

# The Sabbath Recorder

**IN JOYOUS FAITH.**

In joyous faith, from mountain top and vail,  
 Hark, hark they come,—the myriad birds of spring!  
 Swift as an arrow, at the Master's call  
 They pierce the frozen air with steady wing,  
 And laugh to shame the winter winds that rail  
 Against the precious promises they bring.  
 They wake the lonesome wood with sound of song;  
 They stir the drowsy violets with mirth,  
 And send a thrill of gladness into all  
 The dark and mournful silences of earth,  
 Until at last, a sweet, exultant throng,  
 They swell the triumph of perennial birth.  
  
 O wondrous miracle of victory!  
 In joyous faith they win,—and so may we.  
 —Augustus Wight Bomberger.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### Don't Neglect Salem College.

The new catalogue received a few days ago shows that Salem College is keeping abreast with the times, and that it is making a hard struggle to offer the best educational privileges to the young people of West Virginia at a minimum of expense.

Everybody knows something of the blessed work the school has been doing for the young people of that country. You have seen some of the fruitage from year to year and, thank God, you have helped to produce it. Had it not been for the assistance of people all over the denomination, Salem College would have been dead fifteen years ago. The people have rallied around it time and again and saved it from distress. To let it suffer now would be to neglect the real outcome of fifty years of missionary labors in West Virginia. The college is the acme of all the years of expense and toil, and to neglect it now would be much like plowing and sowing and tending a crop until harvest time and then allowing the harvest to go ungathered.

The tendency will be in these days of pleading for so many other things, to forget that Salem College is still in distress and needs help. How could it be otherwise? It has practically no endowments. The four or five eight hundred dollar scholarships and the one thousand dollar endowment make only a drop in a bucket compared with what the other schools now have, and compared with what this college needs.

The good it has thus far done has come from purely self-sacrificing toil on the part of its helpers, and from consecrated gifts year by year. These gifts must continue or the college can not live. The people there are making a brave effort for the larger building so much needed, and have pledged something over \$12,000.00. The ground is soon to be broken for this building. After it is completed at a cost of \$21,445.00, it will lack heating apparatus and furnishings. The West Virginians have a very heavy load now to carry, without reckoning anything for present debt for running expenses, and the needs of the immediate future. Unless the people of the denomination shall continue to send gifts for Salem freely, I do not know what the school can do. Please do not neglect such a worthy cause, and do not allow such a good work to be handicapped by financial distress.

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### Unanswered Letters.

I do not know what several good friends will think of their not receiving replies from letters written the editor. There is a pile of unanswered letters, many of which are full of good words, that we can not find time to answer. We were very glad to receive them, and if time were not so precious would gladly write replies. Some have been so kind as to say, "You need not try to write a personal answer if you are too busy." The fact is that for weeks, ever since we began searching RECORDER files for data on the biography of our fallen leader, all spare moments, early and late, have been fully occupied. The Sabbath days are also full while preaching for the New York Church, which work will continue until the new pastor arrives the first of May. Let the good friends keep up the writing, but they must excuse the editor from making many replies.

\*\*\*

### Stop That Leak.

In another column, Rev. George W. Lewis treats in a practical way the question of denominational leaks. One thing

is evident: if our churches and Sabbath schools are to grow in numbers, if our good cause is to advance, somebody must give more attention to stopping the leaks.

Look the matter over carefully, my brother, and see if any one of the leaks mentioned lies near your door. If so, why not do something to stop it?

\*\*\*

#### Brother Browne at Berlin.

RECORDER readers will remember the account of Rev. J. Franklin Browne's uniting with the church at Berlin last September. He had been a lone Sabbath-keeper for several years, and finally sought a home among Seventh-day Baptists. At the suggestion of Doctor Lewis he offered himself to the church mentioned above. Would that our churches could become better acquainted with this brother. A letter from the pastor of the Baptist Church in Berlin says of him: "Brother John Franklin Browne, who has recently identified himself with the Seventh-day Baptists, preached in the First Baptist Church on Sunday evening, March 14, 1909. His sermon was both powerful and practical. Brother Browne impressed us as a man of scholarly attainments, preaching ability and devout Christian character."

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

Biographical Sketch by Theo. L. Gardiner.

