonds of love.

I have many times enjoyed his stories of his experiences in West Virginia; and the stories of the people there about his blessed work have also been just as interesting to me. If time and space would permit, we should all enjoy following him on horseback through forests and clearings, over mountains and "divides," as he forded streams and followed the valley roads from settlement to settlement through a range of fifty or sixty miles, charming the throngs that gathered by his wonderful eloquence. He held meetings in the court-house at Clarksburg, and made that town a sort of headquarters, from which to visit the churches in Harrison and Doddridge coun-

ties. While here he had one little experience which he loved to tell, because it showed how sometimes a very little thing will handicap a man in his work, and make the very people he is anxious to help stand aloof from him. As he went among the plain people of those days he found for the first time some difficulty in getting close to them in a friendly, social way. It puzzled him. Finally he took a good old brother into his confidence, and told him his trouble.

"Brother, what ails the people, that I can not seem to get near to them. I never failed in this respect before. Can't you help me?"

"Yes," replied the brother, "if you will bear with me and take it kindly."

"Indeed," said Mr. Lewis, "I shall be most happy to know, if the fault is with me, for then I can find a remedy."

"Then," said the brother, "If you will take off those soft clothes, and put on such clothes as the people here wear, you will be all right."

Mr. Lewis thanked him kindly for the suggestion, hastened to Clarksburg, donned a plain, coarse business suit and slouch hat, and hung his broadcloth and silk hat up in the hotel to wait until he wanted them to wear home. The fact is, he went there dressed as he had dressed in New York, without realizing the objections some of the old leaders in West Virginia had against "soft clothes" on a preacher. No amount of eloquence could make a man good in their eyes, so long as he wore "soft clothes"! As you see, Mr. Lewis lost no time in making himself good in the eyes of those men. This changed the entire outlook, and his success in West Virginia was phenomenal. Crowds went to hear him everywhere. A great revival was soon in progress at Lost Creek, in which he joined most heartily, preaching ten times in six days. Scores were brought to Christ. That revival is still referred to by Lost Creek people, when they wish to give an illustration of a wonderful meeting.

After two months in West Virginia, Mr. Lewis returned to New York much fatigued and glad to rest. Hearty resolutions were passed at Lost Creek, pledging loyalty to the Tract Society.

In May Mr. Lewis started on a trip to the scattered ones in Erie and Niagara



counties, N. Y., and made a tour among churches in Allegany County, everywhere finding a deep interest in his work. More than a dozen places were now pleading for his help, and he hardly knew which way to turn first. The double relations to the New York Church and the Tract Society continued until June, 1868, when he moved his family to Alfred, where the headquarters of the Tract Society had been established. From this time he began to devote all his time to that society alone.

The people of West Virginia, especially the Lost Creek Church, had sent a petition signed by twenty-eight brethren, pleading with the Tract Board to send Mr. Lewis back to that field. Some had already embraced the Sabbath, others were halting between two opinions, and great good must come from his help if he could return.

Accordingly, as soon as the family was settled in Alfred, Mr. Lewis prepared to spend July and August in West Virginia. He arrived at Lost Creek on the tenth of July, and delivered forty-four public addresses in the surrounding country before the first of September. He traveled "at least two hundred miles on horseback, and from twelve to fifteen hundred by stage and railroad." Several families embraced the Sabbath, and Mr. Lewis felt that God had led him and greatly blessed his work in this second visit to West Virginia. He also expressed the hope that the earnest desires awakened in the hearts of the people there for a harmonious union and concert of action with the body of the Seventh-day Baptist denomination would be regarded in itself as sufficient payment for all the labors among them. The West Virginia churches contributed at that time the sum of \$337.13 toward the work.

During the many weeks in West Virginia Mr. Lewis furnished RECORDER readers interesting articles on his travels.

Faith is a belief in testimony. It is not a leap in the dark, as some tell us. That would be no faith at all. God does not ask any man to believe without giving him something to believe. You might as well ask a man to see without eyes, to hear without ears, and to walk without feet, as to bid him believe without giving him something to believe.—D. L. Moody.

### THOUGHTS FROM THE FIELD

I am an interested RECORDER reader, and have been attracted by the articles concerning readjustment of views in regard to some phases of Bible truths, to harmonize with the discoveries of modern scholarship. I believe there may be a need of somerestudy and perhaps a readjustment of some things long considered settled about the Bible itself; and while this seems sure to come, I feel that it would be well to go slow on some of it.

It seems to me, however, that it would be well to readjust some of the notions upon certain doctrines that have been taught and that are still held by a few. For instance, I have heard it preached that if you are saved once, you are always saved. The danger I see in this doctrine is, that we are likely to rest in the thought that the work is complete and that, therefore, we are safe and have nothing whatever to do about it. We do not work for the Master as we should. We feel sure of our salvation, and fall asleep.

Now, if the readjusted thought should give us something like the following, it would be much better: "I am indeed saved from condemnation, in Christ, and God gives me eternal life. Christ came that I might have this life more abundantly. Therefore, the purer in heart I am, the more faithful in the Master's work I can be, the more abundant shall that life be in me, both here and hereafter."

We can not rest in the saved once for all doctrine, and idle away our time, being carried to heaven on flowery beds of ease, and then expect to reap all the good we might have secured by a faithful, active Christian life. We do have something to do ourselves, in order to secure the complete fullness of salvation.

#### Trusting in Time of Need.

Private correspondence tells this story of abiding trust in God on the part of a lone Sabbath-keeper, in time of great distress. She is a widow with two daughters, one of whom is ill with a lingering disease, and they were in distress for fuel. The mother had turned to keep the Sabbath three or four years before. In their distress her faith

never failed, and she kept cheering her sick daughter with the assurance that God would send help. As a last resort, the mother took a chair, in which to stand, and broke dead limbs from a tree near by, with which to feed the scanty fire. She assured her daughter that God would not fail them. They could not reach human aid, but God was near.

Before her fire of dead branches failed, her son, who lived eleven miles away, unexpectedly appeared upon the scene. When he discovered the condition the three were in, he said, "I suppose you have been telling God about it."

"Did you hear him?" asked the mother. "No, but I lay awake all night thinking about you."

The mother recognized this as God's answer to her prayers.

This woman embraced the Sabbath in the face of great opposition, and now God seems more precious to her than ever.

### The Problem of Church Attendance

REV. O. D. SHERMAN.

Such is the theme of a sermon in the Seventh-day Baptist *Pulpit* of March. The sermon shows thought, research, and although not exhaustive is an orderly arrangement of argument and conclusions. The sermonizer assumes at the outset that the problem of church attendance is one that deeply concerns not only the church that he ministers to, but all the churches in our land. After quoting statements from different and authentic sources, the conclusion is drawn that less than one-half of our inhabitants are church-goers. Averaging localities, we do not doubt the truth of this statement. This dearth of attendance, with the irregularity of those who do attend, is one of the great discouragements that a soul-loving pastor has to carry. With forethought, study and prayer, he prepares his sermons, perhaps on related themes or with special reference to the needs of his people—sometimes, it may be, of certain individuals—and behold, when the time comes, those who need it most are not present to hear. It is hard to feed a scattered and unwilling flock.

The author of the sermon referred to says that the fact "that church attendance

has decreased does not of necessity show that religion is on the wane; "rather may we become convinced that man is still as religious as ever, only he is expressing that religion through other channels than the Church;" that the Church does not give these non-goers that which they ask; that the preacher is dull and uninteresting and, in short, it does not pay to go to church as now conducted. The simple faith, the simple life that our fathers and mothers had and lived; the life of sacrifice and self-denial that Jesus taught; that it is better to split wood and weave and knit than to dance and play cards for amusement, does not go down in this advanced age. "What the young man of today demands is that he shall have a chance to be 'worldly-minded' in the highest and best sense of that term." And the charge is made that "the Church is not in complete touch with the demands and conditions of the times;" that "the average message of the pulpit does not concern itself with life as the ordinary man finds it."

This is a serious question for us ministers to consider, and there is doubtless some truth in the statements made. Christ said: "Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." A minister should put himself in touch with the warm, throbbing life of a pulsing world. He must read, he must be informed, he must be part of the mighty movements of his stirring age. He must ever be a student. Each rising sun must for him utter some new speech, and each star-gemmed night a lesson of knowledge. But the main business of the preacher is to do just what Christ has told him to do; to preach the Gospel, teaching men to observe and do whatsoever he commanded, even to the end; to teach the everlasting verities of God's word, whether that word be written in the Scripture, or carved on mountain rock, sung by rippling brook, or whispered by the wind that bloweth where it listeth; to preach as first the kingdom of God and his righteousness and then enforce by all the treasures to be gathered from ancient lore, from present discoveries, and from every-day experiences.

I was once at the launching of a ship. A



big crowd had gathered; excursion trains had run; bands of music were aboard. The blocking was knocked away, the big ship started, ran a little way, and then the ways parted and she was fast in the mud and gravel. Coming out of the yard I met the pastor of the largest church in the village. He said to me, "I came after my sermon for next Sunday and I have got it—a life wrecked at launching." I heard that sermon and it was a good one. The clergyman was comparatively a young man, and yet he left the church after two years' service and the chief reason, as he told me, was because he could not draw and hold his young people in the church. So the trouble of church attendance is not altogether or chiefly with the ministry, nor will the remedy be found in getting the Church more "worldly-minded," even if it is in the highest and best sense of that word. As far as my experience goes, this world-leavening process is disastrous. When the Church seeks for wool in the pastures of worldly pleasing, ten chances to one she will come home shorn.

Another reason given for poor church attendance is that the preaching of the average pastor does not conform to the intellectual ideals of the times. "It is a fact quite patent that the Church of today does not enjoy the intellectual leadership of which it was once her privilege to boast." Well now, that is pretty bad! As a man somewhat advanced in years, I have often thought that many things (even ministers) were better in my boyhood days than they are now; but to be told by one whose ministerial beard is just beginning to grow, that we are intellectually inferior, not only to the present demand, but to those who have preceded us, is rather—humiliating.

But supposing this is so, that we are not fully up on protoplasm, and bioplasm, and biogenesis, and evolution in all its phases, and fully believe that "all scripture is given by inspiration of God," and is profitable to teach and to live by, is it any excuse for those who live on a higher intellectual plane to forsake the assembling of themselves in the house of the Lord? We think not.

If we do the best we can, if we study to show ourselves approved of God, if we draw our inspiration not from the throbbing pulse of a scientific and intellectual world,

but from the life-giving flow of the crucified One who said, "The words that I speak unto you, they are spirit, and they are life," ought we not to be encouraged and strengthened by the attendance of our intellectual superiors? Is it not a duty and an imperative one for every one who can, to attend the services of the Church? Do people go to church solely to be entertained intellectually, or is it to worship God, to witness for Jesus Christ, and to pray that his kingdom may come and his will be done on earth?

