

# The Sabbath Recorder

## MORE THAN A SYSTEM OF MORALITY.

Some men seem to think the Gospel is nothing more than a mere system of morality; but it is vastly more than that. It is a revelation of the divine Father-love and what that Father has done to bridge the chasm between lost men and the heavenly home. The Gospel is not an elaborate system of self-improvement by which men can laboriously climb towards virtue and obtain a consciousness of perfection. The Gospel of Christ begins with God, not with man. It starts where Jacob's ladder started, in heaven, and shows the divine love coming down to sinful man. Back of all rules and precepts stands this eternal truth, "God so loved the world that he gave." Salvation is the gift of God, not merely the result of human culture.

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# The Sabbath Recorder

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

VOL. 66, NO. 12. PLAINFIELD, N. J., MARCH 22, 1909. WHOLE NO. 3,342.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

## EDITORIAL

### What Does it Mean?

At the meeting of the Tract Board, on March 14, the editor received quite a shock and I presume several members of the board were quite as much surprised as was he. You can not guess the cause, but there was one, and at this writing the editor has not fully recovered from the effects. I presume the members of the board will also carry a burden for days to come, and some of us will think about it in the wakeful hours of the nights.

The treasurer did not have to report any debt, so I am not pleading for gifts from the people. I believe, however, that we feel worse over the matter than we should if there were a debt. The fact is, the RECORDER receipts had been falling off for two or three years, and the business manager had been requested to look the matter up and report to the board. At its last meeting, slips of paper were handed around, containing figures showing the receipts for each month from June to March for three years; and we were shocked to find the receipts several hundred dollars less each year than they were the year before. I could hardly believe my eyes when I read my slip. It made my heart sink; and I noticed what seemed to me to be a similar effect upon the other members of the board. The figures showed that for the corresponding eight months in each year, the receipts for

1907-08 were \$554.58 less than in 1906-07; and the receipts for 1908-09 for the same months were \$708.78 less than in 1907-08; and there was a falling off in two years of more than \$1,250.00!

Really, this showing came as a great shock to me. What could it mean? Could it be that six hundred less people were taking the RECORDER than took it two or three years ago? No, it did not mean that. If it had, I do not know what the effect might have been. It is bad enough at best; but that would have been too bad! The fact is, there were hundreds of dollars of back subscriptions paid in, two years ago, which will account for much of the large sum realized then; but that does not explain the dropping off in receipts between the same eight months of this year and of last. Then the business agent tells us that the list of paying subscribers now is smaller than ever it was before!

Dear RECORDER readers, how does this affect you? Are you interested? Are you to blame? Is it the editor's fault? What can you do to help matters? I know you all say, "It is too bad." You wish it were different. The RECORDER ought to have a thousand new subscribers. This would mean only one for every eight and a half members of all the churches. Four new subscribers in every church of one hundred members, or at that rate in all the churches, would add five hundred to the list.

Let me appeal to the young people. They make things go when they undertake to do so. See how they are building up their department in the RECORDER. We are all pleased with the way they take hold of that. Why not take hold of the subscription list and push that? If every young people's society would see that the right persons were appointed to canvass the neighborhoods and lay the matter on the hearts of the people, something would surely be done. Let all the young people take hold, and push this good work.

**"The Gods Will See It."**

Once read of a sculptor who was taking great pains in carving an image which was to stand high in a dark niche of the temple. A friend said, "Why take so much pains to carve the tresses on the back of that head? No one can ever see it."

"The gods will see it," replied the artist, and kept on with his painstaking work as carefully as ever.

That old legend must have been born of the spirit of the Gospel, even though the sculptor may not have apprehended the doctrine of the true God. He had the true idea of fidelity to the gods, as he understood their requirements, and would put to shame many a man in Christian lands.

There was the ever-present God-consciousness with him that belongs to the race, and even when "the gods" were only dumb idols, it moved the sculptor to be true to his highest ideals of right. What a splendid Christian such a man would make when brought to the true God, and to a saving knowledge of his Son.

If we could be conscious, wherever we are and in whatever we do, that the eye of God is upon us, and that he sees all our work and even the motives that prompt our every act, we should do far better many times than we now do. We are so prone to think only of the eyes of men, and forget the all-seeing eye of God.

There is something wonderful in the effect of an eye upon the human heart. Men never think of doing evil deeds as criminals, where the eyes of officers are looking upon them. They wait for the darkness and feel safe if no human eye can see. Even the eye of an animal, a faithful dog or cat or horse, has been known to keep evil men from committing crime. The very thought of an eye looking upon their deeds has a restraining power.

What a wonderful change would come over the world if all men could now become conscious of the all-seeing eye of God. His ever watchful eye never sleeps, sees as well in the dark as in the light, and searches the hidden chambers of the soul, so that the thoughts and purposes of men are all open and known to him. If men could constantly have the consciousness that God sees every purpose and every act, there would be a wonderful change in the way

they go about their work, and in the quality and character of the work done. There would be no more frauds, no more misrepresentations, no more slighting of work, no more evil deeds in the dark, no more shirking of duty; but everything would be done upon honor, and all men could be trusted. There would be no need of locks and bars, prisons would be unknown, and human suffering would be reduced to a minimum.

O for the reverential spirit of right doing and right purposes, born of a vivid consciousness of God's presence in this world, such as made the sculptor do the most faithful work because he felt that "the gods would see it."

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**Doctor Lewis' Biography Again.**

Another word is due regarding the biographical sketch of Doctor Lewis, now being published in the RECORDER.

First, there is one correction to make, regarding the time of his graduation at Milton. It should be 1861 instead of 1860. He was graduated in 1860 in the normal course, and again in 1861 in the classical course. The file of the RECORDERS in this office for 1861 is imperfect, three numbers being out just where the report of Milton's commencement for that year should come. Hence we could find no data of the second graduation. Since writing, we have seen the program for 1861.

Second, there will be an edition of 500 copies of this biography published as a souvenir volume. In this all errors will be corrected, so far as any may be discovered. Probably this volume will be ready in time for the associations. After the 500 edition is sold, there will be no chance to secure a copy, as the type will be thrown down as soon as the pages are printed. The book will not be expensive. We can not say yet exactly what the price will be, but it will be less than one dollar. It will contain about one hundred pages, possibly a few more than a hundred. Those wishing to make sure of this souvenir volume of Doctor Lewis, can order at any time, and their names will take their regular turns in the list. First come, first served.

It did not seem right to the Tract Board for this biography to be buried out of sight in the files of old RECORDERS, hence the publishing of this volume.

**CONDENSED NEWS**

The Sixty-first Congress met in special session on Monday, March 15, to take up the work of tariff revision. This session was called by President Taft on account of the pressing need of a readjustment of the Dingley Tariff Act. The country will be much interested in the work of this extraordinary session of Congress. Although both parties were pledged to tariff reform before election last fall, still there are many on both sides who will regret the disturbance to business interests and the friction bound to come between the manufacturing East and the agricultural West. The sooner Congress gets down to business and completes this work the better for the country.

**Larger Offices for the President.**

The last Congress appropriated \$40,000 for extensive enlargement of the office rooms of the President of the United States. This step was made necessary by the present crowded condition of the one-story edifice on the west side of the White House, used as the office of the Executive. This building will have a second story added, in which the President may have his office, hold his Cabinet meetings and receive callers away from the confusion caused by so many clerks below.

**Assassinated in Sicily.**

The terrible work of the "Black Hand" was again in evidence on March 12, when Lieutenant Joseph Petrosino, the honored chief of Italian police of New York City, was assassinated in Palermo, Sicily. He was a trusted detective who had been sent from New York to search out the records of certain Italian criminals now in America, and to secure evidence against the notorious "Black Hand" that has brought terror to so many in all lands. Evidently he was getting too close on the track, and the members of that organization shot him to death in the heart of Palermo. This tragedy will call for action by the United States, as the officer was a citizen of this country. The tables seem turned now, and Italy will need to account to the United States for Black Hand murders of Americans in Italian territory.

Petrosino's death will intensify the bitterness against Italian societies in America that blackmail and assassinate their fellow countrymen for money. Petrosino was after such criminals when he met his death.

**Weston Walks Again.**

Edward Payson Weston, the man who gained a reputation some years ago as a rapid long-distance walker, is again attracting the world's attention. He is now seventy-one years old. He started on Monday, March 16, from the Postoffice in New York City to walk to San Francisco, California, a distance of more than 4,300 miles. It is said that the band that escorted him at starting almost had to run to keep up; while many, who came to pity and smile, were compelled to hustle to keep in sight of the "poor old man."

**Speaker Cannon Re-elected.**

For the fourth term in succession, Joseph G. Cannon has been elected Speaker of the House of Representatives. This is an honor that has been conferred on only one other man in the history of that body. Andrew Stevenson of Virginia served four terms. There was a great fight over the speakership on the first day of the session, in which both sides gained some points. The insurgents secured a modification of the rules, thus curtailing the power of the Speaker and the Committee on Rules; but the regulars elected their Speaker.

Next to the President, the Speaker of the House is by far the most powerful man in Government affairs. He has the appointment of all committees, and can control legislation more completely than can the President or Vice-President.

**The Potter's Clay.**

Mold me of faults, dear Lord, but shape me fair—

Pride, hate, and fear—I will not blush nor care;  
Too proud to stoop my soul to things unclean,  
Hating all actions sordid, base, and mean;  
Afraid to trust myself to passion's sway;  
Fearing to walk without thee for one day.  
Make me thine armor-bearer in the strife,  
Loving thy standard better than my life;  
Thy bond slave—anything to keep me near  
Thy truth—to me than all the world more dear.  
Make me each day a little more like thee—  
God-man of men—thou Man of Galilee!

—Robert J. Burdette.

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

Biographical Sketch by Theo. L. Gardiner.

(Continued)

**Hard Work and Broken Health.**

Soon after moving to Alfred, Mr. Lewis secured a proposition from the Tract Society to purchase the SABBATH RECORDER of Rev. George B. Utter, who was then publishing it as a private enterprise. Mr. Utter expressed a willingness to give space in the RECORDER for a Sabbath Reform Department, and also to sell the paper to the society on fair terms. The first offer was accepted by the board, and Mr. Lewis was appointed editor of the "Tract Society's Department" in the RECORDER. His salutatory was published in the issue of January 28, 1869. This new move was heartily welcomed by the leading men of the denomination. Here begin Mr. Lewis' writings as editor, and the name "Gleaner" disappears from the pages of the RECORDER.

About a month before the editorial work was started, while in the midst of revival work in Scott, N. Y., his old boyhood home, Mr. Lewis was smitten with brain fever and had to leave the lecture field for rest. His health did not improve as he had hoped, and the board was asked to relieve him from public speaking for a time. In view of his failing health, he urged the board to start a monthly paper devoted to Sabbath reform, hoping that by this means he might reach the people, even if he could not push the work by public speaking. If the board was not willing to do this, he proposed to stick to the field work as long as possible and then ask to go on part pay. The suggestion for the monthly met with the board's favor, and Mr. Lewis was authorized to see what encouragement he could find among the people for such a paper. The responses were so discouraging and there were such differences of opinion regarding plans, that the board, though favoring the project, was obliged to abandon it. This monthly paper had been a favorite plan with Mr. Lewis and he was much disheartened when the people did not respond. Some of the most touching appeals came from his pen in efforts to arouse the people, and especially did he pour out his soul at times

in pleading with those who had left the Sabbath and those who were careless about keeping it.

The financial condition was such that Mr. Lewis was crippled by the scarcity of tracts and documents demanded by the openings made while he was in field work. He could not fill the orders for tracts, and felt that it was "criminal negligence" to allow the cause to suffer when it had promised so much. His pen was kept busy in replying to articles upon the Sabbath question, which appeared in Elmira and New York papers, as well as by the editorial work in the RECORDER.

In July, 1869, driven to seek a month's rest, he wrote urging friends to contribute enough matter for his department so it should not suffer, and closed by saying: "We regret the necessity which drives to this step; but an overworked brain insists on having its rights." After nearly a month spent at the seashore, including a visit to the fishing-banks of Newfoundland, he returned greatly refreshed, and improved in health.

About this time he was much encouraged over the conversion of Rev. M. B. Kelly; and, after a lecture tour through central New York, he went in the spring of 1870 to Southern Illinois to assist Mr. Kelly in the work there. This proved to be a season of public debates along the line—in Illinois, Ohio, New Jersey and New York State—until his return in June, and gave him three months of hard work.

Negotiations for the purchase of the SABBATH RECORDER now began to occupy the minds of the leaders, and Mr. Lewis' wise counsels often helped to clear the sky when clouds began to gather. There was a wide difference of opinion regarding the matter, and the question of securing the \$15,000 needed for the enterprise was indeed a serious one. The project had been dragging through two or three years, and many had lost faith in it, while some opposed. In November Mr. Lewis was appointed to canvass the Western and Northwestern associations for funds, while others were to do the same in the Eastern and Central associations. About this time the work seemed to enlarge and several lecturers were sent into fields where their labors were much needed. Mr.

Lewis had planned a special fund for tract distribution, which took well with the people and greatly relieved the strain at that point. The winter was spent among the churches in Allegany County, N. Y., and Potter County, Pa., canvassing for the RECORDER fund, and in several revivals where he did much preaching. There were many added to the churches that winter as the result of his faithful revival work. He could not resist the appeals to labor in this line wherever the door opened, and it was a work for which he was peculiarly fitted.

The following April finds him in Wisconsin pushing the RECORDER canvass there. But in July he reported that the work was too heavy for him and begged to be relieved on account of ill health. The board then voted him half pay for that quarter, as "a fair compensation" for what he had been able to do, and expressed the hope that by doing less work he might regain his health so as to resume his field work. By the time of the Conference at Adams Center, September, 1871, it seems that his health was much improved. Meantime his pleadings in the RECORDER for unity of spirit and for the outpouring of the Holy Ghost were really pathetic.