(Continued)

#### The Way Opening; Hopes Realized.

The call to Plainfield must have been regarded by Doctor Lewis as a providential opening of the way to a realization of his long cherished hopes. He accepted the pastorate on April 1, 1880, and in September, 1881, the American Sabbath Tract Society located its Executive Board in Plainfield. This last move paved the way for establishing, some years later, the publishing house and SABBATH RECORDER in that city. Each new movement now seemed to lead him toward the end he had so long desired.

Ten years had passed since the publication of his first book. When that came from

the press, he was confirmed in his conviction that a much larger amount of permanent literature was absolutely essential for the prosecution of the work of Sabbath reform, and he pleaded for a monthly paper devoted entirely to that subject. In all this he had been sorely disappointed. He had taken an active part in the purchase of the SABBATH RECORDER and in placing the publishing interests under denominational supervision, in the hope that he might thus secure the larger results so essential to success. Subsequent events had prevented the consummation of his plans, and for years the attainment of his purposes seemed almost, if not wholly, beyond his reach. Finally the day began to dawn; and after ten more years had passed, as he looked back upon his beginning at Plainfield, he wrote as follows: "When I became pastor at Plainfield, I found the church in general, and especially George H. Babcock and Charles Potter, together with Dr. C. D. Potter of Adams Center, in strong sympathy with my purposes and desires. Charles Potter was made president and George H. Babcock secretary of the Tract Board. This opened a way which led to the realization of hopes and plans that had been deferred so long."

With such surroundings in view and with such prospects ahead, much as he enjoyed his work in Alfred University, he could but recognize the hand of God in the new movements, and hear his voice in the call to Plainfield. Again he followed the divine leading, and for the first time in his life he found himself among those who were not only in sympathy with his plans, but also able to help him carry them out.

Soon after settling in Plainfield he sent out, through the RECORDER, a list of searching questions by which he sought to obtain a consensus of opinion upon certain phases of the Sabbath question. He wished to know what people regarded as the real fruits of Sabbath-keeping; whether true spiritual Sabbath-keeping was on the increase, and what methods of work were regarded as the best. The questions of scarcity of candidates for the ministry and the grandeur of the minister's work were treated most effectively by his pen. One of the most comprehensive articles upon

readjustment of the work between the Tract and Missionary societies that has ever been written appeared about this time, in which he pleaded for some plan of consolidation by which mission work and publishing interests might be carried on with greater efficiency and harmony.

The list of questions referred to above called out several strong articles from other pens and aroused a good deal of interest among the people. His ringing appeals for enlargement in the work of Sabbath reform were renewed. He said: "To carry the truth into regions beyond is clearly the duty of the hour. . . . The fields have not yet been sown with Sabbath truth, and we can not expect a harvest. In our eagerness it is easy to mistake seed-time for harvest." His plea was for a "new periodical, which shall go forth as a seed-sower of truth."

During this time he also made special efforts to arouse an interest in other lines of denominational work. His pen was particularly eloquent in exalting the glorious work of the ministry and in urging young men to heed the calls of God to enter his service. He referred to the words "Well done", promised to those who were "workers together with God," and spoke of the "sweet, comforting truth that underlies all God's promises—'Thou canst not toil in vain.'" Thankful that they were called to such a glorious work, he urged the people to earnestness and devotion.

As I search the RECORDER files of those days, I am forcibly reminded that the same conditions prevailed, the same demands existed, and the same shortcomings hindered, a quarter of a century ago, as those which confront us in these days. For many years this far-seeing man appealed to the people regarding matters that burdened his heart, and then had to bear those crushing burdens to the end. His writings of twenty-seven years ago read as though they might have been written during the last six months of his life. Indeed, the saddest feature of all my study in preparing this biography is the fact, so apparent, that Doctor Lewis made almost heroic efforts to rally the people, only to die at last without realizing his hopes in that direction.

Upon the death, in 1881, of Rev. N. V. Hull, editor of the RECORDER, Doctor Lewis

was appointed one of five men to represent their respective associations in editing that paper. During this year he delivered, by special request, his memorable address before the Chautauqua Assembly near Jamestown, N. Y., upon "Sunday Laws, Past and Present." His audience was composed of several hundred clergymen, and the daily papers sent his words to six or eight thousand more. The Tract Board published this address in a ten-thousand edition, sixteen-page tract.