Brethren and sisters, this is a serious question not only for the ministry, but for you also of the laity. Fathers and mothers, how about your children? Young people, the flower of pleasure you pluck today will wither ere the morrow. The riches, the honor and even the knowledge of this world will vanish, but of this we may be sure, the Church of God will endure, like rivers of water in a dry place, and the shadow of a great rock in a weary land.

**It is God's World.**

I wish to go on record as a believer in the spiritual sanctions of the Christian Gospel. I believe the preacher must stand forth, a man among men, relentlessly fighting moral wrong, unreservedly supporting moral right. I am an optimist because I am a Christian. I believe that this is God's world and that he is able to unfold in the midst of this world those great and beneficent purposes which give meaning to human progress. I recognize every man as my brother because God is our common father. I am glad to respect the integrity, intelligence and honesty of purpose among all who may not agree with me, but who are doing their part, in their way to make this world a better place to live in.—*Chas. A. Eaton.*

The battle against besetting sins, against evil passions, against enslaving habits, as well as against untoward circumstances, may go sore against one; strength may fail many times and oft; the fortress may remain uncaptured; but keep up heart, fight on, struggle to your feet again when downed, nor tamely yield the day, but "Let the victors when they come find the body by the wall."—*Morning Star.*

**Missions**

DEAR FRIENDS:

In a recent letter I told you that I had not received a reply from Brother Ebenezer Ammokoo, in regard to his coming to this country for an education. A letter dated January 24 has just been received from him, but he makes no mention of my letter of coming to America. He writes of their work, tract distribution, and of obtaining subscriptions for the RECORDER and *Pulpit*. He may never have received my letter. I have now written him again, sent him a copy of the October letter in which I asked him to come to America, and asked him to reply by return mail.

We think you will be interested in the following letter written to the Ammokoo boys at Ayan Maim, West Africa, by a catechist of the Basel German Mission, at the mountains in the Akwupim or Shai District. Ebenezer says, "I send you this for a permanent and sure proof of all we write and report", and requests that we send him the *Pulpit* and tracts on the Sabbath question. The letter is well written, and shows a very friendly feeling if not an interest in the Sabbath question.

E. B. SAUNDERS,  
Cor. Sec.

*Ashaway, R. I., March 3, 1909.*

DEAR MR. AMMOKOO:

I am very, very glad to inform you of the due receipt of the SABBATH RECORDER in good order. I am very thankful to you for the trouble you underwent to do me such a favor. I shall not let slip the opportunity of writing you that here is a young man wishing, if there be a chance for him, to join the Seventh-day Baptists; and so far so, that he has entertained the desire to come down and study for the ministry, God willing. Will you kindly write me soon how his proposal shall be brought into practice, that he may gain his end.

I am sure when this idea is realized many a man will walk in his steps to further the growth of this society sooner or later on.

Therefore try to reply to me at your earliest convenience. You will have more intelligence from me when you reply soon. Write me in full when and where I have to make remittance for the SABBATH RECORDER. I am in hopes that you will not fail to reply to me at your earliest convenience.

With our kindest regards to yourself and all, yours affectionately,

D. R. ASONY.

*Dodowa, Salem, Dec. 30, 1908.*

**Treasurer's Report.**

*For the month of February, 1909.*

GEO. H. UTTER, *Treas.*,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

*Dr.*

Cash in treasury February 1, 1909	.....	\$1,557 41
Church at		
Alfred, N. Y.	.....	17 05
Portville, N. Y.	.....	5 88
Plainfield, N. J.	.....	65 66
Roanoke, W. Va.	.....	1 50
Milton, Wis.	.....	40 00
Hornell, N. Y.	.....	5 50
Salem, W. Va.	.....	7 10
Westerly, R. I.	.....	106 09
Brookfield, N. Y.	.....	14 61
J. H. Coon, Milton, Wis.	.....	5 00
Per E. B. Saunders,		
Mrs. Emma Witter, Wausau, Wis.	\$ 2 50	
Collection at New York	.....	10 00
Mrs. Naoma Bramlet, to complete		
Life Membership	.....	15 00
<i>Pulpit</i> subscriptions	.....	16 00
		<hr/>
		43 50

A friend, China Mission	.....	1 65
Church and Sabbath school, Haarlem,		
Hol.	.....	25 50
Woman's Executive Board,		
General Fund	.....	\$62 48
Gold Coast, Africa	.....	5 00
China Mission	.....	21 50
Shanghai Chapel	.....	12 00
Home Missions	.....	5 00
<i>Pulpit</i> subscriptions	.....	1 00
		<hr/>
		106 08
For Home Missions	.....	1 00
Income from Permanent Fund	.....	205 89
Mr. and Mrs. R. B. Cockerill, Berlin,		
Wis.	.....	5 00
Mrs. D. B. Coon, Auburndale, Wis.,		
Home Missions	.....	10 00
Collection at Salemville, Pa., by Henry		
N. Jordan	.....	14 35
George M. Cottrell, Topeka, Kansas	...	10 00
		<hr/>
		\$2,249 67

*Cr.*

E. B. Saunders, Salary and expenses in		
February	.....	\$ 89 11
Judson G. Burdick, Salary for January	..	50 00



Henry N. Jordan, Balance traveling ex-	
penses to Salemville, Pa. ....	1 00
S. H. Babcock, Labor in Western Asso-	
ciation .....	32 75
1 transferred to Shanghai Chapel Fund ..	12 00
Cash in treasury March 1, 1909 .....	2,064 81

\$2,249 67

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

**A Winter Holiday, February 22.**

MARY A. STILLMAN.

The Bird-Enthusiast and I are spending our holiday at a little village on the edge of Buzzard's Bay. The city, when we left it, was encrusted in ice with a million little diamonds sparkling from every tree; but here the warm waters of the bay temper the atmosphere and we seem to have entered another clime. Last night, it is true, half an inch of sugar-snow fell, covering the ground and every bush and tree with a pure white mantle; but today the sun shines warm and bright and bird voices call us into the open. Hastily we don coats, hats and rubbers, and start out for a holiday walk.

How good the damp earth smells this morning, a clean smell of leaf-mold, of dried grasses and of growing things! The hedgerow is full of song-sparrows turning their spotted breast toward the warm sunlight and filling the air all about with their well-loved song. Later in the year we should not care so much about their "Sweet-sweet-sweet," but when they are the first to tell us that spring is on the way we receive their message joyfully.

From yonder tree a bluebird is calling "Purity, purity." Is he singing about the snow, fast melting now under the sun's warm rays? Over in the field where the boys play ball we see a number of rather large brown birds walking about, and whistling back and forth to each other. Now they fly, about twenty of them in a flock, and the white tail-feathers they show in flight identify them as meadow-larks or "marsh-quails."

Beyond the ball ground is a little grove of oaks and birches. Two gray squirrels run gracefully across the road as we approach, and we see about half a peck of brown leaves in a high crotch of one of the oaks, which we take to be their nest. The chickadees are singing both "Chick-a-dee-dee"

and their "Phoebe" notes. There the little fellows are now, performing their clown-like antics as they search for insects on the ends of the branches.

What are those little birds with yellow breasts, dark wings and white wing-bars? It is surely too early for pine-warblers, and besides there are no pines in this grove. Oh, there they go, and their undulating flight shows them to be goldfinches. Their plain winter plumage at first deceived us.

Now we see flitting forms and hear strange notes from the pasture on the other side of the grove. "We can never get through that marsh!" I protest. "Oh, yes, we can; it isn't over our rubbers," answers the Enthusiast as she plunges in and I follow close behind. The sun shines in our eyes, the brambles catch at our skirts, and our feet sink into the wet moss, but we scramble on. Over a stone wall (we are adepts at that), and we find ourselves in a scrubby pasture.

The bayberries still cling in thick bunches to the scraggly bushes, and the rose-hips gleam bright against a background of faded sweet-ferns. More song-sparrows are here, and some other plain-breasted sparrows which we can not stop for now as we have caught sight of a pair of strange little birds with white rumps. They are gray, or almost bluish on the back! What can they be? How provokingly they keep just so far ahead of us, and always toward the sun. We make a detour over more stone walls until a brook, now swollen with melting snow, stops us. O for a pair of wings, so that we could follow these unknown early visitors. Reluctantly we turn back, and discover a pair of flickers in a tree near by. These have white rumps also, but they are much larger than the little strangers. Crows and blue jays are calling from the more distant woods. Here is a little patch of clover quite green, and the willows are covered with good-sized pussies. We notice the beautiful colors of bare twigs and branches, the green of the catbrier, the crimson of the viburnums and the purple of the high blackberries. But it is dinner-time and we must hasten home.

"What did you see?" inquires the Indifferent One.

"Song-sparrows, bluebirds, and goldfinches!"

"Why, have you never seen them before?"

"Not this year," we answer. "It is time to begin all over again and welcome the old friends back as if they were new ones. Indeed we love them better every year. Besides we did see something new. A little bluish-gray bird with white rumps."

After dinner the bird books are brought out and we search and search, but in vain; so finally we have to appeal to our friend, the Naturalist.

"Oh, that is the yellowrump or myrtle warbler," he explains.

"But we didn't see any yellow on these birds."

"No, the rump is white in winter, and the other yellow spots are nearly covered by the darker feathers. Chapman says, 'These strong, hardy warblers leave their cousins of the woods and in loose companies forage in old fields and scrubby growths among the bayberry or myrtle bushes, which bear their favorite food. So fond are they of these berries that their movements are largely governed by the success or failure of the bayberry crop.' That is what your birds were eating before you disturbed them."

So at last we are satisfied. Probably all the birds we saw are winter residents but we feel as if we had had one day's respite from the grasp of winter and at least a foretaste of spring.

**Semi-Annual Meeting of the Western Association.**

*To be held with the Friendship Church, Nile, N. Y., March 26-28, 1909.*

General Theme—Growth.

OPENING SESSION, SIXTH-DAY, MARCH 26.

*Afternoon.*

- 2.00 Praise Service, H. L. Cottrell.  
Address, Vice-President W. L. Davis.  
Paper, "Growth, a Law of Life," Rev. E. D. Van Horn.  
Discussion of above paper, Rev. A. G. Crofoot.

EVENING.

- 7.30 Praise Service, Mr. Bakker.  
Sermon, "Growth, a Matter of Self-determination and of Duty," Rev. S. H. Babcock.  
Consecration Meeting, R. J. Severance.

SABBATH DAY, MARCH 27.

*Morning.*

- 10.30 Sermon, "Growth in Spiritual Power," Dr. A. E. Main.