His last report of the canvass had showed that the sum of \$10,000 was still needed, but it seems that the grand climax was reached during the Conference, and the entire \$15,000 was pledged; so they had more than enough to buy the RECORDER.

At the close of the Conference, Mr. Lewis wrote almost triumphantly of the success of the year's work, and assured the people that the board would soon settle the question as to where the publishing house should be located. He spoke of calls for work from Kentucky, Illinois, Missouri, Iowa and Pennsylvania, all of which should soon receive attention. Indeed he seemed almost jubilant over the glorious outcome at Conference and made the following characteristic appeal:

Friends, we enter upon the labors of another year with kindling hope and stronger faith. God's work can not stop—we can not go backward. He is with us; the time for which you have prayed is here, and with it our growing work. The means for doing that work are in your hands. It must go on. Hindrances and evils which hang upon our borders must be cured, outgrown, or outrun. Come then, re-consecrated, renewed, and reunited. Expecting

the baptism of the Holy Spirit, let us go on toward the fields to which the truth calls us, to enjoy greater blessings and gain greater victories. Above all, *don't forget to pray.*

When at home, Mr. Lewis had been preaching Sabbaths for the little flock of Sabbath-keepers at Andover, N. Y., and on the 15th of September, 1871, he extended the hand of fellowship to thirty-five new members to the newly organized church there, making forty-nine in all.

We now approach one of the darkest years in Mr. Lewis' life. About the time the RECORDER was purchased, there seemed to be a change in his views as to the best methods of work for Sabbath reform, and he was inclined to favor the printed page rather than the lecture platform. He had indeed done his best in efforts to carry on the work; but the continued indifference of the people and their conservatism had greatly disheartened him after his years of eloquent appeals and attempts to arouse them. The results seemed all too small, and funds were utterly inadequate. He found himself comparing the enthusiasm of another people with the response his own had given him, and the poor man pours out his heart in the following words:

"The last five years have whitened the harvest wonderfully. Everywhere the calls come; everywhere the doors open. But we do not rise with the demand, nor awake to God's calls. We have gained a little; but as a people we are yet asleep. A few in some localities are working moderately; but the strength of the people is neither called out nor put forth. . . . The writer has no desire to find fault. But his position for a few years has forced him to feel deeply on this point. I have struggled in the lecture field almost alone, until driven from it by overwork. It is hopeless to think of doing our work in Sabbath reform, by living teachers. It must be done by printed matter. O brethren and sisters, are you willing that God's cause should die on your hands? Shall we lose the kingdom through indifference and neglect? In the name of truth and honor toward God, I beseech you to awake! O for some new power to reach dull ears and careless eyes—some words to tell the anxiety and pain, the hopes and fears that crowd upon me as I write! The Master calls for reapers; who will respond?"

This burden of soul, partly due to broken health from overwork, was thus weighing him down thirty-seven years before he died and in the very month of his death. Much of the time from that day to the end, his heart was crushed over the indifference of the people he tried to arouse. At the time he wrote the article from which the above

is taken, he felt that a crisis was at hand. For weeks during the last months of 1871, his editorials were full of burning words as he pleaded with the people to arise to the occasion. This they did not do, and some of the fields had to be abandoned.

In January, 1872, Mr. Lewis was called to West Virginia to dedicate the new brick church at Lost Creek. Here he spent three days in a great meeting, in which deacons were ordained and the Southeastern Association was organized. This completed the union of the West Virginia churches with the churches of the North. Mr. Lewis was much pleased with this happy result.

In the following June, after much delay, the RECORDER was finally brought to Alfred. Immediately Mr. Lewis was instructed to turn over the office work to the managers of the RECORDER, and informed that he would be expected to again take the field as soon as his health would permit. This brought his editorial and office work to an abrupt close. His failing health, his financial worryment, and the apparent closing of what he had hoped would be a lifelong work in Sabbath reform, all combined to make the outlook seem very dark.

His "Valedictory" in the RECORDER of June 20, 1872, shows how regretfully he laid down his pen. He was utterly unable to carry the field work that had been assigned him, and there is a vein of pathos running through his valedictory which must touch every heart. After speaking of his efforts to make the Tract Society's Department in the RECORDER a power for good, and after expressing regrets that his many-sided work had somewhat hindered his realizing his hopes in that respect, he goes on to say:

When I entered upon the work of this society, it was without reserve, expecting to make Sabbath reform a "life work." The desire to do so has increased with the experience of each year. Hence it is with unmeasured regret that I must announce that my connection with the work is about to cease. Repeated overwork in the lecture field has unfitted me for the wear and tear of life away from home, and forced me to seek a livelihood at local work. Thus it is that circumstances beyond my control compel to a step, than which few could be more painful.

The last half of this valedictory shows almost prophetic vision regarding the future of the Sabbath question, as related to vital Christianity. He pleads for loyalty to the

work and for an advance movement among the people.

For many months RECORDER readers missed Mr. Lewis' clear, searching articles on his travels and on Sabbath reform. So far as he could then see, he was out of that work forever. The Tract Board earnestly desired that he might recover and again take the field, but the breakdown was so complete that there seemed little ground for hope. That year was probably the darkest year of his life up to the time when his beloved wife was stricken some eight years before his death. He had been on half pay for some months, and had just built a home in Alfred for which he was heavily in debt; he was, therefore, in no condition to meet a long siege of sickness.

Those who remember the times of which I write, and who were familiar with his life and heartaches, will recall the sweet Christian grace with which he faced his troubles. I had the care of his office work during his absence while canvassing for RECORDER funds, and of his home and garden the year he was in Wisconsin, and many a quiet talk, which I always prized so much, revealed to me the real spirit of the man. He turned resolutely to any little thing he might be able to do to earn an honest penny while still able to do light work, always tried to cheer others, and deeply impressed me with his clear faith in God. He took up work as teacher of church history in the theological class and brought inspiration and help to ten boys preparing for the ministry.

But his health grew worse as the spring advanced, and in July, 1872, he was compelled to drop everything and go with his family to his father's home in Wisconsin. There he spent the next year resting and seeking health. During all that time he could do nothing of any value with his pen. His cherished hopes for Sabbath reform and literary work had apparently vanished. Through the winter he took the place of "farm boy" and when weather would permit he was much of the time out of doors. It was a dark winter for him. Having been on half pay so long, he had no means with which to procure winter clothing for himself and family. His health seemed hopelessly broken, and what to do he did not know. It was a hard struggle against depression; still his faith was bright, and he

### Ignis Fatuus, No. 6.

DR. W. D. TICKNER.

On account of the rotundity of the earth, all can not keep the seventh day at the same time; therefore, it is useless to be particular as to which day is observed as the Sabbath.

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen. i, 31).

The form and movements of the earth were essentially the same then as now. It was as God desired it to be. Then, as now, light continually followed darkness. Then, as now, the seventh or any other day of the week did not abruptly end at the same time in all parts of the earth, and another day as abruptly take its place. The seventh day began while as yet one-half of the earth's surface was bathed in the sunlight of the sixth. The seventh was succeeded by the first day of another week, in the same manner as the seventh day had followed the sixth.

God never asked us how we liked it. It suited him and that was and is sufficient. It matters not whether the days of the creative week were days of twenty-four hours or of untold ages. They symbolized the days as we now have them. The command to observe the seventh day was in perfect accord with the laws that God had ordained, governing the succession of days. He never intimated that all should observe the Sabbath at the same time. On the contrary, the command was so worded as to be applicable to all times and places.

The divine order for every day is "the evening and the morning." As the evening does not come to all parts of the earth at the same time, so the Sabbath does not come to all at the same moment. It comes with the evening marking, for any locality, the close of the sixth day. Traveling around the earth offers no difficulty.

God never said that we should keep one-seventh of the time, but that upon the seventh day we should do no work. The whole world agrees as to the order of the days of the week; therefore, whether the seventh day comes to us, or we come to the seventh day, it makes no difference. Wherever the seventh day exists there is holy time.

assured his friends that God would send help in some way. Finally one day there came a letter with the card of Messrs. Potter and Hubbard on the corner of the envelope. He was expecting no correspondence from that source, and his father in handing him the letter remarked that it might be an answer to his faith. Sure enough, upon opening the envelope, he found comforting words and many good wishes from those two men, and a gift of one hundred dollars to help him over a hard place. This cleared the sky wonderfully and made Mr. Lewis and his family comfortable for the winter.

Twenty-eight years later he left this memorandum regarding the cause of this breakdown: "I had undertaken the work of securing subscriptions for the purchase of the RECORDER, and of making the necessary preparations for the removal of the paper from Westerly. The excessive labor of conducting the work of the society, continuing my literary work, fighting opposition and apathy within our own denomination, and a feeling that I was undertaking what most of my friends thought to be a hopeless job, in attempting to bring the Sabbath question to higher ground, wore upon my physical strength, until I was prostrated with nervous dyspepsia."

The winter's rest in Wisconsin did him great good; and the spring of 1873 found him on the road to recovery. During this summer he continued to gain, and we were delighted to receive news of his proposed return to his Alfred home. We set the house in order, and kind friends prepared a good dinner and had the well-loaded table in his own dining-room, awaiting the arrival of him and his family. They were driven right to their home, and it was indeed a happy home-coming.

Mr. Lewis had accepted a call to become pastor of the Shiloh Church, hoping that a change of climate might be helpful. In this he was not disappointed, and a few weeks later we find him once more in public work, preaching the introductory sermon of General Conference at Westerly, and leading the Friday night meeting among the friends and surroundings of his first pastorate.

"The highest seat in the kingdom of God is the stool of penitence."

## What Next? and How? No. 2.

REV. GEO. W. LEWIS.

5. If Sabbath reform is our chief work, as most admit, then first of all we must be extremely careful how we keep the Sabbath. Remember that "actions speak louder than words." We can not "cut in" on one or both ends of the Sabbath by secular work or hold questionable positions and expect either to grow or to convert the world to the Bible Sabbath.

Indeed, we have no moral right to select a business that calls for secular work in holy time, even a part of the day. It weakens our spirituality and furnishes the world an excuse for rejecting the truth. We can afford the sacrifice; for true Sabbath-keeping not only expresses the character of one's piety, but it also cultures it and serves as a powerful agent in turning others to the Sabbath. As the prayer meeting is the spiritual index of a church, so Sabbath-keeping is an index of a man's religion. "Remember the sabbath day to keep it holy;" "Not doing thine own ways, nor finding thine own pleasure." And let this mean a full twenty-four-hour day. True, we are greatly tempted, but it is ours to resist by the help of God. Then may we expect growth, personally and denominationally.

6. While godly living is the most effective way of teaching the Sabbath, yet if we do our best work we must also proclaim the Sabbath by earnest testimony and by the printed page. We must do this bravely and in the spirit of Christ. In his last great commission he says, "Teaching them to observe all things whatsoever I have commanded you." Jesus surely taught as well as kept the Sabbath. Paul, James and John did the same; and if we are true Sabbath-keepers, we too will teach the Sabbath in all possible ways and on all favorable occasions. Not to do it is a great neglect of an important duty. Yet many of our people are content to simply keep the Sabbath in a way, but say nothing to their friends of its importance. This surely is wrong and keeps our cause from growing; for no truth, and especially an unpopular one, will ever grow except it has advocates many and zealous. The world is pleased when Christians are silent concerning duty. It will even compliment them for it; but the cause dies. Yet church members often neglect teaching the Sabbath either because

of incompetency or a craving desire for popularity or, perhaps, because of immoral conduct. All three retard the work. It follows then that other truths must be zealously observed as well as Sabbath truth. Little use is it for a man to urge Sabbath-keeping for another while he himself is slack in religious living or crooked in business transactions. Such conduct offends the world, teaches the false doctrine that Sabbath-keeping is the sum total of Christian living, and keeps our cause and people from growing.

7. Sabbath reform, therefore, should be supplemented by evangelization and general missionary work. Indeed, a wholesome amount ought to precede Sabbath reform work as a preparation therefor. Missionary work not only proves to the world that we are broad-minded Christians, but it aids our Saviour in the work for which he came—to save the lost. Indeed, it is vital to piety in the soul and in our churches.

Our history and experience prove that when we are doing the most at home and abroad, then are we in the best spiritual state as individuals and as churches. We are doing some good work as we are, but it should be greatly multiplied. We need several evangelists continually on the field, to do work that even good pastors can not do. They are a Bible order in addition to "pastors and teachers." (See Eph. iv, 11; 1 Cor. xii, 28, 29.) Our Lord supplemented this by endowing certain ones for that work. Their position and presence should be hailed with joy by pastors and churches. Just now the demand for them is imperative among our own people and also to precede faithful Sabbath reform work. May God help us all to join the missionary wave now passing over the land. It is vital to Christian growth and power.

8. The above work, however, can not be done except those who have the Lord's money (Hag. ii, 8) lay it "at the apostles' feet" as did the ancients, for "how shall they preach, except they be sent?" As a people we are growing richer every year, and our gifts to God should increase correspondingly. But we are delinquent along this line. Many give only as when in limited circumstances. Some have ceased entirely because things do not go "their way."

Our card system is good and should be more thoroughly adopted; but we must go

deeper and broader. Naught but "tithes and offerings" fulfil either the Scriptures or meet the demands now upon us. Denominations that are growing practice this system—why not we? We need generosity for soul-growth; also Jesus said, "Where your treasure is, there will your heart be also." We need it also to send the Gospel to a lost world. The writer regrets that present circumstances forbid his doing more. If we are to grow as a people, there should come a great revolution in teaching and practice concerning Bible giving. As some have said, we owe the Lord an honest debt, and it should be paid first of all debts, by bringing our "tithes and offerings." To make it most effective, like Cornelius of old, our prayers and our alms should "come up together." Then might we look for growth in numbers and in spiritual power.