The year 1882 was a memorable one in Doctor Lewis' life. It was filled with work for his church, for Sabbath-school conventions, for the RECORDER and the *Outlook*. This latter publication deserves more than a passing notice.

In November of 1881 important steps were taken by the Tract Board looking toward the "periodical" in the interest of Sabbath truth, already mentioned, and for which he had waited so long; and in April, 1882, the first issue of the *Outlook* appeared. Fifty-two thousand copies were mailed to teachers, ministers and reading-rooms in the United States and Canada. Thus, after so many years of working and waiting, Doctor Lewis began to see the fulfilment of his hopes and plans.

Ten months after the starting of the *Outlook*, Doctor Lewis was greatly encouraged over its success. Never had there been so much interest in the Sabbath question, and he felt that the unusual agitation regarding Sunday laws made the times especially favorable for a telling work for the Bible Sabbath. He, therefore, made particularly urgent appeals for help from every loyal Seventh-day Baptist. The *Outlook* had come to be recognized as a power in the literary world, by both the pulpit and the public press. Many clergymen who thought Doctor Lewis' work in behalf of the Seventh-day unnecessary, nevertheless acknowledged the logical strength of his position and declared that the influence of the *Outlook* had produced a greater effect upon the Sabbath question than any similar influence that had ever appeared. Doctor Lewis regarded this work as the very best that Seventh-day Baptists had yet undertaken. Even to the last months of his life he looked back upon the *Outlook* work as the most

telling of all his labors, the one that gave the greatest promise of good fruit.

When this paper was in its third year, and the question as to whether the board could continue its publication had to be settled before the time to begin the fourth volume should arrive, Doctor Lewis was much distressed because the people of our churches seemed so indifferent as to its fate. The three or four men who had carried it for nearly three years, together with the members of the Tract Board, were at their wits' ends to know what was best to do. Some thought it had better be discontinued, but Doctor Lewis, though much depressed over the lack of interest, never wavered in his opinion as to what should be done. Just then he wrote these words:

When one sees a given truth or line of duty clearly, and is compelled to follow it conscientiously, it is difficult for him to understand how others can fail to agree with him. Failing to bring the world to his position, such a one is tempted to be uncharitable and indulge in bitter denunciations. Such a course brings only weakness to the reformer. Next to purity, patience is strength. The history of reforms shows that permanent success is not gained by the overenthusiastic radical, nor by him who is easily discouraged.

He then showed how all great reforms start with a few adherents, begin with the common people, and require much faithful preparatory work before victory can come. "The mission of the *Outlook*," said Doctor Lewis, "is to lead in this preparatory work now, and to carry it on hereafter."

The next RECORDER contained an article from Dr. C. D. Potter, entitled "The *Outlook*, Shall it be Continued?" It was a strong appeal for the people in general to rally to its support. He told how it had been carried by only a few, and of its phenomenal success; he set forth the possibilities of greater success if it could be continued, and then to the question, "Shall it be done?" added his own answer in closing: "It can be, if our people will put their hands to the work as it seems the cause demands. The next few months will tell whether they are willing to let this golden opportunity pass." To this there was something of a response, but nothing like what it should have been.

The *Outlook* was continued twelve years with the name slightly changed, and was

mailed regularly to from forty to sixty thousand ministers. Sometimes it called forth bitter and vigorous protest from its enemies in the form of most uncharitable letters. To these Doctor Lewis always replied in the beautiful spirit of charity and patience so characteristic of the man. Patience and sweetness made him strong. By these he was always master of the situation.

In June, 1885, another periodical for laymen, entitled *The Light of Home*, was started. This was to bring the Sabbath question to the laity, while the *Outlook* continued its messages to the clergy. The new paper was a bright little magazine, and Doctor Lewis carried the extra work it required, in addition to his work upon the *Outlook*. The people in our churches were urged to furnish lists of names from their own neighborhoods to which the *Light of Home* might be mailed without cost to them. But the response was so small that the board had to seek names elsewhere at a cost that year of \$469.15. This too was discouraging, but Doctor Lewis' sweetness and faith did not fail even then. In 1893, the *Sabbath of Christ* was also started and for a short time was published under his direction. We must now leave the matter of his Sabbath reform periodicals, since we have given them as much space as this biography will permit, and return to the story of his life.