Sabbath school conducted by Dr. H. L. Hulett.

*Afternoon.*

- 2.00 Children's Hour.  
3.00 Young People's Hour. General Theme, "Growth of the Endeavor."  
Praise Service, Lynn Vars.  
Paper, "What Are His Means?" Hoffman Simpson.  
Solo, Mrs. R. R. Thorngate.  
Paper, "What Are His Possibilities?" Anna Burdick.  
Discussion of above paper, Rev. A. E. Webster.

*Evening.*

- 7.30 Praise Service, Frank Stillman.  
Sermon, "Growth in Overcoming Temptation," Rev. O. D. Sherman.  
Conference Meeting led by Rev. G. P. Kenyon.

FIRST-DAY, MARCH 28.

*Morning.*

- 10.30 Business Session.  
The morning and afternoon services, at 11 o'clock and 2 o'clock respectively, will be devoted to the examination and ordination of Mr. J. L. Skaggs, pastor of the Friendship Church.

*Evening.*

- Sermon, "Growth toward a Constant Realization of God's Presence," Rev. L. C. Randolph.  
Conference Meeting led by Rev. B. F. Rogers.

**In Memory of Mrs. Preston F. Randolph.**

We, as members of the Ladies' Aid Society, wish to express our appreciation of the exemplary life of our departed sister who so faithfully performed her every duty in our society, and sought to fulfil her obligations to the church, and as a Christian worker in every good cause.

While we feel deeply the loss we have sustained in the death of this sister, we are impressed with the greater responsibility which rests upon us, in taking up the work which she loved and left unfinished.

We extend to the lonely companion and family our deepest sympathy, and commend them to the Great Comforter.

In behalf of the Ladies' Aid Society.

MRS. S. B. BOND,  
MISS ELSIE BOND,  
MRS. M. H. VAN HORN,  
*Committee.*

*Salem, W. Va.*



## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

There hath not failed one word of all his good promise.

It was easily said—that unkind word,  
That fell from your lips at morn,  
But you little thought as away it sped,  
It would tear some heart like a thorn.  
You did not mean it—'twas thoughtless, yes,  
But it flew on its onward track,  
And the prayers and tears of all life's years  
Can never call it back.

It was easily said—that kindly word  
That you spoke with a pleasant smile;  
But it cheered a soul that was lone and sad,  
And it nerved a heart for trial.  
The strongest monuments crumble and break,  
And into the dust decay;  
But a kindly word will live on and on,  
Though the speaker has passed away.

Oh, let us be careful of each small word  
We speak with but little thought;  
They will carry a message of love,  
If we say the words that we ought;  
And by and by, when our lips are mute,  
And our record of life is known,  
The kindly words will shine forth like stars  
In the crown that shall be our own.  
—Selected.

### Human Interdependence.

Life is so intense, every day so filled with problems to solve and work to be done, that we are in danger of being so absorbed in our own part of it as to totally forget others engaged in as fierce a struggle, facing as hard a day's work, with, perhaps, less strength with which to meet it. To us our work is important, and ought to be. The mother must keep the children's clothes whole and clean, the children themselves wholesome and happy. The wife must see that dinner and supper are prepared properly for her husband's eating and that the home is cheery and bright for his coming. But that is not all that is required of a wife and mother. She has neighbors, and the

well-being and happiness of their children are also a part of her business; while the chance stranger has claims upon her time and helpfulness.

The merchant hurries to the store, is absorbed all day long with difficult, vexing situations. But the price of goods, the condition of the market, the disposal of what will soon be uncalled for, these are not the only issues for his settlement. If he grows weary of the burdens pressing upon him, so do his clerks weary of standing all day waiting on exacting customers; so do customers weary, who, often with but little money, must meet many needs. The nerve-worn buyer, as well as the nerve-worn clerk and merchant, need the courteous word, the gentle forbearance of Christian love, the atmosphere of friendliness. In other words, no person is independent; all are interdependent. Each of us, whether we wish it or not, is in some measure dependent on his neighbor, and is in his turn responsible for his neighbor's well-being and comfort.

How many weary hearts are longing, breaking, for the word of sympathy you and I might give were we not too busy with our own affairs to know it is needed! What heartaches could be cured, what difficulties vanquished, what burdens lightened, if we but realized our privilege and utilized it by going about, as did our Lord, doing good! Not ostentatiously, with the blowing of trumpets, calling on all in need to come and partake of our royal bounty; but quietly, in tender, steady, sympathetic love, going about with wide-open eyes, ready hands, ever-present smiles; lifting a little here, comforting a little there, scattering sunshine everywhere; giving those about us what they most crave—leisure in which to listen to their woes, in which to touch them with our warm human hands! O that we might learn the divine art of making whole!

It is the Christian's imperative duty always either to be storing up sunshine—found in the presence of our Lord—for future warming of his fellows; or to be giving out the heat and light already gathered for the comforting, the relieving, the uplifting of those about him.—*The Union Signal.*

### What's the Use?

What's the use o' folks a-frownin'  
When the way's a little rough?  
Frowns lay out the way for wrinkles—  
You'll be wrinkled soon enough.  
What's the use?

What's the use o' folks a-sighin'?  
It's an awful waste o' breath,  
An' a body can't stand wastin'  
What he needs so much in death.  
What's the use?  
—Paul L. Dunbar, in *Lutheran Observer.*

### The Kind of Women God Wants.

1. *Grandmothers of faith.*—In Paul's second Epistle to Timothy i, 5 he writes: I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois.

The missionary cause perhaps more than any other requires women of faith. Our faith indeed is small, often not equaling a grain of mustard. "Lord, help thou our unbelief," should be the cry of every heart. Then, would the work at home and abroad be quickened and more zeal in the spread of the Gospel be manifest. Then, the W. M. S. motto, "A Woman's Missionary Society in every congregation and every woman a member," would not seem to us merely a high ideal, but a reality soon to be attained.

2. *Matrons faithful as Anna.* Luke ii, 37.—And she was a widow of about fourscore years, who departed not from the temple but served God with fastings and prayers night and day.

The reward is to the faithful. How prone we oftentimes are to grow weary of well-doing! Sometimes forgetting that it is persevering missionary zeal that we need and not a spasmodic fever which may seize us during convention time, and leave us cold and chilly in missionary work the remaining months of the year. Let us have a fire in our hearts, glowing constantly for the work, as Anna, "who departed not from the temple."

3. *Mothers who consecrate their children to God* as Hannah did her son. 1 Sam. i, 28.—I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.

We pray that God may call forth laborers into his vineyard, and perhaps all the while secretly hope that he will not lay his hand upon our loved ones. It is all right for another's son or daughter to leave all

to follow Christ, but when it comes to those of our own home circles hazarding life in a heathen land, we ask the Lord to send some one else.

4. *Wives with the liberality of Dorcas.* Luke x, 39.—And all the widows stood by weeping and showing the coats and garments which Dorcas made while she was with them.

This is an instance of using the talent possessed and fulfilling the Lord's "Inasmuch as ye have done it unto the least, ye have done it unto me." What a disappointment awaits us if we give from the motive of selfishness or duty! On the other hand, what a blessed surprise it will be to learn how much real good our gifts have done to our fellow men if our deeds are prompted by genuine love and compassion for souls!

5. *Sisters affectionate like Mary.* Mark xiv, 8.—She hath done what she could.

Matt. xxvi, 13.—Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.

"Oh, may we thus, like loving Mary,  
Ever our choicest offerings bring,  
Nor grudging of our toil, nor chary  
Of costly service to our King!

"I bring my box of alabaster,  
Of earthly loves I break the shrine,  
I pour affections, purer, vaster,  
On that dear head, those feet of Thine."

6. *Young women of devoutness as Deborah.* Judges v, 3.—Hear O ye kings; give ear, O ye princes. I, even I, will sing unto the Lord! I will sing praise to the Lord God of Israel.

The thankful heart is in a condition to receive more blessings. Ungratefulness is one of the most common sins against our heavenly Father. If we were always rewarded according to the sincere gratitude of our hearts we would oftentimes fare very poorly. It is not our profession but our lives that show our thankfulness.

7. *Maidens with Ruth's steadfastness.* Ruth i, 16.—For whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.

How very blessed it is when the girls of the Mission Band, stepping into womanhood, give assurance of remaining in the



work and choosing to stand by the W. M. S.! God grant us more Ruths.—*The Missionary Messenger*.

#### An Everyday Resolve.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God.—*John H. Vincent*.

"He who walks through life with an even temper, and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in battle or chanted in cathedrals."

#### Alfred Theological Seminary.

THE CIRCULATING LIBRARY.

We are now prepared to offer a systematic course of reading upon the subjects named below, to pastors, especially, but also to Sabbath-school teachers and to any other Christian workers who may desire to take the entire course or only parts of it. If the reader wishes to own the books to be read we can obtain them at reduced prices. Or we will furnish the books without other cost to the reader than careful and prompt use and their return postpaid. (Special provision has been made by a friend for postage both ways in the Western Association). To all who will report the names of books read, the number of pages, and approximately the time spent in reading, and send a carefully written analysis of the subject-matter, we will give certificates of the work thus done. The correspondence students may send related questions to the Seminary professor having charge of the particular branch upon which information is desired.

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Doctrinal and Ethical Teachings of the Old Testament.

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Christian Theology.

Christian Ethics and the Christian Life.

Pastoral Theology, with special reference to the Church in rural communities.

Preparation of Sermons.

Public Speaking.

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Studies in the English Bible, Historical and Interpretative.

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If there should be persons who would like to do extended reading in one or two particular branches we will furnish from two to five or six books on such subjects.

We are assured of a financial backing that makes possible a substantial beginning of the kind here described. Should the number of correspondents increase as some warm friends of our pastors would like to see it do, we feel sure there would be an adequate increase of funds.

For books or further information address,

ARTHUR E. MAIN, *Dean,*  
*Alfred, N. Y.*

#### The Faith We Need.

To be sure of God, most wise, most mighty, most holy, most loving, our Father in heaven and on earth, to be sure of Christ, divine and human, our Brother and our Master, the Pattern of excellence and the Redeemer from sin, the Saviour of all who trust in him; to be sure of the Holy Spirit, the Comforter, the Guide, the Purifier, given to all who ask for him; to be sure of immortality, an endless life in which nothing can separate us from the love of God—let us consecrate our faith on these things.—*Henry Van Dyke*.

## Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

*Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil.—Eph. v, 15, 16.*

#### Prayer Meeting—March 27.

*Prelude to the Lesson.*

C. C. VAN HORN.

The management of this department said we could use two columns of space in the RECORDER if we wished to for each topic. Our wish has been to stop when the subject-ground was covered, even if the allotted space was not filled. In some instances we may have been too brief, in others it might have been better had we added a little more briefness to the effort.