9. Closely connected with world-wide missions and having much to do with growth and power, is the Bible doctrine of "separation"—separation in part from associations, but separation more from false doctrines and practices. Not only is the Church founded on the "called out" idea, but the apostle Paul commands the Church thus called, to withdraw "from every brother that walketh disorderly." At first this command seems contrary to the words of Jesus, "Go ye and teach all," as also to the doctrine of the "brotherhood of man." A little study, however, proves their harmony and wisdom. The value of association of different classes of men depends on the purpose of the act. If it be to aid and uplift the needy, such association is laudable, even with the corrupt and vicious. However, to do this safely one should be well fortified by personal fitness and divine aid; lest, instead of lifting the fallen, he is carried down by the tide.

No doubt that a lack of biblical separation has much to do with lack of growth in our churches; for we have gone so far with the world and in fellowshiping with all who call themselves Christians, that it has clogged our denominational wheels. So many have taught "open communion," engaged in union revival meetings, Christian Endeavor work and the like, that we have impressed members of other faiths that we regard them as good Bible Christians; hence they see nothing to be gained by coming to us, but much to be lost, as they view the

situation. Now, if we were a little more reserved in our religious associations and braver in our teachings, that with all of the virtues of our First-day friends they are still violators of God's Word and God's Sabbath, and, therefore, to some extent sinners in the sight of God, then there would be some hope of their coming to the Bible Sabbath and to us.

Men respect and are drawn to those who "contend for the faith which was once delivered unto the saints." A reasonable amount of religious exclusiveness is the sure road to denominational growth and power. Our Catholic and Adventist friends are examples of this kind. The Methodist and Baptist denominations also have acted on this idea in the formation of the Epworth League and the Baptist Union. May we not learn a lesson from them, not only in planning for the spiritual welfare of our young people, but in other ways quite as vital to our growth? May God open our eyes to duty along this line, is our hope and prayer.

## Resolutions of Appreciation.

Whereas, Our beloved pastor, Rev. E. D. Van Horn, has decided to sever his relations with this church and soon enter another field of labor, therefore

Resolved, That as a church we most heartily express our appreciation of the faithful services rendered by him and his wife during their stay with us.

Resolved, That it is with loving gratitude that we recognize his fidelity in presenting gospel truths, even with an incentive to the highest and best ideals in life.

Resolved, That we assure him of an abiding interest in his welfare, praying that Heaven's richest blessings may ever attend his ministry.

F. W. HAMILTON,  
MRS. F. W. HAMILTON,  
Committee.

A. H. CLARKE,  
Church Clerk.

"The revolution wrought in the first disciples is the eternal miracle of Christianity and is repeated every day of the world."

There is no truth, however bitter, that is not better than any delusion.—Lyman Abbott.

## Missions

### Both the Plan and the People.

DEAR READERS:—We have been the leading people to inaugurate "systematic benevolence." The other denominations are falling into line. Several years ago we appointed a committee to formulate plans, that we might receive a constant income for benevolent work, religious and denominational. The committee made an estimate of our needs, and asked of the people regular contributions. They devised the best plan ever yet used by any denomination. The committee gave it to the people with very little expense. The latter have responded to it most nobly. It has worked for us a revolution in our finances. Not only are our boards substantially out of debt, but a score of churches have taken courage and paid their debts, some of them of years' standing. We may now thank God, take courage, push on and out to greater things.

We should know when we are doing a good thing without the indorsement of other denominations; but for fear some will not, I wish to tell you that the "budget" plan of raising money has now been adopted by the larger denominations. The results are simply marvelous. The great Congregational denomination has made up a budget and asked of the members \$2.85 each—the largest amount by far that has ever been asked. The Baptist denomination has fallen into line and is pushing the budget plan. The people are responding. The March issue of the Baptist *Home Missionary Monthly* reports a country church of thirty-two resident members, including children and old people, none of them rich in worldly goods, that raised for benevolence last year, \$6.36 per capita. In previous years not more than fifty cents a member had usually been asked. We as a people have not often exceeded even this amount for missions. The year we paid the debt of the Missionary Society we contributed for missions about one dollar for each church member.

If we continue to lead in this great movement we shall have to double our contributions. We not only can do this but we owe

it to the cause and to ourselves. There were never so many demands made on the board I am constrained to think as now. It is trying to meet them. People are coming to us. They are not waiting for us to go to them. We must meet them like men. Within the last month two educated Christian mission workers, licensed preachers, who speak another language, have lost their work among other people because they have accepted the Sabbath. What shall we do—face the situation like men? May God lead and make us willing, and equal to these demands. We have been praying for open doors. They are open and the people are coming in. Brethren, it is up to us; what will we do? Pray for men, and continue contributions that we may see what God will yet do. Will you be so kind as to read the following little article taken from the paper to which I have referred?

Your brother in Christ,  
E. B. SAUNDERS,  
Cor. Sec.

### "It is Up to Us."

We have not seen anything truer or more to the point on the budget than the following editorial which appeared in *The Standard* for August 22, 1908. Read it over and see if there is any other conclusion possible:

"Apportionment committees may plan, and secretaries may apportion to the churches, and the denominational papers may commend, and the churches may accept the apportionment, but if individuals do not respond the whole plan will fall to the ground. If the new apportionment plan for securing missionary money, in every way so admirable, does not bring the results expected, it will be the fault neither of the plan nor of the executives, but of the individual members of our churches. 'It is up to us' now, and it must be down to our pockets. On every hand, especially among business men, we hear praise of this same, businesslike, simple plan, adopted in Oklahoma, of indicating the duty of each church in its relation to the great cause of missions—to extending the kingdom of Christ. But no apportionment, no matter how commendable, pays itself. Individuals must recognize their own particular responsibility in the matter. But in making known this duty and bringing it home to each member of his church, the pastor has a respon-

sibility which he can not evade, which he can not put on other shoulders. He can not make his people pay their share, but he can and he must, if the new apportionment plan is to be a success—plainly, tactfully, sweet-spiritedly explain it, and defend it, and make it operative. Be it known, therefore, that if the plan fails in securing the amount apportioned, pastors and church members, and not the committee, will be responsible for the deficit."

## CONVOCATION PAPERS

Boulder, Colorado

*General Theme—Education for Service.*

### The Adolescent.

*Lecture by Boothe Colwell Davis, President of Alfred University.*

#### INTRODUCTION.

We come this morning to the second division of the topic—"Education for Service."

Mr. Green, in his lecture on the child, prepared the way for the succeeding lectures. He traced the characteristics of childhood from birth to adolescence; namely, to the age of twelve, and indicated the needs of the child life and the methods by which it can be best trained for a life of Christian service. It is an intensely interesting and vital period in the development of the dawning personality. Tomorrow morning President Daland is to carry on the discussion from the point where we leave it today; and elucidate the education for service which the adult should receive. I will not anticipate what he shall say regarding such education further than to say that it was the wish of the Program Committee to cover, in these three lectures, the three psychological periods of our life which correspond roughly to the three divisions of education, commonly known as elementary education, covering the eight grades of the grammar school course; secondary education, covering the four years of the high school course; and higher education, covering the college, university and professional school training. As arranged in New York State, and I suspect the arrangement is much the same in other states, the usual periods of years in these divisions

are as follows—elementary education, including the home and grammar school, from infancy to thirteen or fourteen years. The high school or secondary education, from fourteen to eighteen years, and the college, university and professional school, from eighteen or nineteen to twenty-two, twenty-four or twenty-six, as the case may be. Adolescence, which is the subject of this lecture; always includes the high school period, and often overlaps in time on the grammar school period a little at the start, and on the years of the college course a little at the finish.

This lecture, however, must limit itself chiefly to the physical, mental, and spiritual characteristics of adolescence; and will thereby avoid encroaching upon the territory of the first lecture, on the one hand, and on the territory of the third lecture, on the other.

It has been left for others to tell you what Christian service is; what constitutes a call and consecration for service. You have heard the story of the world's need for service, and the blessed rewards in store for him who is willing and trained to serve. The task set for me is to elucidate the problems arising in the education of the youth who is in the period of adolescence, so that the maximum power for service may be realized.

So much by way of a survey of the whole field, and of staking out the land to which we are limited in this lecture.

Educators and intelligent parents and Christian workers are more keenly alive than ever before to the value, for educational and religious training purposes, of a better understanding of the physical condition and mental states; and further still, of the peculiar individual and personal traits of the youth.

There is a rapidly growing dissatisfaction with the wholesale methods used in the great city high schools and in the large universities, where hundreds of students each year are jammed through the same hopper without reference to the peculiar physical or mental needs of the widely differing individuals. Here is where our private academies and our smaller colleges, too, for that matter, are "coming to their own" in our day. The rage for the loss of the individual in the mass has changed to alarm, and

people are turning their attention to methods for finding the individual through the smaller educational groups.

The old-fashioned country school had its faults; but it developed more leaders in proportion to the number of its students, than any city high school that was ever organized, or of which our Nation boasts today. The reason is that the country school, imperfect as it was, found the individual and inspired him to initiative effort.

Scientifically and psychologically considered, adolescence falls between puberty and the complete development of the full bodily powers.

Puberty is the beginning of activity in the reproductive organs. It occurs in females, as a rule, about two years earlier than in males. In females it usually begins to appear about the twelfth year, and in males about the fourteenth year. This development, however, may be earlier or later depending upon physical conditions and environment; health, food, hard labor, recreation, etc. Undue labor, responsibility, care or grief, or insufficient nourishment—anything that stunts growth—is apt to retard puberty.

The time of the complete development of the full bodily powers also varies widely, due to the same causes which affect puberty; but generally they are acquired by the age of twenty-one or twenty-four, and at that point, whenever it is reached, adolescence ends. The later periods of adolescence, which are known as advanced adolescence, shade into adult life so fully, that that period of adolescence will be eliminated from consideration in this lecture.

Vast and far-reaching physical changes, social, moral, and religious developments, depend largely upon puberal conditions of health, environment, teaching and mental stimuli. Here, childish traits are left behind, deeper and basic functions are established, sexual instinct appears, and with it should come rational thought, self-control, independent action, ability for organization, family instinct, and positive religious devotion and fervor. Springing from adolescence, like the new-born oak bursting from the heart of the acorn, should come a new spiritual consciousness. Like the rising sun, born from the womb of the morning, should be the birth of personal religious experience out of the bosom of adolescence.

What fails to come into experience here is seldom learned. It may be amplified and developed later; but if adolescence has no seeds of intellectual, moral or spiritual truth germinating in its untilled soil, a harvest of weeds and thorns and tares will wound the hearts of parents, friends, teachers and fellow citizens.

Adolescence is, therefore, a period of great concern to parent and teacher. It can be directed into channels of vile and degenerating life; or it can be ushered into spheres of usefulness and creative activity. It involves questions of life and heredity; of physical hygiene and health; of environment, temperament and education. It is the axis of life. Childhood looks forward to it, and old age looks back upon it. It is fraught with the greatest possibilities for good; and the greatest dangers, for misguidance, disaster, wreckage and death lie hidden in the folds of this little understood and dimly appreciated crisis of every human life.

I. Stages.—There are three stages of adolescence, fairly well marked and differentiated, in the lives of most boys and girls. They may be briefly summarized as follows:

First, Transition and Clarification.

Transition is experienced in physical characteristics, and mental and moral attitudes; and clarification comes through insight into mental, emotional and ethical experiences and principles.

(a) At puberty growth is one of the most prominent changes to be noted. The heart increases in size and the arteries become one-third larger. The skin becomes more sensitive and the senses of sight, hearing, smell and taste are strengthened and widened in their fields of experience. Lack of motor control is prominent, because of unequal growth of the bones and muscles, and the youth is awkward and clumsy.

The association fibers in the brain are greatly increased and processes of reasoning become more connected. The lungs increase in size, and the circulation becomes more rapid.

Certain changes, peculiar to the male, take place. The voice deepens, owing to the lengthening of the vocal cords. The frame grows robust and stately even though ungainly. The beard begins to grow, and physical endurance is increased.

Certain changes are also peculiar to females, preparatory to the powers of maternity; and those which give grace and symmetry to the body. These changes indicate that reproduction is functioning, and that womanhood is begun.

(b). Certain mental changes also take place at this time. The girl, larger and more mature than her brother, at the same age, acquires the intuition of her mother. In proportion to her age, she is intellectually superior to her brother. She arrives at her conclusions and her choices quickly and clearly by intuition and is not delayed by processes of logical reasoning. She is, therefore, less inclined to give reasons for her actions, or her likes and dislikes. She will answer when questioned in regard to her choices, or her prejudices, "Oh, I just wanted to"; or "I did not want to"; "I just liked him"; or "I could not bear him."

The boy, on the other hand, is cutting away from intuition. He must have reasons; he must think his way. Up to thirteen boys are apt to talk about choosing the occupation or profession of the father. Soon after this they begin to show independence, and strike out for themselves. Here it is that they like to shock their mothers by telling what they propose to do in some direction which the mother thinks undesirable, impracticable, or impossible.

Boys are commercial. They have an eye for business. They are apt at this age to choose lines of exertion that are full of hazardous activity, daring and adventure. Books of adventure and hazard and physical achievement fascinate them.

Girl, on the other hand, choose quieter and less strenuous occupations. The home instinct is present in greater or less degree.

Character develops more gradually in the boy, but takes place more quickly if not suddenly with the girl. With both, new desires, emotions, passions, impulses come into being. Such feelings as sympathy, dignity, self-reliance, freedom, the value of property, social feelings, and responsibility are struggling to the surface in the developing personality; while anger, excitement, self-will, combativeness, sexual instinct, desire for activity and variety, are all impetuously surging about in the life. All these are the materials out of which character, good or bad, must be molded in these swiftly passing years of adolescence.