As previously stated, the year 1882 was a memorable one in Doctor Lewis' life. In addition to his pastoral duties and his work for the RECORDER and *Outlook*, he prepared a history of the denomination for the *People's Cyclopaedia*, published by Phillips and Hunt. In March he spent three weeks in revival work at Ashaway, R. I., preaching every day. Again God's blessing attended his labors, the church was revived and thirty persons added to the membership. In this same year the National Temperance Association at its meeting in New York City appointed him delegate to the International Conference to be held in London in August.

As the heated season drew near, Charles Potter and George H. Babcock conceived the idea of giving President Allen and Doctor Lewis a much needed opportunity for rest and recreation. A three months'

trip abroad was planned for the four, the expenses of which were to be borne entirely by Messrs. Potter and Babcock. Nothing more opportune than such a trip could have been hit upon by these gentlemen, rich as they were in generous thought for others.

On the thirteenth of June, 1882, these four men sailed on board the steamship *Arizona*, under the name of "The Cram Club." An hour or two before the time for sailing, a large number of friends from Plainfield, New Market, Westerly and Alfred assembled on shipboard to give them farewell greetings. They presented a beautiful floral ship, *Bon voyage*, full rigged, as an expression of love from those who were to remain in the home land.

A writer of twenty-seven years ago, in speaking of this floral ship and reporting this farewell meeting, said: "The delicious perfume from her floral hull, we all knew would mingle with the fragrance of fond recollections, while the graceful green of the similax rigging would help to keep bright the glad memories of that happy day. . . . The day was bright and cloudless, and as the majestic vessel steamed out into the river and started oceanward with her living freight, she looked a thing of life and beauty; while from the bulkhead of the pier, the assembled friends waved their good-bys long after their voices failed to reach those who were on the receding ship."

Doctor Lewis was the last one of that famous quartet to lay down his work and go to the everlasting home. Many times during his last years, as we sat together in his room, did he turn to a picture of the "Cram Club" upon the wall, lament his loss and tell of his loneliness. It was touching indeed to see him bowed down with care and trouble, talking in tender accents of the love he bore those lost companions and of his own failing health and the certainty that he too would soon be gone. Today, while I search RECORDERS for data concerning his labors, that picture hangs upon the wall of his empty office, his vacant chair stands in its accustomed place, his pen lies idle upon the desk; the silence is oppressive, and tears will start as I realize most forcibly that we shall see his face no more. Here, too, are the files of the RECORDER, *Outlook*, *Evangel*, *Light of Home*, and

year-books, together with many volumes, all rich in the works from his heart and brain. These are his monuments, and through these, "he, being dead, yet speaketh."

Those who knew the RECORDER twenty-seven years ago will recall the long series of racy, interesting articles, entitled "Resting Abroad," written by the "Cram Club." There were Prex, Parson, Press and Pundit, taking turns with the pen, and you will readily recognize in Parson the subject of this sketch. Week by week the looked-for messages came, enabling friends in America to follow them in the countries of their travels. Parson's pen outstripped all the others in the number of articles while abroad, and it continued its messages many weeks after its owner had returned to his home.

It was the first week in September, after an absence of nearly four months, that the people of Plainfield had the pleasure of welcoming their pastor upon his return. This was a memorable occasion. The pastors of the city churches and a host of friends filled his church to give him greeting; and addresses of welcome and happy responses, with joyous music, made it an occasion not soon to be forgotten.

Meanwhile the church at Plainfield continued to grow and prosper. A revival in March, 1883, resulted in several baptisms and additions to the membership. In August of this year, Doctor Lewis was called to the bedside of his father in Wisconsin; but owing to delay caused by a strike, he did not arrive until his father had breathed his last. Doctor Lewis himself conducted the funeral; and, after a few days in which to straighten matters about the old home, he hastened back to his work.

In March, 1885, Doctor Lewis and Captain J. Frank Hubbard made quite an extended trip to Florida in the interest of the Tract Society and its work. His articles in the RECORDER about "Memories of the Captain," written as they passed through "Dixie," where Captain Hubbard had led the boys in blue at Chancellorsville and in the campaign along the Potomac, made very interesting reading. His pen gave vivid descriptions of conditions and scenes between Washington and Jacksonville,

around Daytona, and at St. Augustine. He made a special effort to give all interesting data about Daytona, which was the center of Seventh-day Baptist interests in Florida, and concerning which many of our people were then much interested. He gave a clear description of open doors for Seventh-day Baptists in Florida, some of which at that time seemed quite promising. He too had great hopes for the future of the colony started there and spent a month with the people who were trying to push forward the enterprise. It is a matter of regret to the writer that our cause in Florida could not have been made to succeed.