The central thought in the lesson before us is grand and inspiring. The missionary first, then the Book. May God help us all to emulate the heroes of the Cross.

#### Great Missionary Books.

Sunday, March 21—The book of Jonah (Jonah iii).

Monday—The book of Exodus (Ex. iii, 1-10).

Tuesday—Genesis (Gen. xiv, 13-24; xix, 1-14; xlv, 1-15).

Wednesday—the book of Esther (Esther iv, 15-17).

Thursday—The book of John (John i, 6-7; iii, 16-17; i, 35-46).

Friday—the book of Daniel (Dan. ii, 24-30; v, 13-28).

Sabbath day—Acts i, 1-8; viii, 26-40; xiii, 2, 3.

Do not try to make an interesting meeting with what you find here alone. Wake up; study other helps; "get busy." (That last may savor of slang, but it hits the nail.) Get "in touch with the live wire" that will connect you with Jesus, the world's greatest missionary. Touch the hem of his garment and notice how your becoming electrified will inspire others with life and energy.

Now then, what missionary books have

you read in the Bible? What is the greatest missionary book of Sacred Writ? What other missionary books have you read and which in your judgment is the most inspiring?

Read the lives of Martin Luther, the Judsons, the Wesleys; "Livingstone in Africa," "In His Steps," "Madagascar." This last is a little book giving the struggles and final triumph of Christianity in that far-off island.

This meeting will be a failure in your case, unless it stirs within your heart a deeper love for missions, a larger sympathy for the missionary, and creates an intense longing, a burning desire in your soul to do something yourself for the sin-burdened souls around you.

The one purpose of the writer for March was to make the lessons practical. We must become more aggressive. We will never drive the enemy from the field if we simply stand on the defensive. We must advance.

*Gentry, Ark.*

#### Another "Rut"—Committees.

Some one has put a great truth in epigram—I shall probably not quote exactly the words as I have never seen it in print—"The only difference between a rut and a grave is that the latter is a groove more deeply worn." That society or individual content to run on in the old rut is in the path to a near-by grave. If your society is one of this kind, better get out. Frequently societies are overorganized, usually manifested in standing committees. There is such a thing as carrying too much machinery; any is too much which is not used, or by the use of which the organization is overtaxed. One of Abraham Lincoln's stories is of a steamboat on the Ohio with a ten-horsepower engine and a twelve-horsepower whistle. The boat had to stop every time it blew its whistle. This difficulty of too many committees is usually most noticeable in the smaller societies, but may be and often is apparent in larger ones. I have in mind a society, few in members though fine in spirit, that is trying to carry the full number of committees suggested by the Model Constitution. The result is that, many times, the same person must serve on several committees in order to



make up the number. This, manifestly, is a wasting of power and makes for carelessness and inefficiency. Much better have two or three committees, well manned, to cover effectually a part of the field of Endeavor activity than three times as many spreading over the whole field so thinly that nothing is accomplished. Perhaps two committees are enough for many societies. The Prayer-meeting Committee might assume besides its own special work the functions of the Lookout, the Music, and the Social committees; while the Missionary Committee might do the work of the Sabbath-reform, the Temperance, and the Flower committees. The society should not leave it to the option of the committee, but definitely determine what duties each shall perform.

Another phase of this "rut" is along the line of "do-nothing." Some one may say, "We are so busy." This, sifted to the bottom, usually means we are not interested. But why not give a half-hour each day for six months to Christian Endeavor work along the line of your own special committee? Study methods and plans of work and the needs of your field. Six months of such effort will mean the transformation of your committee work and of your society. Can't get the time? Pshaw, try it. There are forty-eight half-hours in a day. You surely can take one of these forty-eight and use it for the Master's sake. Who says "I will try?" (If any will write to me inclosing return postage I may be able to send you or put you in the way of getting suggestive material on committee work.)

#### A Word of Explanation.

The report of Junior Work, appearing in this department, through some misunderstanding failed to get into the hands of the proper authorities and so does not appear in the Year Book for 1908. Possibly this is not altogether unfortunate as it is a report worthy a good deal of attention on the part of our young people and of fathers and mothers and church workers. I bespeak for it a careful reading and thoughtful consideration.

20 out of 42.

This report shows that but twenty out of forty-two superintendents of Junior so-

cieties filled out the blanks and sent them in to the general superintendent. Such a report as this ought never to be possible among our societies. The Junior superintendent has a great opportunity second to none but that of the parent—that of training children in denominational work, to be carefully attentive to details, to promptness and accuracy in matters of statistics—all of which tend as much to the development of character as the ability to lead a meeting, give a testimony, or lead in prayer.

#### Want to be a Near Millionaire?

C. U. PARKER.

Every father hopes his son will engage in the the millionaire business, and every young man dreams that at least he will be able to accumulate as near a million as possible. I suppose it is the same with young ladies, but can not say positively, as I have never been a girl.

The glitter of polished brass has coaxed a good many of our young men away from the farm, the Sabbath, and the faith of their father and mother. About one such in twenty-five gains a measure of success; some seem to succeed for a time, but the twenty-four learn, sooner or later, that all is not gold that glitters. What then?

Today is the day of specialists, and tomorrow is the day of more specialists. The young man who is to amount to a hill of white beans must prepare himself for some line of practical work, either for city or farm life. Boys, before you leave the farm for the city, go out back of the barn and have a few serious thinks with yourself.

Let me ask a few questions and give the answers.

If you go to the city, what will you do? There are a good many men ready to jump at every opportunity for work, and many of them are better prepared than you. What wages will you get, even if you are fortunate enough to get work? For a long time at least, the pay will be very small, and remember that living expenses are from two to five times greater than in the country.

Will the labor unions let you work? Not unless you pay them from \$25 to \$200 to join the union, and then they will harass you with fines and in other ways if you hap-

pen to be a born Yankee. If you should not succeed, would you hate to come back home and have the boys guy you?

It is a favorite trick with some city people to hire country boys and contract to pay large wages and let them keep the Sabbath. In a few weeks they cut the wages and tell the boys to either work Sabbath day or quit, and you have no redress.

Suppose you take a course in your State agricultural college and come back equipped to make the old farm pay you good hard money. There was a day when many people elevated their nose at the mention of education, and especially for farmers. The sun set on that day quite a while back. The college bred farmer is here and making good. He is making from fifty per cent to two hundred per cent more money from the same land than was made before, or is being made by his neighbors working by the old methods; and he is doing it with less hard work. The agricultural college demonstrates how to grow more and better crops of all kinds; how to fatten an animal more cheaply and more quickly; how to select a good animal of any kind; how much your cows are making or losing for you.

A Seventh-day Baptist applied this knowledge to his dairy and now has a dozen cows that pay him from \$1200 to \$1500 a year, while a neighbor found by testing that his cows were making just seventy cents a cow per year—in fact, he was milking each cow about nine times for a cent. No wonder he did not succeed. The "know how" would put him on his feet.

The work of the Wisconsin Experiment Station has raised the average yield of wheat and hopes to double it, while Illinois says that one hundred bushels of corn per acre is not too much to expect.

In short—as the Irishman says—they show you how to make two blades of grass grow where "wan grew before." President Taft told the Farmers' National Congress that the most remarkable progress at the present time that is being made in American civilization is that which is taking place in agriculture. He spoke of the one patent fact in particular, that of the setting in of the tendency from the city to the country. More men of intellect are turning their attention to the soil as a place for the employ-

ment of intellect than ever before. In this he spoke the truth.

I have been convinced for a long time that a man, especially a Seventh-day Baptist, could make more actual money on the farm than in the city; but I have never had actual facts of any great amount that could be presented to prove this until recently. The *Saturday Evening Post*, a widely read periodical, sent out inquiries to some of the agricultural colleges and more particularly to a large number of graduates of the agricultural colleges, asking them to give their experiences since leaving college, and how it had helped them. With the permission of the young people's editor, I will, in following issues of the RECORDER, give the experiences of a number of these.

Professor Davenport of the Illinois College of Agriculture says: "There is not a single case on record of a failure among our students. They have attained different degrees of success, it is true; but they have all been successful.

I ask you to read these experiences that are to follow, think the matter over seriously and ask this question: Before I leave the Sabbath and the farm for a mess of stale pottage, would it not be better to get a thorough agricultural training and give the old farm another trial?

Send a postal to the United States Department of Agriculture and get the farmers' bulletins on any subject of farm life you are interested in. They are free. On some of them is a list of about three hundred bulletins that are numbered. Order by number. Also send to your State Agricultural College for its bulletins. They are all helpful.

Chicago, Ill.

#### The Relation of Our Young People to the Denomination.

W. K. DAVIS.

I have been asked to treat this subject from the view-point of a journalist. Since a journalist is a student of events I shall touch upon some occurrences and draw therefrom lessons suggestive of future action. This symposium has already considered spiritual things; and although spiritual life is the essential feature of all Christian and denominational progress I shall confine this paper to temporal things be-



cause I believe our denomination would be stronger and better if we developed faith by works even though the latter include procuring daily bread.

Can our young people secure employment in cities and keep the Sabbath? is a much worn subject. A few by thorough consecration (and self-sacrifice in some instances) have been able to accomplish this much desired object. But many have learned to love self more than God in the unequal struggle and have been lost to our people. From the human view-point the struggle has been and will continue to be unequal. The country is God's handiwork while the city is man-made; and, despite the improvement of city conditions by Christian workers, man's handiwork can never successfully compete with God's. Blossoming fields, leafy woods, singing birds, and heavenly fresh air give a spiritual uplift with which no earthly city can vie. Captains of industry are usually products of rural surroundings with their ennobling influences. People are realizing that the country is best even from a worldly standpoint; and infinitely more so from a spiritual. I believe Seventh-day Baptists should cease to consider the possibilities of Sabbath-keeping in large cities. That the possibilities are there we have abundant proof. To some the strenuous struggle is a stimulus. For such we need have no fear. But the average soul, like a flower, has a better chance outside the myriad destructive influences of city life.

The variety of trades and professions among our people shows that we were not all born to be farmers. Possibly the denomination would be larger if more were tillers of the soil. But it is a condition, not a theory, which confronts us. The young man with a natural bent for mechanics belongs in that field; this is true of all trades and professions. Because of scarcity of opportunities in their chosen professions many of our young people are drawn away from us. It is argued that such are milk-and-water Seventh-day Baptists and are not worth saving. God forgive us; he alone can decide that.