Second, Reception, Amplification, and Spontaneous religious awakenings mark the second stage or process of adolescence. This phase of adolescence is predominantly intellectual and emotional, but it is dependent upon preceding or accompanying physical changes.

When bodily life is in most rapid transition, religious consciousness and emotional warmth are most active. Hence, mental conditions during adolescence are particularly favorable to deep religious impressions. This is the time at which life choices are easier. There is a new attitude toward life. Uplift, illumination, and new life are flooding the soul.

This is not confined to the Christian religion. The Jewish youth at twelve is admitted to fellowship with men in religion; and in many other races and religions the same phenomenon appears.

Third. The third stage or phase of adolescence is that of choice and concentration.

When the transitions, physical and mental, from childhood, have been accomplished; when life has received its new impulses, and awakenings—when it has looked then it must leap. Here is your choice, your crystallization of all the material that has taken shape in the life. Here is your fixed disposition of character.

Here the die is cast and the destiny of life is practically settled, as to its major choices, and its most important and distinguishing features. This is a tremendous moment, if you could but know it all and feel it fully for your beautiful boy, or your lovely daughter.

It is not an accident. It is no work of chance. It is the results of preceding active causes, just as truly as is the physical life which is born into this world and nurtured in its mother's arms, or abandoned and disowned by her, a result of physical causes.

All our study of childhood; of the mental and physical characteristics by which the little life budded into self-consciousness, all that we learned yesterday, is vital to the underlying currents of the life of this young man or woman whose evolution we have been tracing—parentage, hereditary helps or hindrances, environment, discipline, teaching, are all important parts of this complex, intricate, and now self-determining personality.

He has been as clay in the hands of the



potter if all conditions have been carefully guarded; but in the passage of adolescence, with its opportunities and responsibilities for parents and teachers, our work is largely done, and the destiny of his life is well-nigh fixed. I do not deny the miraculous power of God in conversion—Paul is an illustrious example—but there was material upon which the Divine Spirit could work. He had been educated in all the details of the Hebrew religion, and with the greatest solicitude for his spiritual well-being. The ages of thirteen to seventeen are the most fruitful for religious awakenings and conversions. This is proved by statistics. Women are in advance of men in adolescence, in religious awakenings and in public professions of Christian faith, but eighty per cent of all who ever enjoy the Christian faith enter upon it in these years, between twelve and eighteen.

(Concluded next week)

#### For What Purpose Shall we Use our Churches?

The article on page 204 of the RECORDER, by Fred I. Babcock, seems to me to be considerably answered on pages 219-220, under Walworth "Home News."

"Mill Yard" is reaping some benefit from several years of persistent advertising, by bill and tract distribution, posters at neighboring railway stations, reports of my sermons from time to time in the local newspaper, and newspaper advertisements.

Just recently I was lecturing on Vegetarianism to a Church of England men's society; the vicar was in the chair. I asked him if he knew me. He said, "The name seems very familiar." I gave him a *Sabbath Observer*; then the connection was complete.

I have long thought, if once again we had a chapel of our own, the chapel could with advantage to our cause be made an advertisement. And why not? Business men well know the necessity of judicious advertising.

For many years I have had a service in my dining-room on Sabbath mornings. Its being used as a dining-room, for lantern lectures and for concerts does not seem to me to take from the solemnity of the Sabbath service.

People who go to a shop to buy postage stamps will soon patronize the shop itself.

People who would not attend our chapel services would come for an entertainment, and thus see our special texts, etc., on the walls. Some who had not before heard of us would thereby know about us. Curiosity would lead them to accept our tracts and probably attend a service. Would not this be legitimate advertising? I think so.

It is, however, well to remember that "circumstances alter cases." I do not hold with the Quaker disregard for the building. On the contrary, I feel the importance of preserving the sanctity and religious atmosphere of the house of God.

THOS. WM. RICHARDSON,  
Lt.-Col.

#### Tried and True.

The daily press is burdened with stories of graft, of betrayal, of disloyalty. Little is said of the ninety and nine who are true and faithful. The story of their fidelity to trust seldom leaks out, nor is carried far. The tribute therefore which a Western daily pays to the American girl who holds a position of trust as stenographer is timely. Her number is legion. She works in banks, law offices and great business houses.

A good stenographer is usually paid better than saleswomen, and yet her salary is ordinarily not much more than she finds necessary for decent and comfortable living. Valuable secrets are intrusted to her knowledge, and yet not betrayed.

The paper referred to relates certain incidents showing the fidelity of stenographers to their employers. In Kansas City a young lady employed in a railroad office had advance information of a railroad project which, being used through a discreet friend, would have made her a handsome fortune by the purchase and sale of certain properties. In another case a stenographer in a real estate office refused \$5,000 for divulging information in her possession concerning a big deal which was on. Another scorned a bribe of \$1,000 to tell the contents of letters written by her for her firm.

Doubtless this list could be endlessly multiplied. But these facts are sufficient to show how great is the temptation of this class of toilers, and how true and faithful they are to trusts reposed in them. Let the wretched pessimist who howls about everybody being crooked stop his howling long enough to investigate a little.—*Ex.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

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

#### Just Live thy Life.

Just live thy life in full content.  
Do all thy best with what is sent.  
Thou but receivest what was meant.  
Just live thy life.

Just live thy life. Be not in fear.  
The strength of wrong shall disappear,  
And right is ever drawing near.  
Just live thy life.

Just live thy life. Seem what thou art,  
Nor from simplicity depart,  
And peace shall come upon thy heart.  
Just live thy life.  
—*J. L. Stockton, in Boston Transcript.*

#### To Seventh-day Baptist Women.

At the suggestion of some and the urgent request of others who were members of the Woman's Committee at Boulder Conference, your Executive Board has prepared, and had published on our page of the RECORDER, several programs for use in society work. They may not be entirely what you expected them to be, nor exactly fitted to your purpose. Remember they are suggestive only and you may improve upon them to suit your local conditions.

We do not know that any of them have been used, and this fact leads us to inquire if you wish them continued.

If good papers have been written, please send them to our editor at Leonardsville and so help to "pass along" the inspiration to others who may be less favored than you.

If I have a special word for you today, my sisters, it must come in the form of these questions—questions that are the burden of many anxious hearts at this time in the history of the work of the Woman's Board: Are we living up to the very best light that we as Seventh-day Baptist women have received? Are we advancing along lines of great importance in proportion to our opportunities? If we are not advanc-

ing we are retreating, and just here the solemn declaration of Jesus comes to mind: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

If we are worthy servants of Christ, we must be willing to give the best of our time and strength to his service; otherwise "the kingdom of God" is not "within us."

No one may dictate what your work should be, but be assured that blessed service awaits each and every one who, with willing heart, reverently and earnestly asks, "Lord, what wilt thou have me to do?"

Let us be strong and of a good courage, and labor individually and unitedly for the advancement of the Master's cause.

Yours in Christian service,  
METTA PLATTS BABCOCK.

The following poem was read in connection with a little memorial service held at the regular monthly meeting of the Women's Evangelical Society of Alfred, March 10, and requested for publication in the RECORDER.

#### Tribute to Mrs. C. M. Lewis.

E. L. C.

Soft fold the beautiful hands  
Over the quiet breast;  
They have wrought so long and well,  
Fold them now to rest.

Put away the beautiful pen,  
Fulfilled its mission of hope and cheer;  
Its message of duty and love hath sped  
And the night is here.

The night! But a glorious morn  
Breaks on her wakening eyes;  
Burst of song, a harp, a crown,  
Proclaim it paradise.

Forgive our bitter tears that flow,  
Dear Lord, our heart's deep pain;  
'Tis only love of self, we know,  
Would have her here again.  
*Alfred, N. Y.*

#### Suggestive Program for Local Societies.

Singing, Scripture reading—Josh. i, 1-9, prayer.

Study—Our Holland Mission.

Brief sketches of geography, peoples and religion of Holland.

The Seventh-day Baptist Mission:

1. Its origin.
2. Its present status.
3. Its future prospects.

Brief sketches of our missionaries.  
Questions and answers.  
Prayer for the workers.  
Singing.

PHOEBE S. COON, *Cor. Sec.*

#### What to Pray For.

O do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks.*

#### Senator Carmack's Tribute to Women.

"It is not the throned and sceptered king; it is not the dark statesman with his midnight lamp; it is not the warrior grimed with smoke and stained with blood—it is the queen of the home who, under God, rules the destinies of this world. There is the center from which radiates the light that never fails. For I say to you the sweetest wisdom of this world is a woman's counsel, and the purest altar from which human prayer ever went to heaven is a mother's knee."

#### Doctor Aked on the Bible.

In the second of a series of remarkable articles, on various phases of practical every-day Christianity which Appleton's Magazine is publishing, Rev. Charles F. Aked takes up a frank and helpful discussion of the Bible. For the benefit of those who have been moved by attacks on the divine inspiration of some parts of the Scriptures he points out that it is not necessary to prove that every sentence and punctuation point in the Bible is beyond criticism in order to show that it is worth more than all the other books that have ever been written since the world began. While the so-called Higher Criticism may have its place and value, says Doctor Aked, the great worth of the Bible to the ordinary Christian must ever remain in its divinely appointed power as a guide, an inspiration and a solace. The following passages offer the most unanswerable argument to those who attempt to discredit the Scriptures by attacking isolated passages.

First, the Bible is the Book of Righteousness. It is the one book in the world for the tried and suffering man who finds it infinitely difficult to maintain self-respect and integrity amidst the manifold seductions of our modern life. In the Bible he finds the inspiration to renewed effort after righteousness, examples, precepts, promises, prophecies, helping him in his struggle, nerving him to conflict, and assuring him of victory.

"Second, the Bible is the Book of Faith, speaking to us of the reality of things unseen but eternal, planting within us the desire to hold on to the invisible, nurturing that desire, assuring us of the eternal triumph of goodness, telling us that goodness is alone immortal, bidding us, in spite of 'reason', and in the face of 'facts' cleave to goodness as the one strong thing here below, and, in trumpet tones that stir the spirit that is within us to a faith divine, proclaiming that wealth and honor, prospects, ambition and conquest, and the world itself are well lost if by reason of the sacrifice we have saved our soul alive.

"Third, the Bible is the Book of Christ. The dominant note of all theology and criticism today is its demand for Christ. 'Back to Jesus' is the watchword upon every lip. Renan saw that the reform of Christianity consisted in suppressing the graces which our pagan ancestors have added to it, to return to Jesus as he was. And all our theology today which has in it the promise of immortality takes up the cry, 'Back to Jesus as he was!' It is the Christ of Galilee and Capernaum, the Christ of Olivet and Bethany, the Christ who had not where to lay his head, who loved to call himself the Son of Man, who now fulfils the thought of his Church; and the Book which is the Book of Christ is as immortal as himself."—*Baptist Commonwealth.*

America has for over a century done its share of missionary work. We who stay at home should, as a matter of duty, give cordial support to those who, in a spirit of devotion to all that is highest in human nature, spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either.—*Theodore Roosevelt.*

## Young People's Work

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

*Slothfulness casteth into a deep sleep;  
And the idle soul shall suffer hunger.*  
—Prov. xix, 15.

### The Prayer Meeting.

Topic for April 3.

*Life Lessons for Me from the Book of Proverbs.*

Sunday, March 28—The great lesson: wisdom (Prov. i, 1-9).

Monday, March 29—Obedience to God's Word (iii, 1-10).

Tuesday, March 30—Avoidance of evil (iv, 14-27).

Wednesday, March 31—Diligence (vi, 6-11; xxiv, 33).

Thursday, April 1—Value of righteousness (xi, 1-11).

Friday, April 2—Value of silence (xxv, 8-15).

Sabbath, April 3—Life lessons for me from the Book of Proverbs (viii, 1-17). Consecration meeting.

The Book of Proverbs is full of lessons and every one of them is a life lesson. Each verse has a lesson. The whole book is pure wisdom put up in tabloid form, for ready use. You can select any part of it and find therein thought enough to expand into a sermon. But people don't always want sermons. I think Solomon may have realized this, for he has concentrated his instruction, admonition and wisdom into a form that is easily used, ready for application, attractive and having all the force of the wittiest epigrams. Solomon was wise in his method.

The Book of Proverbs is a setting forth of alternatives and opposites: this is good, that is evil. Each good is shown in stronger light by placing its corresponding evil opposite to it.

Present civilization, twentieth century business, the high pressure of our living, demand intelligence, training, skill, originality, ability, initiative, method, enthusiasm and determination. "Success" depends on such things, and we all want success. He who carries a "message to Garcia" is hon-

ored and promoted. Books are written and magazines are published for the sole purpose of inspiring to success.

The Book of Proverbs points out a sure and plain path to success, advancement and honor. Its ideals are not mere worldly success and honor, however, nor does it make these its chief end and aim. Rather, these are incidental. Strive to order your life according to the highest wisdom, is its teaching, and let that be your desire.

It starts us on a plane far higher than many modern success-writers begin with. "The fear of the Lord is the beginning of knowledge." Starting so high, the end we seek will also be far above the ends sought by those who start on the lower plane of self-interest and advancement. We shall attain success, but it will be better than mere worldly success—it will be God-approved success. Possibly the world will not recognize it. Never mind.

We may find lessons in studying the Book of Proverbs for its ideals of true wisdom. Wisdom is exhibited in various aspects. The value of wisdom is shown by stating the results of the lack of it. The character of the truly wise man is set forth; and in striking contrast, that of his opposite.

Study the Book of Proverbs with the care and attention that you give your text-books; put its principles into actual practice as you would those of a "business man's library." Result? Wealth, honor, power, success will be yours, but more than that, true success will also be yours. That, it seems to me, is the lesson of the Book of Proverbs: what the world calls success is not to be entirely disregarded, but it should be attained not as an end in itself, but as incidental to the exercise of true wisdom, which has man's highest good and happiness as its end. And this end can not be attained without entire consecration to God's service.