During the winter of 1885-86, Doctor Lewis gave special attention to work with his young people, in a series of lectures upon Doctor Hale's two books, "Ten Times One is Ten," and "In His Name." His object was to cultivate in all hearts the spirit of self-forgetful service for Christ and the Church. These lectures were greatly enjoyed by his hearers and they resulted in a very helpful winter's work by his young people. The following May his second volume of "Sabbath and Sunday", a book of 550 pages, was ready and placed upon the market.

The members of the Plainfield Church had very happy ways of expressing regard for their pastor. One of the occasions which made a bright spot in Doctor Lewis' life came in the early spring of 1886, when his people young and old thronged his home and filled his house with bright faces, merry laughter and the warmth of true friendship. They presented him a volume entitled "Helps Over Hard Places", filled with steel-engravings by "Uncle Sam." The outside of this book had a hand-painted title, on material that looked very much like a common blotter; but inside between the leaves were crisp bank-notes for illustrations, amounting to \$130.00.

At the close of his sixth year as pastor, Doctor Lewis presented a summary of his work in Plainfield, from which we glean the following items: Added to the church by baptism 30, by letter 25, total additions 55. Money raised by the church in six years \$22,375.52, by the Sabbath school \$1,155.32, by the Ladies' Society \$785.59, Ladies' Auxiliary Tract Society \$480.00,

making a total sum raised by his people of \$24,796.43. This averaged \$25.83 each year for every member. Added to this he reported gifts from individuals in his church, for Tract and Missionary work, amounting to \$61,000.00 or more.

During these six years he delivered 102 lectures equivalent to sermons—an average of 94 each year, or a total of 564. He also conducted 270 prayer meetings, 42 funerals, 12 weddings and made 744 calls aside from social visits. In addition to all this, he taught the pastor's class in Sabbath school.

These statistics made no account of temperance work of which he did much, or of his work in connection with the Executive Committee of the New Jersey Sunday School Association, of which he was a member. Added to these natural duties of the pastor was his literary work already mentioned, and the writing of a book of three hundred pages. This work required not less than two hundred days of library research and reading in the city of New York. During these years of toil he required the assistance of a stenographer one-half the time.

In April he had the pleasure of assisting in the rededication of the Pawcatuck Church in Westerly, R. I. His sermon on the evening after the dedication was long remembered as one of his very best. In the summer of 1886 a trip to Halifax, New Brunswick and the Thousand Islands, gave him twenty-six days of needed change and rest.

To the toil of those busy years must be added the preparation of the "Seventh-day Baptist Hand Book", a volume of sixty pages full of denominational data; a series of articles for the Social Purity Society upon "Marriage," "Sacredness of Motherhood," "Sacredness of Fatherhood," which were published in the *Philanthropist*; and several popular lectures in the interests of that society.

"Thanks for the years whose rapid flight  
My slumber muse too sadly sings!  
Thanks for the gleams of golden light  
That tint the darkness of their wings—  
The light that beams from out the sky  
Those heavenly mansions to unfold,  
Where all are blest, and none may sigh  
'T'm growing old!"

## THOUGHTS FROM THE FIELD

### Hungry for the Recorder.

The sister who wrote the following letter to the editor sent with it cash for a year's subscription, as an evidence of the genuineness of her hunger. If she had withheld this practical provision to satisfy her hunger, the supposition might be that it was only a theoretical or imaginary hunger. But now we believe that her hunger was the real thing. It may seem a little heartless in the editor to say it, but really he wishes he knew of a thousand people just as nearly starved as was this woman and just as ready to provide the remedy.

EDITOR SABBATH RECORDER:

I am so hungry! For what? For the dear old SABBATH RECORDER that my parents used to love. Whenever I see a copy of it, it takes me back to my parents and my childhood home. Father was a deacon in the Seventh-day Baptist Church; I was brought up in that precious faith and have never known any other way, although for some years I have lived away from Sabbath-keepers.

Why have I not taken the RECORDER during these years? I ask myself, "Why?" I was always "going to take it next year, sure," but I could not use my tithe for my own self, since that belonged to God, and I tried to use it to help his children and the church where I attended.