Two likely Seventh-day Baptist brothers grew to manhood. One secured a good position in his home town and raised a family of noble Seventh-day Baptist children;

the other was unable to secure work among our people but found a place in a distant city where he could keep the Sabbath. Years went by. Except at rare intervals he and his family never saw or associated with Sabbath-keepers. With increasing cares and lack of sympathy and neighborliness the Sabbath came to mean less and less until the children had grown to manhood and womanhood when they married outside the denomination and were lost to us. You suggest that the parents were at fault. Yes, unfortunately. But had this man found a position among our people the children might under the noble influences of our leaders have become pillars in the church. Some of our best workers came from homes from which we could expect little. It is for us to furnish the opportunity for growth. A single uncultivated cornstalk in a field of weeds or even in a cabbage patch is not expected to produce prize-winning grain.

**Report of the Denominational Superintendent of Junior Christian Endeavor.**

*To the Seventh-day Baptist General Conference:*

Because of the ignorance of your superintendent of Junior work no statistics were gathered last year in time to be incorporated into a report given to the Conference, nor were they made a part of the Year Book; so my report this year must necessarily cover, in part, two years.

The list of societies sent me by Mrs. H. M. Maxson, the former superintendent, who served so acceptably for so long, numbered forty-two. To all of these, report blanks were sent last year and to each a personal letter was written. To many of the societies I wrote several letters. Twenty superintendents returned the blanks properly filled out, twenty-two failed to report at all. This year I sent blanks to the superintendents whose names were furnished me by Mrs. Maxson and to those from whom I heard last year. Only twenty returned the blanks. So, taking the list received from Mrs. Maxson as a standard, I find that only one-half of the societies have reported.

So far as I have been able to learn, no new societies have been organized this year and two have disbanded; one because there were no children to keep it up, and the

other because there could be found no one to superintend the little ones. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." The societies which have disbanded are the Nile, N. Y., and the Rockville, R. I. One society was disbanded last year, the Hartsville, N. Y.

Jackson Center, Ohio, Plainfield, N. J. (Intermediate), Salem, West Va., and Ashaway, R. I., reported last year but failed to report this year. Dodge Center, Minn., Albion, Wis., and Shiloh, N. J., are the societies reporting this year that failed to report last year. I have the names of Gentry, Ark., Alfred, N. Y. (Intermediate), Andover, N. Y., West Edmeston, N. Y., DeRuyter, N. Y., Leonardsville, N. Y., Brookfield, N. Y., Adams Center, N. Y., Marlboro, N. J., and Milton Junction, Wis., that have failed to report either year, though I have reason to believe there are societies at most if not all of these places.

The personal letters received from the superintendents and other Junior workers are truly an inspiration to one who is interested in the work with and for the boys and the girls, and show the self-sacrifices being made—though not one even hints that a sacrifice is being made—but all are glad of the opportunity which is theirs to work for Christ and the Church and for the boys and the girls.

Five wives of pastors are superintendents, while several of this hard-working class are teachers in the societies or are in other ways connected with them. All superintendents except two are women; these two have been pressed into the service. I believe in the work of women, but I do wish more men could be induced to become superintendents because of the influence they have over the boys.

The largest society in the denomination is at North Loup, Nebraska, which had an average attendance of 120 for the year. All, however, are not members as in the average are included teachers, visitors and all others. The society reporting the best all-round work for the year is the Farina (Ill.) society of which Mrs. W. D. Burdick is superintendent. The banner society last year was the Alfred (N. Y.) society. Its report for this year was not complete enough for me to say whether or not it is entitled to the banner for this year.

The societies reporting have a total membership of 487, 271 of whom are active members; 216 associate or trial. 106 are church members and during the year 31 have joined the various churches; 15 of these being members of the Shiloh (N. J.) society. 58 have been graduated into the Senior societies. The boys and the girls have raised by contributions \$244.56. \$85.00 of this amount has been paid to the Missionary and Tract societies. They have sent representatives to State and district Christian Endeavor conventions, to the General Conference, have helped buy carpets for their churches, and have bought books for libraries. One society bought cups, plates and spoons to be used when giving socials and when camping. The society also bought and paid for a large tent for camping and other purposes.

There is no uniformity of work, each society working along its own plan and employing its own methods, though nearly all are using, in some way or other, the "Catechism" prepared by Mrs. Maxson, while several societies are using the "Manual for Bible Study" prepared by Rev. Walter L. Greene.

The work has been done through the usual committees—Prayer meeting, Look-out, Flower, Social, Missionary, Book, Sunshine, and Sabbath-school. Usually the committees are aggressive and do the work assigned them.

A few suggestions may not be out of place, so I would suggest: 1. That in each Christian Endeavor Society where there is a Junior Society, a Junior Committee be appointed whose chairman shall be the superintendent of the Junior Society. 2. That the superintendent be nominated by the Juniors and elected by the Christian Endeavor Society. 3. That more of the parents and older church members attend the Junior meetings more often and regularly. 4. That each society be organized into classes, especially if the society be made up of boys and girl of different ages, and that there be definite plans of work in each class. 5. That a page in the SABBATH RECORDER be given to the Juniors—say the Children's Page, and that the denominational superintendent be made the editor.

If the hope of our denomination be in the boys and the girls, why is it that the Junior work, the most important, is so



often neglected? Why is it the older ones take so little interest in the work, and that it is so hard to find those who will take charge of the boys and the girls? Two things are essential to the success of a Junior Society, and if you have these two things you may have a society of which you may justly feel proud. These two things are boys and girls and a consecrated superintendent.

"Pray ye therefore the lord of the harvest, that he will send forth laborers into his harvest."

All of which is respectfully submitted,  
W. G. Rood,  
Supt.

North Loup, Nebraska.

#### College Notes—Salem.

Last year the Legislature of West Virginia passed a law giving the State superintendent of public instruction power to issue first grade certificates to the graduates of all the State normal schools without examination. This law was manifestly a hardship to all students of the normal departments of private and denominational schools. Of course it was unjust to those institutions which to all intents and purposes were doing work equivalent to that done by the State normal schools.

The faculties and trustees of these institutions felt this matter so keenly that they authorized their presidents to make a systematic effort to bring about such a change in the law as would work justice to all. After some preliminary work and planning, during the fall, the presidents of the private and denominational schools united their forces to secure a change in the law at the term of the Legislature which has just closed. They did two weeks of hard work at Charleston and were rewarded by securing the passage of an amendment which placed all educational institutions of the State upon the same footing in the matter of certificate privileges to graduates of normal courses. The matter is to be regulated by the State Board of Education. The normal schools are to be recognized as the standard of educational training, and any institution meeting that standard is, by the amended law, to share equally in certificate privileges. This is right and just.

Salem College and her sister institutions

are to be congratulated upon the successful termination of this effort. We believe that the faculty, student body, and friends of Salem everywhere will assist our president in making Salem College as efficient as any educational institution in the State of West Virginia. That the faculty and president are working hard to realize this end is questioned by no one. We have reason to be proud of the good work she has done in the past. We have reason to hope for the future. Conditions of life, however, are demanding greater efficiency as the years go by. Salem College will meet these demands.

The winter term closes March 5, and all are now busy preparing for examinations. The spring term opens March 9, and a good attendance is expected. Some member of the faculty is kept busy most of his spare moments looking up rooms and answering inquiries that are coming.

By the time or soon after the spring term opens the grading for the new building will be commenced. All are looking forward to this with great interest.

The students have practically all been very much interested in the meeting that has been in progress at the church. Nearly twenty have started anew in the Christian life, and it is now interesting to see them taking part in the better things of life.

Professor Van Horn and six of the students lately took a three days' trip to Elkins and Beverly, W. Va., for the purpose of playing basket-ball. A game was played at each of these places, the former resulting in a victory, the latter in a defeat. A very pleasant time was reported and each felt well paid for the time spent.

#### News Notes.

BERLIN, N. Y.—Last November four members were received into the church by baptism. Recently, the Ladies' Aid Society gave a supper at which there was cleared about thirty dollars.—We are looking for our pastor-elect, Mr. Hutchins, now in the Alfred Theological Seminary, to spend the Easter vacation with us.

INDEPENDENCE, N. Y.—On February 25 the Ladies' Aid Society met at the home of Mrs. F. S. Potter. Four dollars and sixty cents was raised for the society.—Pastor Crofoot preaches at Whitesville, North

Bingham or Spring Mills each Sunday for the Rev. Mr. Canyer, pastor of the Methodist Church.

SECOND ALFRED, N. Y.—The Ladies' Aid Society served an enjoyable dinner on February 3.—The Endeavor Society has given two socials at the home of Miss Fannie Allen, February 14 and February 23. A fine time is reported by all who attended.

LOST CREEK, W. VA.—We were given an exceptionally rare treat, the night of March 3, in an address, "The Place of the Sabbath School in the Community," by Mr. Arthur T. Arnold, general secretary of West Virginia Sunday School Association. On account of the bad roads and stormy weather a small audience greeted him. It is much to be regretted that the scores of fathers and mothers of our community did not hear him as he forcefully and clearly demonstrated the fact that the home is responsible for the religious training of its boys and girls. He urged in strongest terms that while the home may share its labor of training with the church and Sabbath school, it can not shift its responsibility. He spoke of the need the boy has, in the storm and stress period, of a father with a large hand and heart and a "backbone like a ramrod." We were peculiarly favored in this visit from our secretary inasmuch as he is not stopping in small places at this time but is touring the cities of the State. The Bible-school work of West Virginia has not kept apace with her material development. But there is a great future before us in this great work. Mr. Arnold comes to us well equipped in mind and spirit, in enthusiasm and a knowledge of modern methods from an active service of twelve years in Illinois under the tutelage of Mr. Jacobs of International Sunday-school fame. He is rapidly winning his way into the hearts of the people and will lead the Bible-school hosts to higher and better plains of achievement.

#### The Economic Question.

D. ALVA CRANDALL.

One of the pressing problems of our denomination which particularly concerns the young people is what may be called the economic question—the question of the employment of our people at living wages and under circumstances which will permit and

encourage them to remain true to the Sabbath.

We hear a great deal about the difficulty of getting a living and keeping the Sabbath; but this question, like most others, has two sides. In the first place, each one may well ask himself the question: "Am I looking for a chance to make a living and keep the Sabbath, or am I insisting on a chance to make a living by some special occupation and keep the Sabbath? If the choice must be made, which will I change—my line of work or my day of rest?" Nay, more, since the greater part of our people who give up the Sabbath for "business reasons" end in giving up religion as a vital factor in their lives, the question becomes, "Which do I value more highly—my vocation or my God?" While it is true that it is the privilege and the duty of every one to follow, if practicable, the occupation to which he thinks himself best adapted, we can not but realize that there are many circumstances under which one must make the special nature of his employment subordinate to some more important consideration; and hard though it may be to give up one's chosen vocation for one less congenial or less profitable, it seems, after all, a very small sacrifice to make for Christ's sake when we remember what he gave up for us and how much men and women of other centuries—our own personal and denominational ancestors among them—have gladly endured for conscience's sake. If a sacrifice is necessary for us we should not murmur, but rather be thankful that we are accounted worthy to suffer for the truth's sake, even as our fathers did.