Last week this department contained an article from Mr. Carl Parker, "Want to be a Near Millionaire?" which really is but the introduction to another contribution from his pen, "Does Farming Pay?" the first part of which appears in this paper. These articles not only are of great interest and pertinency to our young people, but ought to be of vital importance to the fathers and mothers of our boys and girls. To all classes of

readers permit me to recommend them for careful reading.

#### Stay on the Farm.

Ultra-conservatism is as blighting in its effects upon character and progress as is a too careless regard for custom and convention. To do a thing our forefathers did because it is right is an adherence to principle; but to do a thing because father and grandfather did it, or to do it in the way they did it, usually accounts for a lack of progress and makes a dead-line in the development of character. The time is upon us when the young man who stays upon the farm must "farm" differently from what his father did.

Here is a small farm that has maintained a large family. There are four boys and they feel drawn to the old place. It must either support them and their families or they must leave the community. Will the farm do it? Yes, but not in the way their father managed it. And it is no disparagement to him when we say this. It is often said "If one is not better than his father he is not so good", and that holds true right here. The boys must do better than their father did or they will fail. They must get special training for this work. The theory that a man who has failed at everything else can preach was exploded a generation or more ago. It remains for the present generation to prick the bubble that "any one can farm". It takes the best quality of brain and brawn to run a farm successfully.

The article above referred to brings out most admirably what is required and what the prospects are. Proper training will open eyes to opportunity as well as educate in proper methods. Russell H. Conwell in his "Acres of Diamonds" tells of a man who thought he knew something about oil and felt that he must go into the business. He sold out at a great sacrifice and moved into an oil region and went to work. The purchaser of the farm discovered in the scum on the creek flowing across the place, which had been turned by a slanting plank so the cattle could drink the pure water, a high grade of petroleum or crude oil. The farm became the center of a great oil region and worth hundreds of thousands. Yes, training, open eyes, and common sense are needed today as never before.

#### News Notes.

NEW YORK CITY.—A social attended by upwards of sixty persons was held at the home of Royal Cottrell in Brooklyn, on February 22.—Missionary Secretary E. B. Saunders preached for us on February 27.—All are anxiously looking forward to the coming of Pastor-elect Van Horn.

SALEM, W. VA.—The revival meetings which began January 30 closed March 5. About two hundred were converted and reclaimed. Many of these are of the other churches in town.

RITCHIE, W. VA.—The Rev. L. D. Seager, general missionary of the South-eastern Association, worked for ten days with the Methodist Protestant pastor in a series of meetings, which resulted in a revival in the church with ten conversions. Among this number were some of our people.—With a number of our young people away from home, in school, and those remaining widely scattered, it is not always possible for us to meet every week; still we love the Christian Endeavor work and are not discouraged.

WALWORTH, WIS.—We had a social gathering at the parsonage, Valentine eve, at which time the pastor and his wife were presented with a purse of thirty dollars.—Pastor Stillman has been preaching at the "Brick" church the past few Sundays.—Mr. and Mrs. Perry Lippincott were granted letters to join the church at Battle Creek, Michigan, February 27.

BATTLE CREEK, MICH.—The Christian Endeavorers met in West Hall parlor, March 3, for their regular business meeting and social. This was the time for the election of officers and committees. Those elected were: president, Ira Jeffery; vice-president, Alice Evans; secretary, Ruby Coon; treasurer, Sheldon Babcock. After the business meeting the society listened to a very entertaining musical and literary program, furnished by members of the society. We plan to have our business meeting and social together, thus removing the business meeting from the prayer meeting and still having a good attendance.—Friday night, March 5, the society celebrated its first birthday by a special program on the topic. Some of the absent members sent letters and the meeting was filled with the spirit of ap-

preciation of the work accomplished and with plans for better work. The membership has grown during the year from 9 to 29 active members, with a commensurate increase of interest and blessing. The membership is not entirely limited to the denomination but largely so. Church services are now being held in our new room, which we appreciate highly.

FARINA, ILL.—Pastor Burdick was absent from home two Sabbaths recently, helping in revival meetings at North Loup, Neb.

WELTON, IOWA.—On February 27 two new members were added to the church by letter. The Rev. H. D. Clarke preached for us the last Sabbath in February. It was a strong appeal for better Sabbath observance. We have lost one family from our church community by removal to Garwin, Iowa.

DODGE CENTER, MINN.—A social given by the Ladies' Aid Society was held at the home of U. S. Langworthy, February 28. About ninety were present and about nine dollars taken in.

NORTH LOUP, NEB.—Special meetings in which a considerable interest was manifest were held from February 5 to February 27. The Rev. W. D. Burdick assisted Pastor Shaw for nearly two weeks.

JACKSON CENTER, OHIO.—The Christian Endeavor Society recently held an interesting social at the home of M. J. Stout.—Pastor Lippincott has returned from Gentry, Arkansas. During his absence Elder D. K. Davis and brother J. D. Jones had charge of the Sabbath services.

MILTON JUNCTION, WIS.—A representative of the Anti-Saloon League gave an address from our pulpit, February 23.—The Christian Endeavor meeting of March 6 was a very interesting one, with Nina Coon, leader.—Two of our young people received first and third places in the high school junior contest.—Pastor Bond is helping in the junior work of the Endeavor Society during the illness of Mrs. Frink; the superintendent.

RIVERSIDE CAL.—Our Christian Endeavor Society is small, having twenty-one active, one associate, and five absent active members; but we have a live president, Miss Daisy Furrow, and we look forward to doing things both great and small this year.

COR. SEC.

#### Does a Farm Education Pay?

C. U. PARKER.

The principal of the Minnesota School of Agriculture says: "The school of agriculture prepares its students for practical work on the farm. I believe that all of them 'make good' in the sense of being successful farmers."

The faculty of the Wisconsin Agricultural School makes the following statement: "Many city boys are now drawn to the agricultural school. While in general farmer boys are looking to the city as the outlet for their energies, there is a growing sentiment among city boys for country life, and the wise ones naturally seek the agricultural college as the best door through which to enter their chosen vocation." "Each year Milwaukee sends a number of its high school graduates to take the agricultural course."

"A number of students have gone into fruit raising. Sparta, Wisconsin, is especially a strawberry section. A young man living there took the short course. Three years ago on the home farm he turned out \$10,000 worth of small fruits, four thousand dollars of which was from the sale of blackberries."

"One short-course student on the close of his work returned to Waukesha County, about fifteen years ago. His entire capital was ten dollars. He got control of forty acres of land without buildings. Today he owns a large farm with big barns and a fine house."

"From all over the country come calls for our students to work as farm hands, operate creameries, cheese factory, etc. The wise ones do not seek large wages at first. They are willing to start at the bottom."

"Mr. Bailey was graduated in 1896. Then he bought a farm and has since added to it until he now has a hundred and forty acres, practically all paid for. He makes a specialty of raising melons and asparagus, and also fattens sheep. Recently he built a house costing five thousand dollars. His wife is also a graduate of the school of agriculture. He started with nothing; in fact, a friend loaned him one thousand dollars with which to make a start."

The dean of the Illinois College tells of other men who made good: "The young graduate has not only lived through four of the most formative years of his life, but has

engaged in study in a broad way. It is difficult, however, for the father and the neighbors to consider him other than still a boy, and many instances could be given where such a man has been obliged to win his way into their confidence by a slow and rather laborious process. Instances, too, could be given of how such men have pulled their families out of financial difficulties, and really reversed the policies of years."

"D— did not graduate, but he took some improved methods home with him, and after taking premiums on about everything he exhibited at the institutes and county fairs, the father commenced to realize that after all there were new things in farming of which he had not learned even in his long life of personal experience."

M. H. Bille says: "After leaving college I was compelled, by reason of ill health, to go to California. I ventured a start in landscape gardening and was successful from the beginning, and this in spite of the fact that I was unfamiliar with the soil, vegetation or local climate. I attribute my success under these difficult conditions wholly to training, at the agricultural college, in horticulture, entomology and soils."

I finished the agricultural college course and returned to the home farm in 1899. The total sales from the farm have increased from \$3,324 in 1899 to about \$10,000 in 1907. As a definite illustration on a small plot—two and one-half acres were planted to blackberries in 1901, and the total sales for six years were \$7,800. The total expense account for this plot was \$2,800, leaving a net profit of about \$5,000 for the seven years that the ground was occupied by the crop.—*W. H. Hanchett.*

#### Soil Mixed With Brains.

I entered the Illinois College of Agriculture with a purpose of gaining an understanding of the principles of agriculture, rather than with the purpose of adding to my earning ability. However, I have found that the knowledge acquired pays in a financial way. In the three years of feeding live stock since I left college I have fed and marketed thirty-four car-loads of cattle, sheep and hogs and in each instance got the extreme top price. I could not have made this record, I am sure, without the knowledge gained at the agricultural college.—*J. Orton Finley.*

(To be continued.)

#### A Letter

DEAR YOUNG PEOPLE:—Will you kindly permit me to say a little more on the grandeur of existence? "God created man in his own image," intellectually, morally and spiritually; and as glorious as was the earth when it came from the hand of the Creator, man was created to have dominion over it, to hold fellowship with kindred spirits and with God. Man was made only "a little lower than the angels," a free moral agent, with power to remain in union with God or sever the relationship. He chose the latter, and the image of God was marred. He could not by his own efforts restore this image to its original state, but God provided the way by which it could be done. The power and responsibility of choice rests with each individual. Two paths are open to you. If you take the right one, your soul will be forever expanding in God-likeness, the other will lead you farther and farther away from God. Which one will you choose?

I am sure you will agree with me that if God is the author of your being, you owe to him the duty of allegiance; but there is more than this. If man was created in the image of God, can anything but God satisfy him? The soul pants for God "as the hart panteth after the water brooks." The soul hungers for God but, alas! too often man tries to satisfy that hunger with something else. What is this mad struggle for wealth and pleasure that we see all around us, this wildly rushing hither and thither for some new diversion, but an attempt to satisfy the cravings of an immortal soul, that can be satisfied only in God? Let me illustrate this thought.

Wordsworth says:

The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory, do we come  
From God, who is our home.

Were you ever really homesick? If so, you know there is no sickness that takes hold of every fiber of our being like that. If unable to get home, how would you try to relieve the suffering occasioned by homesickness? Would it not be by getting interested in something else? God is the home of the soul. Away from him the soul is

homesick and seeks relief in the fleeting pleasures of this world.

Not only did God create man in his own image, but after man had broken away from him he sent his only begotten Son into the world with full power to bring back into harmony with himself all who would believe in his Son and yield to his authority. Man fell through unbelief in God's Word and he must come back to him by belief in that Word.

I presume the greater number of those who read my letters have accepted Christ as their Saviour; but I want to urge in all seriousness those who have not, to do so at once. I think I am safe in presuming that whoever reads the RECORDER has in his heart a desire for the best possible attainments. This is my desire for you: I would have you reach the summit of moral and spiritual excellence, thus fulfilling the original laws of your being, and this can be done only in Jesus Christ.

Very sincerely yours,

MARTHA H. WARDNER.

La Porte, Ind.

#### Suitable Games or Entertainment for Christian Endeavor Socials.

MARTHA M. WILLIAMS.

It is well to plan the program so that the guests at a social will be given something to do from the moment they enter the room until they adjourn.

I would call your attention to four Bible games sent out by the United Society of Christian Endeavor: "Bible Authors", "Divided Wisdom" (a game based on hymns and Bible proverbs, by "Pansy"), "the Williston Game of Bible Queries", and "Who Knows His Bible?"

Educational games—games of flags, authors, poems, birds, peoples, etc.—may also be obtained at Tremont Temple. Pantomimes—"At the Golden Gates", "The Holy City", "My Mother's Bible"; also hymn pantomimes—"Abide with Me", etc.—are sold by Walter Baker & Co., Boston, Mass.

There is the "Bible-Story Social". One week before the entertainment have the Social Committee distribute twelve strips of paper, upon which are written the names of well-known Bible characters, to twelve Endeavorers, with a request to write a story or character sketch of that person, leaving

out his name, etc. When the sketches are read, the audience is asked to name these characters.

A Picture Social: Place upon the wall numbered pictures of noted men or historical places. Have part of the company pass around the room, writing the names of these upon paper. When answers are read, the confusion of poets with officials will doubtless call forth much merriment.

"Cut-word Flower Poems:" The Social Committee may write upon papers the names of flowers. Cut the words between each letter and distribute those among the company. The committee should then read the names of the flower words that have been given out, and those holding the letters that compose a word assemble in groups and write a poem to rhyme with their flower name, within a stated time. If the word is p-i-n-k, the poem must rhyme with pink. In the reading of these poems, hidden talent has been brought to light, and a new poet laureate may be found.

One society has enjoyed "A Magazine Evening." The chairman of the meeting was in the editor's chair for the occasion, and various items were read for the "paper". There was a poem on the Christian Endeavor badge; a short paper on the constitution of the Christian Endeavor Society; a letter written to a young lady by her uncle, in which he strongly objects to her becoming a member of the society, and her reply. There was something about missionary work, an article on "Reverence", and another on "Raise the Standard of Christian Endeavor." Songs and solos between the readings enlivened the proceedings.

Social: 1. As the guests arrive, arrange to have a Reception Committee greet each one and take him first to the place where he may lay aside his wraps, and then to a table previously provided in a convenient corner. At this table station some member who will pin a name known only to himself on the back of each person presented. These names are to represent well-known characters, such as Washington, Napoleon, Lincoln, Queen Victoria. As soon as any guest is labeled, he is told that he must find out who he is by asking those questions of his neighbors which can be answered by either "yes" or "no". No question is to receive a more

explicit reply than this, and all guesses based upon information obtained through some other medium can not be considered legitimate.