While, however, we should each one be ready to make any necessary sacrifice bravely and cheerfully, it is an important problem of the denomination to eliminate as far as possible the necessity for these sacrifices. We have splendid talent and energy which should be developed—not buried—and Seventh-day Baptists, as such, should bear a leading part in the world's work in the future as they have in the past; not so much for personal honor and gain as to gain and hold respect of the world, and so secure a more favorable consideration of the truths we represent. Seventh-day Baptists have played a part in the material, moral and intellectual development of our

country entirely out of proportion to their numbers, and today we excel all other denominations in per capita wealth, and probably in education; but that is not enough—we must excel our own record.

No Seventh-day Baptist young person (or older one, for that matter) should be content with anything less than the very best possible development of his talents. One of the chief causes, if not the chief cause, of failures in life is inadequate preparation; and this rule applies with double force to Seventh-day Baptists. The observance of a different Sabbath from the majority of people is undeniably a great handicap to us in many kinds and grades of work; but by taking pains to always be better prepared for our work and more diligent in it than "the other fellow," we can make this handicap push us up instead of down.

The world always has places for men and women of proved ability and industry; the chief difficulty for the trained Seventh-day Baptist is to get a start. I believe that, just as far as possible, Seventh-day Baptist capital, skill and brains should be combined to carry on enterprises which will furnish profitable employment to Seventh-day Baptist workers, give us more strong churches in place of so many scattered Sabbath-keepers, and provide more and better opportunities for those whose talents lie along professional, engineering, executive, and similar lines, to get started.

Again, we must not fear the charge of narrowness in favoring our own people in all legitimate ways; for nearly or quite all other denominations favor their own, and we must do it in self-defense, if for no other reason. Many of our Seventh-day Baptist employers do favor Seventh-day Baptists when possible; but sad to say some discriminate against our own people in giving employment and in other ways, and thus do what they can to force our people to leave the Sabbath, and to disorganize our denomination. No man or woman has a right to expect employment because he is a Seventh-day Baptist if that is his only recommendation; but other things being about equal, he has a right to expect the preference with people of his own faith—not so much for his own sake as for the sake of the denomination—and having received the employ-

ment, it is his duty, for the same reason, to make of himself an employee just as far above the average as his abilities will allow.

In this connection I hope that Brother Moore will not feel that I am criticizing his excellent management of the RECORDER if I suggest it would be a good thing for us to have a "want" or "exchange" column in the RECORDER, and to have it generally used by our people to bring together those wanting work and those wanting workers; and that if the Business Directory could be brought back to the standard of twenty years ago, it might be a source of great interest and help to our people as well as of profit to the RECORDER.

To sum up, I believe that the future of our denomination is in our own hands; and that the solution of the economic problem is to be found in consecration, education, cooperation—mixed with grit, hard work, and hustle.

Rockville, R. I.

#### A Prayer.

LEM ROAN.

Saviour with love unbounded,  
In grief to thee I call;  
My sins are red like scarlet,  
Yet thou canst cleanse them all.  
Oh, bid these tears cease falling,  
These burdens roll away;  
While at thy feet low kneeling,  
Forgive my sins I pray.

The past of life forgotten,  
With every sin forgiven,  
Help me the path to follow  
That leads to thee and heaven.  
No more let clouds o'ershadow,  
Remove them far away.  
The sunshine of thy presence  
Illume my path each day.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary."

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds.—*Emerson.*

## Children's Page

### The Tale of the Littlest Mouse.

The littlest mouse lived with his father and mother and little brothers in a small, round nest in a field. He was very happy, playing in the field all day, and going to sleep—snug and warm at night—in his grassy bed.

Mr. and Mrs. Field Mouse had seen the world, and knew how to bring up their children. They taught them never to go into the streets, where there were cats and dogs, and great horses and carts going by, and all sorts of danger from all sorts of things.

On day there came to visit them a big, sleek, fat gray mouse—a cousin who lived in a house on a street. The little Field Mice were overawed by his fine ways.

"You would never be contented here if you could once see my house," he said to them. "Such feasts as we have. There's always cheese in the dresser. The maids are careless, and they leave everything around. There is really too much to eat."

The little Field Mice opened their eyes. Very often in their home there was not enough to go round. They knew what it was to go hungry to bed.

The idea of any one having too much to eat, filled them with envy.

After the cousin had gone the little mice said to the father and mother: "Why can't we live in a house, and have more than we want to eat? Why can't we be fat, and have a fine gray coat like cousin's?"

But the wise parents said: "Don't be carried away by such tales. Your cousin is proud, and makes the most of his good things. He didn't tell you about the cat that lives in the house, and has eaten up three of his family. He didn't tell you of the big steel traps lying about, nor how his brother got caught in one of the dreadful things. You may not have such good things to eat, nor wear such a fine coat, but it is better to be safe and happy in a small, humble home, than to be always afraid in a big, handsome one."

The littlest mouse thought differently.

They did not understand, he thought; he wanted to find out for himself. So, that night, after they had been snugly tucked in bed, and his father and mother had gone to sleep, he stole softly out across the dark field and into the street to his cousin's house. Trembling with excitement, he gnawed his way into the cellar.

Never had he seen such a place before—so big and so dark. He heard something move near him, and he jumped in fright, but to his joy, he saw that it was only his fat, sleek cousin. The littlest mouse explained how he had run away, and that he wanted to see the life his cousin had told him about.

"Well," said the big gray mouse, "come with me, and I'll show you around, but look out for the cat!"

They started on their journey through the big house, and the littlest mouse opened his eyes in wonder and said so many times that he wished, too, that he might live there.

"You're happier where you are," said the cousin, and the littlest mouse wondered what he meant. At last they reached the dining room. There had been a fine supper that night, and the careless maids had left it standing until morning. Here was a feast indeed! There was pie and cake and crackers and cheese. Five other mice were enjoying the good things—all of them as sleek and fat as the cousin. The littlest mouse followed their example and began enjoying himself too. But as soon as the moon was at its height, there was a scuffle, a squeal and a scampering; for a big, gray cat bounded into the room, and caught the mouse that was nearest the door.

Wild with fright, the other mice scampered away from the room. They ran to their holes, the big gray cousin making room for the littlest mouse with him; and there they stayed, hardly daring to breathe, for a long time. At last they ventured out again into the kitchen, and while the cousin nosed around, the littlest mouse spied a big bit of cheese in a beautiful shiny box. He made a dive for the tempting bit.

Snap! Click! The littlest mouse was fast. He knew now what a trap was.

"Help, help!" he cried.

The cousin ran to the rescue.

"Oh, you silly mouse!" he cried, "you will never get out. They'll come in the



morning and give you to the cat. Oh, it was just so with your cousin, who was caught in the trap last week! Oh, dear! Oh, dear!"

The littlest mouse was wild with fright. He struggled and he wriggled. Something sharp cut his foot, but he hardly felt the pain. If he could only get loose and back to his own home. Would he ever see it again? He twisted in and out. Harder and harder he wriggled until—slowly inch by inch—he worked himself out and was free again.

"That's because you are such a little fellow," said his cousin. "I never could have got out."

With a hurried good-by the little mouse ran as fast as his bruised leg would carry him out of the house, and across the fields to his old home. His mother had awakened and missed him. How glad she was to see him! She cared for the poor, sore foot, then put him snugly in his little grass bed, where he went to sleep—happy and safe—and determined never to leave home again.—*Anne G. Mahon, in Kindergarten Review.*

## HOME NEWS

### The Work at Salem.

It may be interesting to notice some particulars of the great revival service just closed in Salem.

By special act of the Seventh-day Baptist Church, in November, arrangements were to be made with the missionary pastor, Brother Seager, and the pastor-elect, Brother Hills, for a series of revival meetings as early in the new year as they might deem most practical. Brother Backus, the new pastor of the Methodist Episcopal Church, a minister of unusual power, began a series of meetings the first week in January. The interest there increased so that the services continued a week longer than was expected and closed the last week of the month with good results. Then, on the evening after the last Sabbath in January, Pastor Hills began services and was joined, the next evening, by Brother Seager. The pastor expressed, from the first, great faith as to the results of the

united labors of his people under Brother Seager.

After a week of increasing interest, the missionary pastor was called away by other duties. Pastor Hills' personal powers soon became apparent. His messages were so directly from the Word, his methods of preaching so new, so free from the usual sermonizing, and of such personal application with convicting power, that they attracted attention from the whole city and soon filled the house to overflowing. Previous appointments at the Baptist Church were adjourned, and four pastors, residents of Salem, with their active Christian forces, joined heartily in the meetings.

The young Christian students of the college banded themselves together of their own accord for prayer and personal appeals to their unconverted associates and others. Without any public announcement they held prayer meetings in the college, in the basement of the church, and in the homes of those whom they desired to reach, where they were cordially welcomed by some who had been revilers.

Cottage prayer meetings were privately arranged by members of all the churches so that as many as ten homes were thus visited in a single afternoon. The work became so general that all the other churches desired that it be recognized as a union service without change of leader or place of meeting, although some, not of his own people, desired to join with Pastor Woofter in the Baptist Church. To Elder Hills' solicitations that the other pastors assume leadership in part of the services, they replied: "No, you have the grip on them; hold on to it." And thus divinely sustained and with arms upheld by faithful Aarons and Hurs, the battle prevailed and the good work went on for five weeks. The leader in the preliminary, the preaching and in the after service made no complaint of exhaustion and showed little sign thereof in public. But after the services of last Sabbath, in which he received many converts for baptism, he was compelled to retire to his bed, completely prostrated.

The other churches also had goodly gatherings in their services on the following day.

In behalf of the college, it is worthy of note that the students who so heartily joined

in the work, were largely from other churches: Ritchie, Roanoke, Lost Creek, Middle Island and the other churches of Salem. They and others gathered in by them were among the most active and successful workers in the after meetings. The pastor could depend on them for faithful work.

The morning services were most precious and fruitful seasons, so full of heart-searching appeals and instructions from the leaders, followed by humble confessions from broken and contrite hearts, and by earnest pleadings, with tear-stained faces, for prayer in behalf of dear ones then unsaved. Such prayers were, many of them, answered before the meetings closed.

R.

March 8, 1909.

NORTH LOUP, NEB.—Dear Brother Gardiner, there are some things that I want to write to you about that have not happened yet; and so I will try to catch up with the past and have the way clear. The new year began in North Loup with a sunrise prayer meeting. Such meetings in this country begin at the earliest dawn and end at sunrise. So it was that we came together in the darkness at the church to welcome the first new day of the new year. The meeting was arranged by the Young People's Society of Christian Endeavor and was led by Claude Hill and Ralph Comstock. It was an hour full of promise for the year.

Then came the week of prayer which we observed by holding special services at which the pastor preached. The meetings continued for two weeks. With the new year the pastor began holding services on Sabbath afternoon at the Pleasant Hill schoolhouse. At one time there was a church of our people on Middle Davis Creek, at what is now called Pleasant Hill. Some of the families that made up the church moved to town, and the others took their membership back to North Loup; but there remains quite a little congregation living in this neighborhood that does not attend church regularly, especially in the winter. It is about eight and one-half miles to Pleasant Hill. January weather was very trying. Extremes of all kinds. One day and night the wind blew at the rate

of sixty miles an hour. There was supposed to be snow on the ground, but most of it was in the air. Everything movable was moved. The way people went about their ordinary business was inspiring. Deacon Williams drove twenty-five miles against the storm that afternoon and he is delighted with the climate, and has gone into the real estate business with C. A. Nelson. Send us more men like this Nelson.

We were not satisfied with the results of our special meetings, and a meeting of the officers of the church was held at the parsonage. The following were present: Elder Oscar Babcock, Deacons Henry Thorngate, Wilson Babcock, Maxson Crandall, and the wife of Deacon Jacob Williams, E. J. Babcock, moderator, G. M. Burdick, clerk, C. W. Barber, treasurer, C. L. Hill, chorister, Mrs. Ethel Thorngate, organist, James Johnson, president of the Christian Endeavor Society, and W. G. Rood, superintendent of the Junior Christian Endeavor Society. After prayerful consideration it was decided to begin special meetings again on February 5, and that Rev. W. D. Burdick of Farina, Ill., be invited to assist the pastor. Brother Burdick came on February 11. The meetings closed on the 27th. The North Loup people soon came to admire Elder Burdick as a strong, thoughtful, faithful preacher, and to love him as a man of God. Very much remains to be done, but sinners were concerned, backsliders were reclaimed, young people were brought to make definite decisions and the church brought into better working order. While our hearts rejoice over what was accomplished we can not escape a feeling of depression over the evident failure of many to obey the clear call of the heavenly Father. We plan to have baptism on March 13 and 20. Elder Burdick's expenses were paid by our people who will release their pastor when he can be of service to their sister church. You see, brother editor, I began to feel empty and barren and tired for I preached thirty-eight sermons in January and February as it was.

On the first day of March at early dawn I was awakened by the howling of a wolf that could not have been more than seventy rods from the parsonage. It made me think of the enemies of God. I had heard that same howl before. The reason I was so



confident of the distance was that the coyote is chained up down at Frank Larkin's to amuse the children and the hens by his antics.—Mrs. Shaw's birthday is March 1 and that made it a great day. She was whipped at least four times. Then she was surprised by quite a crowd of old "young married women" of about her age who brought their dinner and feasted at the parsonage. No one came from the country, and many from the village were not here, but I observed, to myself, that they are the mothers of sixty-six living children. You know these people, Doctor Gardiner, and you know whether I would be outside the bounds of truth to say that the noise these women made sewing carpet-rags would make a boiler factory sound like the tick of your grandmother's clock.—March 1 was also more than an average day in the shipment of cattle and hogs. About seven thousand dollars' worth of stock went out on the afternoon freight. A car-load of steers from the yards of W. E. Gowen came in for a good deal of attention. They sold in Omaha for \$6.10 per hundredweight, netting their owner ninety dollars each in North Loup. I venture to say that none of the RECORDER readers will get any of this meat. About the same day three cars of steers from Mira Valley "topped the market" in Chicago, being the best in that city. These I think sold for \$6.90. Never mind the wind, friends, but come out to the "corn belt."

On the afternoon of March 1, when Doctor Burdick called at the parsonage to assist his wife in collecting the remains of the "surprise," he called our attention to a flock of redpoll linnets that were holding a surprise-party or something of the kind in our cedar. They were doubtless about to start for Greenland or Labrador for they had seen the robins in the hackberry trees several days before. Doctor Burdick has a record of eighty-nine different species of birds observed since he has been here, and he is of the opinion that a hundred more might be found within ten miles of our village. One day last spring the Doctor went with some of the Berean boys and their teacher for a walk along the creek back of the parsonage. We were gone about two hours and went a half mile and back. In that time we saw the following species of birds

that our leader was able to identify: English sparrow, white-crowned sparrow, grass-hopper sparrow, bronze grackle, red-winged blackbird, copperhead blackbird, cowbird, robin, quail, catbird, lark, Brewer's blackbird, flicker, blue jay, cedar waxwing, barnswallow, flycatcher, downy woodpecker, Harris' sparrow, orchard-oriole, Baltimore oriole, wren, kingfisher, brown thrasher, mourning-dove, yellow warbler, blackpoll warbler, yellowthroat warbler, blackthroat blue warbler, redstart, yellow-rumped warbler, Wilson warbler, warbling vireo, and a goldfinch. Doctor Burdick is not responsible for this random and unscientific list; it is but from the notes of the humblest layman in the study of birds. But somehow I love best the birds of the prairie. I am sure it must be because of the memories of childhood days. Last summer in Mira Valley I saw a prairie-snip. He had not seen me before for twenty years, and as he came down in a prairie-dog village just over the pasture fence he stood on his tip-toes, and stretched out his great wings and waved to me exactly as he used to do.

But the first of March is also moving time with us. The following move to the country: John Cruzan and sons to Davis Creek, Leal Larkin to Lower Mira Valley, Roy Cox about three miles north, and Ed Brace about four northwest, Jay and Burr Larkin six miles east. Six families plan to start for Utah during the month. I will write of this in my next letter. Last Sabbath there were 225 at church, 185 at Sabbath school, 118 at Junior. But I must not occupy more RECORDER space. Pray for us.

Affectionately your brother in Christ,  
GEO. B. SHAW.

March 4, 1909.

A clergyman, while walking along a country road in Ireland, saw a man breaking stones and kneeling to get at his work better.

"Ah, Pat, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones," said he.

"Sure," says Pat, "p'raps yer riverence don't work on yer knees!"—*Baptist Commonwealth.*

## MARRIAGES

SHAW-HANDY—At the Seventh-day Baptist parsonage in Little Genesee, N. Y., by Pastor Babcock, on February 17, 1909, Mr. William H. Shaw and Mrs. Ella Handy, both of Shingle House, Pa. S. H. B.

## DEATHS

BURDICK—Ethan L. Burdick was born in DeRuyter, N. Y., June 30, 1828, and died at his home in Farina, Ill., January 31, 1909.

In 1849 Brother Burdick settled with his parents, Samuel P. and Mary Burdick, on a farm near Lake Koshkonong, in Wisconsin. He was married to Ann F. Randolph at New Market, N. J., June 30, 1853. To them were born two children: Randolph T. Burdick of Milton Junction, Wisconsin, and Mary Adelle, who died at Farina, Ill., January 11, 1867. In 1857 he moved to Albion, Wis., engaging in the mercantile business. After a few months spent at Farina, in 1866 and 1867, he returned to Albion and reentered the mercantile business. During those years he was a leader in church, school, and town affairs, serving as town treasurer nearly fifteen years, and postmaster during the greater part of his stay at Albion. Soon after the death of his wife, July 21, 1879, he went to Florida for his health. Mr. Burdick was married to Mrs. Almeda Randolph at Farina, Ill., 1883. They lived in Florida till 1889, when they came to Farina to make their home. Mr. Burdick was a member of the Albion Church. His last sickness, lasting several weeks, was very painful, and he anxiously looked forward to the change awaiting him, expressing his confidence in the plan of God for the future of his children.

Brief services were conducted at the home on Monday night, and the body was taken to Albion for burial. Pastor Van Horn conducted the brief services and the body was laid at rest in the Albion Cemetery. W. D. B.

DAY—Laura E. Day, wife of John Day, of Manville, Wyoming, passed peacefully away after an illness of three weeks, on the morning of February 6, 1909.

Her sister, Mrs. DeLand, of Kansas, reached her bedside almost a week before she died. Her heroic efforts, together with the very efficient help of the ladies of Manville, did much to relieve her intense suffering, but in spite of all that could be done she grew gradually worse until the final summons came.

Mrs. Day was born in Maquoketa, Iowa, December 23, 1868. At the age of nineteen years she was united in marriage to John Day. To this union were born five children, all of whom are living. The youngest child is a little boy sixteen months of age. Mrs. Day united with the Seventh-day Baptist Church at the age of fifteen years,

and has lived a consistent Christian life ever since. The funeral took place from the Methodist Episcopal Church in Manville, Sunday afternoon, at 2 o'clock and was in charge of the pastor, Rev. Mr. Suddarth, assisted by Rev. Mr. Courtner. At the cemetery the Rebekah Lodge, of Lusk, held a very beautiful and impressive service. Members of the Royal Highlander Lodge of this place, served as pallbearers.

A large concourse of people were present to pay their last solemn tribute of respect. All present seemed under the shadow of bereavement at the loss of a good woman whom God had seen fit to take from us.

"She hath done what she could." \*

Gently, dear Saviour, now we bring  
The loved one death has called his own;  
With all our griefs to thee we cling,  
For unto thee our griefs are known.

Thy way is best; and though we weep,  
We would not break this calm repose;  
Thou givest thy beloved sleep,  
And thou hast willed these eyes to close.

Blest be the grief that closer binds  
Our mourning hearts, O Lord, to thee.  
Blest be the faith in death that finds  
The hope of immortality.

C. A. D.

ORMSBY—Darius D. Ormsby was born in Karr Valley, Almond, New York, May 28, 1849, and died in the town of Alfred at his home near Alfred Station, New York, February 25, 1909.

He was the son of Orson D. and Sarah D. Satterlee Ormsby. April 20, 1871, he was married to Pamela O. Baker. To this union were born four children: Edgar Ormsby, who is principal of the high school at North Collins, N. Y., Clifford of Alfred Station, Alton of Hornell, N. Y., and Miss Mildred, who lives at home with her mother. In the winter of 1878 when Rev. A. H. Lewis was conducting revival meetings at the Second Alfred Church, Mr. Ormsby made a public profession of religion and was cordially received into the membership of the Hartsville Seventh-day Baptist Church, of which he was a member at the time of his death. As a man, he was active, industrious and upright in every way. He was an affectionate husband and a kind father. In the home he was cheerful and helpful and although a great sufferer for the last five years he had been devoted to the highest interests of his family. All through his long illness he has enjoyed close fellowship with God, and although suffering most excruciating pain at times he has maintained a calm and abiding faith in his heavenly Father's care and patiently waited for the summons home where he would be free from pain and suffering.