2. The company may divide into two sides for the purpose of holding a clothes-pin race. When they have done so, line up their respective sides in two straight rows, running parallel to each other and stationed about four feet apart. At the beginning of each row, place a chair on which two dozen clothes-pins have been deposited. Then explain to the contesting sides that at a given signal these clothes-pins are to be picked up, one at a time, and passed in succession from the head of each line to the foot and then back again. That division which gets through with the task first will be declared the victor, but in order to prove its undoubted superiority, it must succeed in at least two out of three contests. Some member of the Social Committee will need to act as umpire.

A simple but interesting entertainment may be found in the drop-letter sentences: D- u- t- o- h- r- a- y- u w- u- d t- a- t- e- s- o- l- d- t- y- u. Do unto others as you would that they should do to you.

*West Edmeston, N. Y.*

#### Salem College.

A few clippings and short news items being the only information furnished the readers of the RECORDER concerning the work of Salem College during the present school year, a more extended report may be of interest.

First of all, let me say that since it had become necessary for Salem College to find a new president we congratulate ourselves frequently that one was found in the person of Dr. Charles B. Clark. It is a source of satisfaction to know that Doctor Clark and his estimable family are located permanently among us. They have come to us as co-workers, fellow burden-bearers, citizens and neighbors and have entered into the solution of our problems, which are legion, with sympathy, interest and a very high degree of efficiency. We hope President and Mrs. Clark may be rewarded by seeing their labors crowned with abundant success.

As announced some time ago, the contract for the new building has been let. Work will begin, if the weather permits, about the middle of March. It is the aim of the building committee to make the building conform to modern ideas of school architecture in every respect, and especially so in the matters of heating and ventilating. A feature of the building that may be of interest to many is the large auditorium on the second floor which, according to the figures of the architect, will seat about a thousand people. This, we hope, can be used instead of an audience tent for the sessions of Conference whenever it shall come this way.

Two weeks of very arduous work at Charleston on the part of the college presidents have resulted in legislation placing all schools not supported by the State, on an equal footing with State-supported schools in the matter of granting teachers' certificates to graduates of the normal departments, work considered. This was accomplished in the face of strong opposition and with nearly all the legislators, at the beginning of the two weeks' work, leaning the wrong way—the popular opinion that money is necessary to influence legislation at this day and time to the contrary notwithstanding. The new law gives graduates in the normal course first grade teachers' certificates valid any place in the State without examination. It differs from the old law in that experience in teaching is not required. This means that those preparing to teach will, for the most part, remain in school till they have completed the required course, and that means more students in the college, trained teachers for the public schools and, finally, a more efficient school system for the State. Salem College has taken, and will, we believe, continue to take an important place in this forward movement. Indeed, it was Salem College that took the initiative and called the first meeting of college presidents ever held in the State. This resulted immediately in an organized effort to secure this much needed legislation.

The course of Tuesday evening lectures given by President Clark during the fall and early winter and which have been suspended for a time so as not to interfere with the special services of the churches of the

town, has done much to interest the people of the community in the work of the college and to enlist their support in its behalf. These lectures have tended also to bring the interests of the college and the interests of the community into a closer relationship so that each may be more helpful to the other.

The courses of study have been revised and strengthened. Those who complete the college preparatory courses will be able to enter the best colleges and universities, and those who complete the college courses will have done work equal, we believe, in amount, kind and quality to that done anywhere in the same courses.

These are a few of the things accomplished recently that tend toward establishing Salem College more firmly in the minds and hearts of the people as an institution to be cherished, supported and made permanent. We believe that those who understand the situation know that Salem College has a mission and are willing to help it prepare to fulfil that mission in the best possible manner. Much might be written concerning the needs of the college, but this article is long enough. That may come later.

M. H. V.

*Salem, W. Va., March 1, 1909.*

#### Mary Caroline Burdick, Widow of the Late Asa F. Briggs.

Mary Caroline Burdick was born in Rockville, R. I., July 8, 1827, and died at her home in Ashaway, R. I., March 5, 1909, at the advanced age of eighty-one years and nearly eight months.

At the age of fourteen, she united with the Second Hopkinton Seventh-day Baptist Church. Seventeen years later she removed her membership to the First Hopkinton Church, of which she remained a faithful member until her death, a period of over fifty years. She was a noble Christian woman. She loved her Master, her Bible, and her fellow men. Her life was rich in charity, and full of good deeds. While she had her strength and health she was a neighborhood "Good Samaritan," a veritable "Dorcas." Was there sickness or death in the community, she was there in helpful ministrations. Her ears and heart were ever open to calls for help

or sympathy. More than one motherless boy and girl found in her a mother's heart.

On February 11, 1847, she was married to Asa Sheldon Briggs. Together, with strong hands and loving hearts, they laid the foundations of a home. To them were born eight children, three of whom died in childhood. The other five children, together with fifteen grandchildren and one great-grandchild, survive her. Her surviving children are: Dr. A. B. Briggs, Leverett A. Briggs, Mrs. Earl P. Saunders, and Mrs. Charles W. Clarke, of Ashaway, R. I., and Mrs. Wm. C. Whitford of Alfred, N. Y.

Fifty-eight years ago she and her husband built the house that has been the family home ever since. Some twenty years ago they established a winter home in Daytona, Fla., where they spent their winters most happily until Mr. Briggs' death, which occurred there in April, 1901. The hospitality of their home, whether in Ashaway or Daytona, was most generous. They never thought of going South for the winter without taking with them members of their family or friends.

Their fiftieth wedding anniversary occurred February 11, 1897, while they were in Florida, far away from nearly all of their family and friends. However, the occasion was celebrated as best it could be under the circumstances.

After her husband's death, Mrs. Briggs' health began to fail, and she has been able to go South but few times since. This she very much regretted, for to her "beautiful Daytona" was next to heaven. She took the Daytona paper until the last, and watched for its coming each week as for a letter from a dear friend.

During these last years of sickness and weakness she has been brave and cheerful. Loving children and grandchildren as well as kind neighbors and friends have done what they could to contribute to her comfort and happiness. She was most appreciative of all that was done for her, and seemed to be happy in the love and care of her dear ones.

E. P. S.

It is a little more important to know how to bring heaven to us while we live than to know how to get there when we die.—*Presbyterian.*

explicit reply than this, and all guesses based upon information obtained through some other medium can not be considered legitimate.

2. The company may divide into two sides for the purpose of holding a clothes-pin race. When they have done so, line up their respective sides in two straight rows, running parallel to each other and stationed about four feet apart. At the beginning of each row, place a chair on which two dozen clothes-pins have been deposited. Then explain to the contesting sides that at a given signal these clothes-pins are to be picked up, one at a time, and passed in succession from the head of each line to the foot and then back again. That division which gets through with the task first will be declared the victor, but in order to prove its undoubted superiority, it must succeed in at least two out of three contests. Some member of the Social Committee will need to act as umpire.

A simple but interesting entertainment may be found in the drop-letter sentences: D- u- t- o- h- r- a- y- u w- u- d- t- a- t- e- s- o- l- d- t- y- u. Do unto others as you would that they should do to you.

*West Edmeston, N. Y.*

#### Salem College.

A few clippings and short news items being the only information furnished the readers of the RECORDER concerning the work of Salem College during the present school year, a more extended report may be of interest.

First of all, let me say that since it had become necessary for Salem College to find a new president we congratulate ourselves frequently that one was found in the person of Dr. Charles B. Clark. It is a source of satisfaction to know that Doctor Clark and his estimable family are located permanently among us. They have come to us as co-workers, fellow burden-bearers, citizens and neighbors and have entered into the solution of our problems, which are legion, with sympathy, interest and a very high degree of efficiency. We hope President and Mrs. Clark may be rewarded by seeing their labors crowned with abundant success.

As announced some time ago, the contract for the new building has been let. Work will begin, if the weather permits, about the middle of March. It is the aim of the building committee to make the building conform to modern ideas of school architecture in every respect, and especially so in the matters of heating and ventilating. A feature of the building that may be of interest to many is the large auditorium on the second floor which, according to the figures of the architect, will seat about a thousand people. This, we hope, can be used instead of an audience tent for the sessions of Conference whenever it shall come this way.

Two weeks of very arduous work at Charleston on the part of the college presidents have resulted in legislation placing all schools not supported by the State, on an equal footing with State-supported schools in the matter of granting teachers' certificates to graduates of the normal departments, work considered. This was accomplished in the face of strong opposition and with nearly all the legislators, at the beginning of the two weeks' work, leaning the wrong way—the popular opinion that money is necessary to influence legislation at this day and time to the contrary notwithstanding. The new law gives graduates in the normal course first grade teachers' certificates valid any place in the State without examination. It differs from the old law in that experience in teaching is not required. This means that those preparing to teach will, for the most part, remain in school till they have completed the required course, and that means more students in the college, trained teachers for the public schools and, finally, a more efficient school system for the State. Salem College has taken, and will, we believe, continue to take an important place in this forward movement. Indeed, it was Salem College that took the initiative and called the first meeting of college presidents ever held in the State. This resulted immediately in an organized effort to secure this much needed legislation.

The course of Tuesday evening lectures given by President Clark during the fall and early winter and which have been suspended for a time so as not to interfere with the special services of the churches of the

town, has done much to interest the people of the community in the work of the college and to enlist their support in its behalf. These lectures have tended also to bring the interests of the college and the interests of the community into a closer relationship so that each may be more helpful to the other.

The courses of study have been revised and strengthened. Those who complete the college preparatory courses will be able to enter the best colleges and universities, and those who complete the college courses will have done work equal, we believe, in amount, kind and quality to that done anywhere in the same courses.

These are a few of the things accomplished recently that tend toward establishing Salem College more firmly in the minds and hearts of the people as an institution to be cherished, supported and made permanent. We believe that those who understand the situation know that Salem College has a mission and are willing to help it prepare to fulfil that mission in the best possible manner. Much might be written concerning the needs of the college, but this article is long enough. That may come later.

M. H. V.

*Salem, W. Va., March 1, 1909.*

#### Mary Caroline Burdick, Widow of the Late Asa F. Briggs.

Mary Caroline Burdick was born in Rockville, R. I., July 8, 1827, and died at her home in Ashaway, R. I., March 5, 1909, at the advanced age of eighty-one years and nearly eight months.

At the age of fourteen, she united with the Second Hopkinton Seventh-day Baptist Church. Seventeen years later she removed her membership to the First Hopkinton Church, of which she remained a faithful member until her death, a period of over fifty years. She was a noble Christian woman. She loved her Master, her Bible, and her fellow men. Her life was rich in charity, and full of good deeds. While she had her strength and health she was a neighborhood "Good Samaritan," a veritable "Dorcas." Was there sickness or death in the community, she was there in helpful ministrations. Her ears and heart were ever open to call for help

or sympathy. More than one motherless boy and girl found in her a mother's heart.

On February 11, 1847, she was married to Asa Sheldon Briggs. Together, with strong hands and loving hearts, they laid the foundations of a home. To them were born eight children, three of whom died in childhood. The other five children, together with fifteen grandchildren and one great-grandchild, survive her. Her surviving children are: Dr. A. B. Briggs, Leverett A. Briggs, Mrs. Earl P. Saunders, and Mrs. Charles W. Clarke, of Ashaway, R. I., and Mrs. Wm. C. Whitford of Alfred, N. Y.

Fifty-eight years ago she and her husband built the house that has been the family home ever since. Some twenty years ago they established a winter home in Daytona, Fla., where they spent their winters most happily until Mr. Briggs' death, which occurred there in April, 1901. The hospitality of their home, whether in Ashaway or Daytona, was most generous. They never thought of going South for the winter without taking with them members of their family or friends.

Their fiftieth wedding anniversary occurred February 11, 1897, while they were in Florida, far away from nearly all of their family and friends. However, the occasion was celebrated as best it could be under the circumstances.

After her husband's death, Mrs. Briggs' health began to fail, and she has been able to go South but few times since. This she very much regretted, for to her "beautiful Daytona" was next to heaven. She took the Daytona paper until the last, and watched for its coming each week as for a letter from a dear friend.

During these last years of sickness and weakness she has been brave and cheerful. Loving children and grandchildren as well as kind neighbors and friends have done what they could to contribute to her comfort and happiness. She was most appreciative of all that was done for her, and seemed to be happy in the love and care of her dear ones.

E. P. S.

It is a little more important to know how to bring heaven to us while we live than to know how to get there when we die.—*Presbyterian.*

## Children's Page

### Dorothy's Fresh Air Gift.

ALICE ANNETTE LARKIN.

Dorothy was very unhappy. Yes, she was almost angry as she rocked back and forth in her little white chair on the front porch. Isabelle, her favorite doll, was lying unnoticed on the floor, while her little owner's eyes were full of tears and one very big one was just ready to drop. Just then grandpa came around the corner of the house. He stopped very suddenly and looked at his little granddaughter.

"Why, Dotty Dimple!" he said. Grandpa always called her Dotty Dimple, though her real name was Dorothy Howard Payne. "Why, Dotty Dimple!" he repeated, "what is the matter? I thought you and grandma were making candy this afternoon. Didn't it turn out good? Some, climb up on grandpa's knees and let him hear all about it."

The smiles were already beginning to come back to Dorothy's face, for she and grandpa were very good friends and he 'most always knew how to help her. He had once mended her doll when no one else knew how to do it.

So she climbed on his knee and tried her best to explain.

"You see, grandpa," she began, "we had just started to make the candy when Frank Wilson came running into the kitchen and wanted grandma to come right over to his house, 'cause his mother was sick and no one was there but just him and the baby. 'Course he didn't know what to do. Grandma had to go, and now we can't make any candy and I won't have any pennies to take to Children's Band tomorrow, and—and"—But here the tears would come again, and grandpa had all he could do to quiet her.

Dorothy was spending the summer with Grandpa and Grandma Payne in their cottage at the seashore. Since coming here, the minister who preached at the church near by had started a little missionary society for the children, and Dorothy had been one of the first to join. At their last meeting Elder Greene had asked each of the little girls to try to earn fifteen cents before the next Tuesday. It wouldn't do for any

one to give them the money, but they must really earn it. If they could earn three dollars, they would use the money to send a little city girl to the country for a whole week.

Dorothy was very anxious to help, for her own home was in the city, and she knew how hot it was there in the summer. Grandma had been very busy all the week, but Monday afternoon had been set apart as the time to make candy, which Dorothy was to sell to some of her friends for twenty cents a pound. She had hoped to sell as much as two pounds and had eagerly counted the days before Monday. Now the time had come and there was no one to help her make the candy. At the thought of having to give it all up, she burst right out crying.

"O grandpa!" she sobbed, "don't you know how to make any candy at all? 'Most any kind would be better than nothing. Just some pep'mint drops would do."

But grandpa didn't know how to make any kind of candy at all, and he had to tell her so.

"No, Dottie Dimple," he said sadly, "grandpa isn't much good at cooking; but, if you'll stop crying and dry your eyes, he'll give you a bright new silver dollar to carry to the Children's Band. You can make some candy for him some other time. Won't that do, girlie?"

But Dorothy thought it wouldn't do at all. She couldn't take the money until she had earned it. So grandpa had to give it up, and he finally asked her if she didn't want to pick a bunch of flowers and carry them to old Mrs. Lane who was sick and could not go out of doors.

Dorothy got slowly down from her seat on grandpa's knee and went to pick the flowers. Then she started down the street. It was such a lovely day and the flowers were so pretty and sweet that she almost forgot about the candy, and then she began to trip gaily along.

She had just reached the board walk that led to Mrs. Lane's cottage, when she thought she heard some one calling. She stopped and listened. Yes, somebody was calling, but she only heard, "Little girl! Little girl!" Could it mean her? She looked again, and over on the porch of an old brown cottage was a queer-looking old man. Something must be the matter, for he kept on calling. Dorothy was very much

frightened, but she hurried bravely up the walk. Then she saw what the trouble was. The old man was a cripple, and his crutch had fallen to the ground just out of his reach.

He lived all alone and had called to Dorothy because there was no one else in sight. She handed him his crutch, and, then, because he looked so lonesome, she gave him her bunch of flowers. And, somehow—she never could tell how—she found herself sitting in a little old rocking-chair on the porch and telling the little old man all about grandpa and grandma and about the Children's Band. Yes, she even told him about the candy that she couldn't make.

At last she got up to go, for it was getting late and grandpa would be worried. The old man put his hand on her curly head, as she was saying good-by, and said: "Well, well, little girl! I thank you very much for this little visit and for the flowers. People don't come to see me very often. They call me a miser and say I am mean; but they shall see! they shall see!"

And Dorothy hurried home to ask grandpa what a miser was. The candy was forgotten. It was a very sober little girl who went to Elder Greene's the next day, for grandma had been obliged to stay away all night, and she and grandpa had had to keep house.

Elder Greene told the little girls all about the fresh air children and the work that was being done for them, and then passed around a little basket for them to drop their pennies into. How those pennies and nickles and dimes did jingle! Then he did the strangest thing. Instead of counting the money, he asked Miss Dorothy Payne to come to the front of the room; and there, on the table, lay a large white envelope with her name on it.

"Open it, Dorothy," he said. She did, and this is what was written on a small slip of paper:

*My dear little friend*—Will you please drop the contents of this envelope into the collection basket as your share of money for the fresh air fund? You have earned it, too, for you have made an old miser ashamed of himself. And may God bless little Dottie Dimple.

Ever your friend,

JAMES WALKER.

And Dorothy dropped five shining five-dollar gold pieces into the basket.

It was a very happy little girl that hurried home to grandpa and grandma that night, and Elder Greene was a very happy pastor, for he, too, had received a letter from Mr. Walker, and the letter had brought tears to his eyes. Mr. Walker had not been inside of a church for many, many years, but he was coming next Sabbath and every Sabbath, if he was able.

And, as Elder Greene, sitting at the desk in his study, worked on his next week's sermon he repeated over and over again these words, "And a little child shall lead them."—*In Every Other Sunday.*

## HOME NEWS

CHICAGO, ILL.—Perhaps something ought to appear in this department from Chicago at this time, since she has modestly kept in the background for some time. Interesting items could be sent in almost any week from this church, for it is an interesting people that compose its membership. I began to feel the influences of the helpful spirit exercised here in the year 1890. It was this church which called me to ordination three years later. I count it a great privilege to join hands once more with them in Christian service after these years of work in other fields.

It is like the Chicago Church to offer to our ministers who have been for some years in active service elsewhere an opportunity to come to this great city and supply the pulpit ministrations while they avail themselves of the many opportunities for study and research which the various institutions of learning offer. The generous leave of absence for three months granted by the Albion Church to her pastor opened to me the pleasure of accepting the attractive invitation sent by this people.

The experience I am having makes me feel like advising any pastor who is fortunate enough to receive a similar invitation, and who is serving a church as generous as that at Albion, to accept it. Chicago is a great laboratory where the social, missionary and philanthropic questions may be studied with apparatus and material all be-

fore you. And you may be directed in this study, if you choose, by the scientific method and spirit of a great university, in a rational and practical way. Religious and philosophical questions, if you will accept the paradox, may also be studied with the same scientific and rational spirit.

The new place of meeting in Masonic Temple is proving very satisfactory as compared with the former place. A very large percentage of the membership attends regularly the service in the afternoon. Since January 1, Dr. Arthur Platts has been our efficient superintendent of the Sabbath school. A brief devotional service has recently been added to our afternoon series, which is intended to quicken the spiritual life of the membership. The loyalty to and interest in all these services are attested by the fact that some who come at 1 P. M. to prepare special music for our worship remain through the last service. Sixteen years ago the church exhibited rare musical talent in the grade of singing supplied by the singers of that period. The present quartet evidences as high a grade of talent in the excellent singing furnished to our services.

A very pleasant social function was enjoyed by the church and society on the night of Sunday, February 28. About thirty-five were most genially entertained by our hostess, Miss Julia Moore, in the pleasant and commodious apartments of the "Jane Club," of which Miss Moore is a moving spirit. After a sumptuous feast spread for us in the dining-room was enjoyed, solos, recitations and general singing by the company, made the time pass pleasantly and profitably.

The sessions of the recent Religious Education Association held in the city brought to us Dean Main of Alfred who preached for us a fine sermon on Sabbath afternoon, February 13.

We are watching the movements of our beloved Zion from this city with deep and sympathetic interest. May the wisdom of him who said "All power is given unto me," direct us and make us strong to do his will.

T. J. VAN HORN.

March 2, 1909.

MILTON, WIS.—The Executive Committee has decided to locate the General Con-

ference next August with the people of Milton, giving them the option of having it in Milton or at some near-by assembly grounds as they may deem best. At a meeting held yesterday (March 7) called to consider that question, a large and representative body being present, it was voted by a strong majority to hold it in Milton. So, get ready and come to Milton to Conference. Come for denominational business. Come to put all you can of wisdom and spirit and power into it, and, incidentally, to get all you can out of it.

There is a most hopeful religious interest growing up among the children of our Sabbath school and Junior Endeavor Society. We are looking forward to baptism in the near future. Of this we may speak more fully after expectations have been realized. The tide of religious interest is also perceptibly rising in our Sabbath eve prayer meeting.

The pastor of the Milton Church still clings to the habit of adding another year to his life calendar about once in every twelve months. As usual, he marked this addition to the calendar on the 21st of February. What is unusual on this occasion is that the people found out about it and planned to make the pastor a surprise. A call to him that day to go out of town to attend a burial service spoiled the plan and the surprise was publicly announced for a week later. This gave time and opportunity for planning and maturing new schemes for surprises, both by the people and the pastor and his wife. This added to the enjoyment of the occasion. The people came and the occupants of the pastor's home were ready for them. They brought the birthday cake, silver decked, and popcorn balls (or ball), silver lined, and all who came were served with delicate refreshments which added to the sociability of the occasion; but best of all the scores who came brought unfeigned expressions of love and good will which bind hearts of people and pastor with cords stronger than steel and more precious than threads of gold.

L. A. P.

JACKSON CENTER, OHIO.—Perhaps a line from the Jackson Center Christian Endeavor Society will be of interest to other societies. We have a good live society and all are endeavoring to do what they can.

Five new members have been added during the last two weeks and we have the promise of more.—On February 22, the Social Committee gave a "Washington Social" at the home of Mr. and Mrs. M. I. Stout. There were about fifty present and almost all were dressed in colonial costume. Mrs. Stout assumed the role of Martha Washington, while C. W. Sutton that of the "Father of our Country". A very enjoyable program was rendered. W. G. Polan gave a biography of Washington, and after some recitations relative to Washington's birthday, music was rendered by the ladies' quartet, also a violin duet was given by Messrs. Eston Stout and Arlington Hughes. During the program an address was given by "George Washington" relative to the changes of the last one hundred years. After lunch all took part in playing charades and other games of interest.—Rev. D. C. Lippincott, who spent some time in Gentry, has returned home.

N. J.

March 13, 1909.

ALFRED, N. Y.—It should be one of the duties of a lively, healthy pastor to write frequently to the RECORDER. Enjoying the letters of others as much as the pastor does, he should be willing to contribute his share. Now some day I mean to sit down and write a real good long letter. Pending the arrival of that day, let me drop you just a line tonight.—The pastor was very much helped by the assistance of Elder Ira Lee Cottrell for a few weeks in January. (When a man has become as fatherly as he has, I like to call him Elder.) The thoughtful, spiritual sermons of Brother Cottrell, his wise counsel, his fine Christian spirit, made his stay with us a real pleasure. The spiritual activities of the church were deepened. Eleven have been added to the church by baptism, and there is a condition of interest such that we expect others to be baptized in the weeks to come.

We are rejoicing in the remarkable growth and interest in the Sabbath school. Three new classes have recently been formed, and the average attendance is far beyond all previous records. The increase is in adult classes. Dean Main has an enthusiastic class which he is taking through a survey of the Old Testament history. The attendance reaches as high as thirty. Last

night his class came, forty strong, to spend the evening in his home. It ought not to do any harm to say behind Doctor Main's back that he is one of the greatest theological teachers of this generation, and not the least element of his greatness is his ability to put his themes in the simple language of common life. Just between us, I think he is enjoying the class as much as the class enjoy him, as it fills the spot in his heart which has been lonely since he ceased to have charge of a church of his own.

Another new class is that of young men along the border line between academy and college, conducted by Professor Clarence L. Clarke. This class has begun historical study with the Book of Judges. In Professor Clarke's enforced absence his place is being filled by Professor Hart of the University of Chicago, his former fellow student and close friend. Professor Clarke, as well as the others who suffered by the coasting accident, is recovering nicely.—The other new class is taught by the pastor, it being also made up chiefly of those who had not been in Sabbath school for some time before. A delightful class it is, warm-hearted, friendly, vigorous and growing. Gray hairs are the fashion, and many of the members are called grandpa or grand-ma. However, we wish it distinctly understood that they are all young people.

With a Cradle Roll of over forty and a Home department of a hundred or so, and steadily increasing attendance on the Sabbath, we are hoping to reach close to the ideal—every one in some department of the Bible school.—Then there is our delightful Men's Brotherhood. But I am not going to tell you about that—just yet. Mail time, anyway. So many interesting things I would like to have told you about! Perhaps some of the other correspondents from Alfred will rise and recount them.

L. C. R.

Governor Hughes seldom tells stories in his addresses, but at a county fair recently he relaxed. He had been inspecting a school in a small town. In the history class-room an oral examination was in progress. "Thomas," said the teacher, "did Martin Luther die a natural death?" "No, marm," was the prompt reply, "he was excommunicated by a bull."—*Selected.*



## DEATHS

LOOFBOURROW—In Milton, Wis., February 11, 1909, of pneumonia, Mrs. Carrie Jones Loofbourrow, wife of C. B. Loofbourrow, in the 29th year of her age.

Mrs. Loofbourrow was born in Illinois, but when quite young went with her parents to Nebraska, finding a home not far from Ord, the county seat of Valley County. In 1900 she was married to Mr. Loofbourrow, and after several years of farm life, they came to Milton where he hoped to take a course of study with a view to work in the gospel ministry. Here they became members of the Seventh-day Baptist Church—he by letter from North Loup, and she on her own Christian testimony. Mrs. Loofbourrow, by the modesty of her demeanor and the genuineness of her Christian character, greatly endeared herself to all who knew her. Besides her stricken husband she leaves four small children, and other relatives and friends in Nebraska and the far West. The body was taken to North Loup for burial.

L. A. P.

CRANDALL—In Providence, R. I., March 3, 1909, Mrs. Phebe L. Crandall, in the 77th year of her age. (For fuller notice see another page).

BRIGGS—In Ashaway, R. I., March 5, 1909, Mrs. Mary Caroline Briggs, in the 82d year of her age. (See another page for sketch of her life).

STEVENS—Sarah Hanmer was born in Tompkins Co., N. Y., September 5, 1813, and died at the home of her son Charles in Alfred, N. Y., March 6, 1909, lacking only four and a half years of reaching the century mark.

She was one of a large family. She moved to Wisconsin in 1846 with her husband, Daniel Stevens. After his death she was married to Asahel Lukens who died shortly after. She had ten children, only three of whom lived to have families. There are thirteen grandchildren, several great-grandchildren and great-great-grandchildren. She has worked hard, being an adept at the pioneer arts of spinning, weaving, and tailoring. The latter she continued till past eighty, being regarded as "the very best." She was a member of the First Alfred Church, and held the place of honor on the last Old Folks' day. Pastor's text, Prov. xvi, 31. L. C. R.