Besides his wife and children, he leaves a large circle of relatives and friends who will greatly mourn his departure. Funeral services were conducted from his late home Sunday afternoon, February 28, by Pastor Van Horn, and the body was laid to rest in the Burdick Cemetery. E. D. V. H.

(Continued on page 352.)



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 3—Peter and Cornelius. ....	Acts x, 1-48.
Apr. 10 Peter Delivered from Prison. ....	Acts xii, 1-19.
Apr. 17 The Conversion of Saul. ....	Acts ix, 1-30.
Apr. 24 The Gospel in Antioch. ....	Acts xi, 19-30; xii, 25.
May 1 Paul's First Missionary Journey—Cyprus, ....	Acts xiii, 1-12.
May 8 Paul's First Missionary Journey—Antioch in Pisidia. ....	Acts xiii, 13-52.
May 15 Paul's First Missionary Journey—Iconium and Lystra. ....	Acts xiv, 1-28.
May 22 The Council at Jerusalem. ....	Acts xv, 1-35.
May 29 Believing and Doing. ....	James ii, 14-26.
June 5 The Power of the Tongue. ....	James iii, 1-12.
June 12 Heroes of the Faith. ....	Heb. xi, 1-40.
June 19 Review. ....	
June 26 Temperance Lesson. ....	Rom. xiii, 8-14.

### LESSON XIII.—MARCH 27, 1909 TEMPERANCE LESSON.

Prov. xxiii, 29-35.

*Golden Text.*—"At last it biteth like a serpent, and stingeth like an adder."

#### DAILY READINGS.

First-day, Lev. x, 1-10.

Second-day, Isa. xxviii, 1-13.

Third-day, Amos vi, 1-8.

Fourth-day, Dan. i, 1-21.

Fifth-day, Prov. xvi, 22-33.

Sixth-day, Prov. xxiii, 15-25.

Sabbath-day, Prov. xxiii, 29-35.

#### INTRODUCTION.

One of the most serious mistakes that a man can make is to get the idea that religion has nothing to do with practical every-day matters. A man's religion must affect his conduct. The Book of Proverbs is a practical book—so practical indeed that some of its precepts seem to smack of worldly wisdom. But the wise men of old thought of man's duty in the sight of God as having to do with his ordinary social relations with his fellows and with the proper management of his personal affairs. With the prudence of these sages wise men of today must agree.

Not the last important of all the practical problems that confront a man in this age of the world is that concerning temperance. The truly wise man will be temperate and self-controlled in all things. This is a duty which he owes to himself as well as to his God.

When we speak of temperance we naturally think first of all of the use of alcoholic liquors; for in the misuse of these are the evil consequences of intemperance most conspicuous.

The question in regard to the use of intoxicating liquors may be approached from various points of view. Our author has chosen to call

attention to the consequences of their use to the individual. May we take his warning to heart.

The passage selected for our study is particularly popular as an Old Testament Temperance Lesson. As an evidence of this fact it may be noted that the International Lesson Committee has designated this passage for the Temperance Lesson four times before within the last ten years.

The Book of Proverbs is not a literary unit. In a large portion of the Book each verse is complete in itself having no connection with the context. In the part from which our Lesson is taken several verses are devoted to a topic, forming what might be called brief essays. Our Lesson might be named, An Essay upon the Folly of the Drunkard.

**TIME**—The Book of Proverbs evidently passed through a number of editings. Probably it reached its present form shortly before the time of the close of the Old Testament Canon, say about 250 B. C.

**PERSONS**—The part of the Book of Proverbs from which our Lesson is taken is written in the form of an address of a father to his son.

#### OUTLINE:

1. Wine quickly leads to misery. v. 29-32.
2. Wine at length leads to imbecility. v. 33-35.

#### NOTES.

29. *Who hath woe?* Our author begins his essay in striking manner by means of a riddle with a sixfold question. The answer to the riddle is as plain as can be, but this literary form serves to give prominence to the folly of that course of life whose evils are so manifest. The possessions of the drunkard are very tersely pictured. The first two which in our version are translated "woe" and "sorrow," are in the original only interjections. *Who hath oh! Who hath alas!* A rich inheritance indeed. *Contentions.* The drunkard lives in an atmosphere of strife—frequent quarrels with those about him, and constant anxiety within his own mind when he is sober enough to think. *Complaining.* This word expresses the exact opposite of comfort. *Wounds without cause.* As the result of his strife the drunken man has wounds for which there was no real cause. He can not tell for what he was fighting, nor how he happened to be injured. *Redness of eyes.* Literally, dullness of eyes. The reference is to the effect of alcohol upon the eyes, marring their beauty, dimming the vision, and indicating the unfitness of the man for work.

30. *They that tarry long at the wine.* Our author answers his own question. He does not affirm that the mere tasting of wine will bring all these miseries; but the ranks of those who are devoted to the use of wine are filled by those who felt confident that they were drinking in moderation. *Mixed wine.* By this expression is intended wine with which there has been mingled aromatic spices or other ingredients to improve the flavor or to increase the effect. It should be noted that the second half of this verse is parallel with the first. The verb in the last line suggests the earnestness of the search. The man gives his time and attention

to drinking and is evidently a good judge of wine.

31. *Look not upon the wine when it is red.* That is, when it grows red—perhaps indicating the time when it had come to the full fermentation. Our author has answered his question; and now turns to warn us against the attractiveness of wine. *When it sparkleth in the cup.* There is no doubt but that wine is fascinating. So much the greater need to beware of its enticements. *When it goeth down smoothly.* This is probably an allusion to the enjoyment of the connoisseur of wines as he sips his favorite beverage.

32. *At the last.* The end of the use of wine is contrasted with the pleasant features just referred to. *It biteth like a serpent.* Wine may seem a friend, but it is really a treacherous enemy. It may appear harmless, but it carries as deadly poison as that of the serpent's fang.

33. *Thine eyes shall behold strange things.* This translation is certainly to be preferred to that of King James' Version, for this line is parallel to the next which refers to *perverse things.* This verse refers to the disordered imagination of the drunkard; he can not estimate-times or events at their true value. In his delirium he sees distorted and curious objects. His ability to make accurate distinctions between right and wrong is impaired; his faculties are no longer normal; his true nature is perverted. Possibly there is reference to the babblings of the intoxicated man.

34. *As he that lieth down in the midst of the sea.* The reference is probably not to a man in the water, but in a ship far away from land. The picture is of the drunkard's utter indifference to danger. Strong drink has taken from him the common faculty of self-preservation. *As he that lieth upon the top of a mast.* No man in his senses would lie down in such an exposed position—dangerous even for the man who is alert. There is some support to the view that the word "mast" is a misreading; but at all events this line refers to some foolhardy behavior.

35. *They have stricken me shalt thou say.* The words, "shalt thou say" are not in the original, but are inserted for the sake of clearness. Our author is making vivid the condition of the drunkard by representing him as speaking. While under the power of wine he has received injuries of which he took no notice. Under the deadening influence of wine he was not conscious of the blows. *When shall I awake?* Strange as it may seem in view of all his injuries, he is resolved as soon as he partially recovers from the effects of one revel to turn again to the source of all his misfortunes—to seek solace for his miseries in the wine-cup.

#### SUGGESTIONS.

Some men are fully assured that they are taking wine as a medicine and not as a beverage because a physician has recommended it, and they feel confident therefore that they are in no danger of becoming intemperate. Such men should give especial heed to the warning of the wise men in regard to the attractiveness of wine.

No one who begins the use of wine expects to become a drunkard. If we are wise we will

be warned by the example of those who have thought as we think now, and have found to their sorrow that the path of intemperance is down hill, and that it is much easier to go on than to turn back.

The commandment against murder refers to suicide as well as to the killing of another. It is wrong to kill one's self gradually as well as to do the deed quickly.

Some people argue in favor of drinking wine by saying that in drinking we do but indulge a natural appetite. But our appetites were given to be controlled and not to be indulged without measure.

## SPECIAL NOTICES

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2:45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

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(Continued from page 349.)

**BURDICK**—Benjamin F. Burdick was born in the town of Lincklaen, Chenango County, N. Y., September 30, 1820, being the fifth of a family of nine children, all of whom have passed away except one brother, Deacon Eden Burdick of Richburg, N. Y., and Mrs. Abigail Saunders of Milton, Wis.

When Brother Burdick was but seven years old, his father was accidentally killed. The widow and her family remained nine years thereafter in Lincklaen and then came to Almond, Allegany County, N. Y. From there, after a few years' residence, they came to Little Genesee and vicinity, where the subject of this notice spent the remainder of his life. In 1844 he became a member of the First Seventh-day Baptist Church of Genesee and continued in that relation until his death which occurred February 23, 1909. He was for many years the chorister of the church and, until failing health prevented, was active in his coöperation with the church in its work for the Master.

Funeral services were held from his late residence on the afternoon of February 26, conducted by his pastor. S. H. B.

**The Seventh-day Sabbath.**

O. BOND.

The seventh day, divinely blest,  
God gave to man as a day of rest;  
The other six he was kind to give  
That we might labor, learn and live;  
But Sabbath day, supremely given,  
Should turn the mind from earth to heaven.

Creation, witness of his power,  
Was made through him by day not hour,  
And shown to man by dark and light,  
Which now is known as day and night;  
But the seventh day, divinely blest,  
God gave to man as a day of rest.

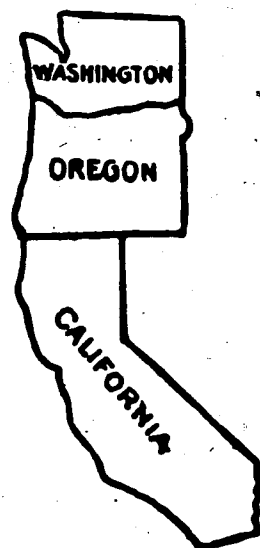
God did not rest before he worked,  
He was not one who ever shirked;  
But when his six days' work was done,  
He rested on the seventh one.  
Thus the seventh day he made and blessed,  
That it might be our Sabbath rest.

The mountain and the tiny rill,  
The many herds upon the hill,  
All teach us homage to his name;  
He made and fashioned all the same.  
And the seventh day, his day for rest,  
He sanctified and called it blest.

The lofty pine, the dainty flower  
Bow in submission to his power;  
The mighty winds he bade "Be still,"  
He calmed the rough sea at his will;  
But the Sabbath which he made and blessed  
Men would disdain as a day of rest.

Since God is good and great and just,  
We should obey him, and we must.  
Ere we would pass from earth to heaven  
We here must learn one is not seven.  
God said the seventh day is blest,  
And given to man for Sabbath rest.

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