## Mrs. Phebe L. Crandall.

Mrs. Phebe Lurinda Crandall was born in Charlestown, R. I., January 4, 1833, and was the daughter of Joseph W. and Lurinda Smith Taylor. Her early life was passed in Charlestown, R. I., but when still quite young she came to Ashaway to live with her sister, Mrs. Franklin Cottrell, and Ashaway has been her home most of the time

since, a period of more than sixty years. Her father's family was a large one and she was the last to pass to that home where there is no more parting.

In 1852 she and Horace L. Crandall of Ashaway were united in holy wedlock, and for nearly fifty-seven years they have traveled life's pathway together. Through all these years they have been exceptionally happy in each other's helpfulness and companionship, and have come up through youthful years into middle life and out into the sunset of life with ever increasing confidence and friendship. Starting with only their willing hands and clear heads to assist them, they succeeded in a good measure in their enterprises, and at the same time were faithful to their church and the truth. The success in business enabled them to enjoy many temporal blessings at home and by travel to form a wide acquaintance and to gain a wider view of life, while their steadfastness to the truth gave them clean consciences and happy hearts. To them were born three children, all of whom died in infancy. In their home, cared for and supported by them, grew up two other children, Orin T. Crandall of Providence, R. I., and Mrs. A. Julian Crandall of Ashaway, R. I.

In her youth she was baptized and united with the Baptist Church in Charlestown, R. I., but in 1873 she joined the First Seventh-day Church of Hopkinton, and has ever since been a consistent and faithful member, regular, when health permitted, in her attendance at the Sabbath services, where for a number of years she was a member of the choir, and ready to help in what ways she could.

A few months since, Mrs. Crandall and her husband moved to Providence, R. I., where she died, March 3, 1909, in the 77th year of her age. She had been in poor health several years and had expressed herself ready for the change. Funeral services were held in the church in Ashaway, which she had attended so many years, and interment took place in Oak Grove Cemetery.

W. L. B.

"Over some church doors might be the sign, 'Dealers in Ice,' they are so cold."

"Mansions in the skies are not built of mud slung at others."

## 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. 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 I.—APRIL 3, 1909.  
PETER AND CORNELIUS.

Acts x, 1-48.

*Golden Text.*—"In every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x, 35.

## DAILY READINGS.

First-day, Acts x, 1-20.  
Second-day, Acts x, 21-48.  
Third-day, Acts xi, 1-18.  
Fourth-day, Matt. xxvii, 27-44.  
Fifth-day, Luke xxiv, 13-35.  
Sixth-day, Luke xxiv, 36-52.  
Sabbath-day, Matt. viii, 1-13.

## INTRODUCTION.

With the tenth chapter of Acts we begin a new epoch in the Christian Church. Heretofore the Gospel has been presented practically speaking to Jews only. The Samaritans are scarcely to be reckoned as an exception; for they claimed kinship with the Jews, and asserted that they were the true worshipers of Jehovah. But now the doors of the Church are opened to take in Cornelius, the Gentile, with his family and friends. He was already a believer in the monotheism of the Jews, but we have no substantial evidence that he was, as some have supposed, a proselyte to Judaism.

It is to be noted that Peter was prepared for this enlargement of the scope of his work by a special vision. From our point of view there would be little difference whether Peter should start out to visit Aeneas at Lydda or Cornelius at Cæsarea. But to the Jews of that day with their education and traditions there was a vast difference. Were not the Jews the chosen people of Jehovah, and all others outsiders and aliens? It is no wonder that many found fault with Peter's action. Peter had need of the vision to encourage him to go; he had need also to tell of this vision and of the manifest power of the Holy Spirit in order to justify his action when

he made report of his work upon his return to Jerusalem.

In spite of the bonds of tradition which made the religion of the Jews exclusive and self-centered the new religion which humanly speaking started within Judaism was thus early manifesting its real life-giving power, and like the leaven beginning to pervade the whole lump. Changing the figure we may say that Christianity is ever moving on like a resistless stream, and at no infrequent intervals it breaks a new channel for its course.

*TIME*—Uncertain. Very likely about the year 35, although a date several years later is not impossible.

*PLACES*—Joppa and Cæsarea.

*PERSONS*—Peter and some Jewish Christians of Joppa; Cornelius and his friends.

## OUTLINE:

1. Cornelius sends messengers to Peter. v. 1-8.
2. Peter sees a vision and receives the messengers. v. 9-22.
3. Cornelius receives Peter and his companions. v. 23-33.
4. Peter proclaims the Gospel to Cornelius and his friends. v. 34-48.

## NOTES.

1. *Caesarea* has already been mentioned in the narrative of the Book of Acts at ch. viii, 40. It was the official seat of the Roman government in Palestine at this time, and was about twenty-five miles north of Joppa. *Cornelius*. From the fact that he was the officer of a cohort called Italian it may be safely inferred that Cornelius was himself a Roman from Italy. The Roman legion at this time numbered about six thousand men, and was divided into ten cohorts.

2. *A devout man*. Many have imagined that this phrase in connection with that which follows is to be understood as meaning that Cornelius was a proselyte; but Peter's explanation of his conduct in v. 28 and the context generally is sufficient to show that this earnest man devoted to God was a real Gentile. *Who gave much alms to the people*. The word translated "people" is that so often used of the Jewish people. We may infer therefore that Cornelius like the centurion whose servant Jesus healed, was one who bestowed special favors on the Jews. It is worthy of curious notice that none of the centurions mentioned in the Bible are spoken of at all disparagingly by the sacred writers. *Prayed to God always*. Although Cornelius was a Gentile he certainly was a genuine worshiper of Jehovah.

3. *He saw in a vision openly*. There is nothing said of a dream, or of a trance as in v. 10. The manifestation to Cornelius was clear and unmistakable. The word "vision" is to be understood in the sense of something seen with none of the implications of unreality connected with our modern use of the word; it was not visionary. *The ninth hour of the day* (three o'clock in the afternoon) was one of the regular Jewish hours of prayer. The vision came while he was engaged in prayer, and very likely in answer to prayer.

4. *Being affrighted*. As he gazed at the angel (man in bright apparel in v. 30) he became aware of the heavenly nature of the vision, and was

afraid. *What is it, Lord?* The word rendered, "Lord," does not necessarily refer to God, and is much better in this connection spelled with a small l, or even rendered, "honored sir." Cornelius shows his true piety by his anxiety to know the divine commands for him. *Thy prayers and thine alms are gone up.* Like the smoke ascending from burning incense. His conduct is a token of his life, a reward is now about to be rendered to him.

5. *One Simon, who is surnamed Peter.* This form of designating the apostle serves to substantiate the view that Cornelius had no previous acquaintance with Peter nor knowledge of him.

6. *He lodgeth with one Simon a tanner, etc.* Explicit directions are given in order to facilitate the finding of Peter. At the end of this verse King James' Version has, "he shall tell thee what thou oughtest to do." But this clause is found in none of the better manuscripts. It is a late insertion following the general thought of ch. xi, 14.

7. *Two of his household servants and a devout soldier.* We may infer that these men cherished religious convictions similar to those of their master.

8. *Having rehearsed all things unto them.* They shared his confidence and sympathized in his spiritual aspirations.

9. *As they were on their journey.* This verse begins a new paragraph, and we turn to notice the way in which Peter was prepared for the coming of these messengers. *Peter went up upon the housetop.* The flat roof of the house served as a very convenient place for retirement. *The sixth hour.* That is, noon; the second of the Jewish stated hours of prayer.

10. *And he became hungry.* Natural hunger seems to have been the occasion for the particular form of the vision that came to him. *He fell into a trance.* Literally, an ecstasy came upon him. He was rapt out of himself and the ordinary realm of sense perceptions.

11. *As it were a great sheet, let down by four corners.* There is no definite article with the word "corners." It would seem therefore that those who think of the sheet as signifying the wide expanse of the earth, and the four corners as answering to the four points of the compass are following the allegorical method of interpretation.

12. *All manner of fourfooted beasts, etc.* The "wild beasts" of King James' Version are omitted by the best manuscripts. The point to be noticed is that there was an indiscriminate collection of living animals clean and unclean. The ceremonial law provided also for the distinction between clean and unclean fish; but the addition of fish to this collection would have made it appear a trifle grotesque.

13. *Kill and eat.* That is, without distinction.

14. *Not so, Lord.* Peter is not lightly to be moved even by a heavenly vision to overcome his scruples concerning ceremonial restrictions. He could not bring himself to eat those animals that were regarded as unclean, nor even to slay and eat clean animals unless he was sure that the proper formalities had been observed in regard to the blood. *Common and unclean.* The word "common" is used in the New Testament a num-

ber of times as a synonym for *unclean, profane.* Compare Mark vii, 2.

15. *What God hath cleansed, make not thou common.* Thus was explained to Peter the purpose of the vision. The Jews considered those who did not observe the ceremonial restrictions of the law as themselves common and unclean, and therefore deserving of no consideration. Under the new dispensation this distinction between clean and unclean meats was to pass away, and far more important than that the distinction between men of the chosen people and outsiders.

16. *This was done thrice.* For the sake of emphasis, that there might be no mistake about the lesson intended. Compare Joseph's explanation of the two dreams of Pharaoh. Gen. xli, 32.

17. *While Peter was much perplexed.* The natural interpretation of the vision so evident to us seemed exceedingly strange to Peter and almost unbelievable. He was therefore casting about in his mind to determine what the vision might mean.

18. *And called, etc.* They had been asking through the town for the house of Simon the tanner, and now having found the house they inquire if Simon Peter is there. They were doubtless greatly encouraged by finding the particular house to which they had been directed.

19. *Behold, three men seek thee.* That Peter may not mistake the purpose of the vision he is given further direct instruction. The Vatican manuscript has "two" instead of "three" in this line. It is possible that the soldier is not to be counted as one of the messengers of Cornelius, but only a guard and companion for the other two.

20. *Nothing doubting.* He is not to hesitate as to the lawfulness of his going. In the vision there had been no intimation of a journey. Peter is led step by step.

23. *And certain of the brethren from Joppa accompanied him.* This was very fortunate as Peter thus had witnesses to stand by him when his action was brought in question by the leaders of the Church in Jerusalem. See ch. xi, 12.

33. *God is no respecter of persons.* That is, he does not use partiality, and choose one man because he is an Israelite and reject another because he is a Gentile, without regard to their individual character or deserts.

44. *While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.* Thus did God show his approval of the faith of this company of Gentiles. These men had not been baptized, nor had apostolic hands been laid upon them. By this marked expression of favor, God gave an unquestionable testimony to the fact that his blessings were designed for all men without distinction of race.

#### SUGGESTIONS.

We claim broadness and tolerance in contrast with the Jews. Let us make sure that we rightly congratulate ourselves, and do not despise as unworthy of God's blessings any of our fellow men.

It is extremely difficult to get rid of inherited prejudices. For Peter it took a heavenly vision and considerable contributory evidence to make him understand that the Gospel was for the

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Gentiles also. And then we see from Galatians ch. ii that he was not completely convinced that the Gentiles were to be received in all respects as brethren.

The ceremonial distinctions doubtless had a great value in the training of the Jewish people; but they had become more of a burden than a blessing, and were swept away in the freedom of the Gospel. Modern Christians do well in avoiding the errors of the past.

### Where Birds Sleep in Winter.

In zero weather, when the night is pitch-dark and there is a piercing wind driving the biting snow, perhaps you have wondered, as I have, to think how the little wild birds could manage to sleep and not freeze, nor be covered up with the snow.

One stormy winter night, while walking through Central Park, New York City, I partly answered the question. A branch of a large pine tree swung close to and a little above a street lamp. The branch and its twigs were quite free from snow, the dense leaves or "needles" forming a roof above them and catching the snow which had quickly filled up the spaces between the slender leaves. Here and there under the most cozy-looking of the leaf clusters was a little group of English sparrows looking as comfortable as could be. They were somewhat disturbed by my pausing to watch them, and a few left to find a perch on some higher branch. Probably there were scores of these sparrows in this tree, for I was able to examine only the branch near the light. Who knows but that every pine in the park, and many a one in the woods as well, is a very tenement for the birds?—*Saint Nicholas.*

Some one suggests that the "almighty dollar" ought to be changed to the "Almighty's Dollar." This would put it right—"The silver is mine, and the gold is mine, saith the Lord of Hosts."—*Selected.*

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Although there was no sort of toy which could be bought and for which Harold had expressed a desire that was not in his possession, he still had his unsatisfied longings. "I know what I wish I was, mother," he said one day, when his own big brother had gone away and the little boy across the street was ill.

"Yes, dear," said his mother, "perhaps you can be it, Harold. Mother will help you. Is it to play soldier?"

"No, indeed," said Harold, scornfully. "I just wish I was two little dogs, so I could play together."—*Youth's Companion.*

Two little boys witnessed a balloon ascension for the first time recently. "Oh, look, look there!" exclaimed the younger. "What is that?"

"It's a b'loon," replied the elder.

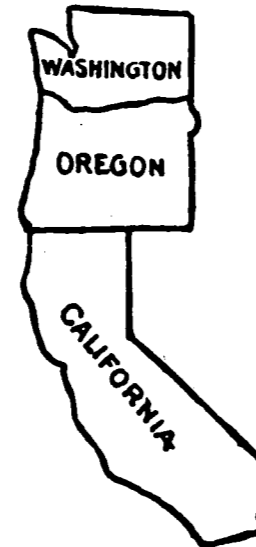
"What makes it go up so fast?"

"Gas."

"What is gas?"

"Why gas is—is—is melted wind!"

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