Yesterday was Sabbath, and I brought out from the garret an old pack of RECORDERS which some one had placed there who did not love them as I do. Oh, the memories they awakened! There were the pictures of many of our ministers, some of whom I had known in their boyhood, and some in their early manhood. I clipped them out and some of the good reading with them. I am going to make a book of them to look at when I am old. The young people call me old now, but that surely can not be—no, indeed!

Mr. Editor, I do not know why I have written all this to you. Surely not because it is going to do you any good; but, really, it has done me good already just to write to some of "my folks."

Pardon me for taking your time.

S. D. B. SISTER.

"I know men are often made skeptical when they hear criticisms of the Bible. What they need is to have their faith in God and his Word strengthened by what is true. To be ever discussing the mistakes of Moses and pointing out errors that have crept into the Bible text will not be

likely to help young men in their conflict with the world. Some people dwell too much on the criticisms, and too little on the verities of the Word."

"Our large, strong churches and their pastors need our prayers, our sympathies and our aid, as well as the smaller and weaker ones."

"My wife believes in an infallible Bible, and in the old faith. She persists in thinking that Thomas B. Brown, Thomas R. Williams, Darwin E. Maxson, Jonathan Allen and William C. Kenyon were great teachers and preachers. I do not say she is right, but you see what an influence I am under."

"I have no real fault to find with what is really embraced in Higher Criticism, simple and pure; but I do have serious objections to what is so often stated by some who profess to be its advocates. A form of criticism that gathers up and grasps tightly the old truths, illustrated, enforced, and made more lovingly real by what is true in newer forms of statement, can be used with immense profit to all earnest Bible students."

"As a denomination, are we fulfilling our mission? I certainly think that the religious world has had its thoughts, deep and serious, turned to the consideration of some impressive and important truths of the Bible in a manner both forceful and convincing, and in a degree that could not have been realized if Seventh-day Baptists had not been strong and true to their convictions and persistent and earnest in advocating the truth."

### What Next? and How? No. 3.

REV. GEO. W. LEWIS.

I. If as a people we are to grow in numbers and in power, it is very apparent that something must be done to close up the "leak holes" in our church and denominational ship. A seaman would be regarded as reckless indeed to undertake a voyage in a leaky vessel, even with good appliances for bailing out water, and having a supply of life-preservers. It would retard the journey and endanger human life. But are we not as guilty when as a people we continue our spiritual voyage year after year,

losing dozens if not scores from our churches, of those who ought to be loyal workers with us? One needs but to look over the average community to find many who bear our family names and were once members of our churches or societies. Were it not for the faithful work of pastors, churches, evangelists and Sabbath-reformers, we should soon become extinct. On the other hand, could we only save to our cause those whom God has given to our families and churches, the problem of denominational growth would soon be solved.

This church leakage has a threefold expression:

1. Many leave our people and the Bible Sabbath to accept positions of trust, because the work is more congenial to their taste or because the wages may be somewhat better. And strange to say, this is often done in the face of the fact that many are sadly disappointed in these new enterprises. Few indeed who have left the Sabbath for worldly wealth have been successful; but many thereby have hardened their conscience and put a great blot on their church and family name.

2. Another form of numerical leakage arises from carelessness in matrimonial affairs, either in positively forsaking the Sabbath to secure a husband or a wife, or in yoking up in relations that bring the same results a little later. This was a prevailing habit and sin of God's ancient people. The Old Testament is full of warnings against marrying outside of one's religious faith, and also connects loyalty with growth and blessings. See Gen. xxviii, 1-3: "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." This is what we need today if we wish God's blessing in growth, even if when necessary we marry a distant relative to secure it, as they did in olden times. See also Num. xxxvi, 6; Deut. vii, 2-4; 1 Kings xi, 1-4; and Neh. xiii, 23-25.

The New Testament also voices the same

truth. See 2 Cor. vi, 14-18; 1 Cor. v, 9-11; 2 Thess. iii, 6, 14. Yet on these plain statements of our Lord many trample with thoughtless and jubilant tread, and we as a people lose scores thereby. It is a poor answer to the situation to say that this is right since some are converted to the Sabbath after their marriage to our people. One might as well say that because a man may violate the Scriptures, in daily drinking a glass of liquor or using an occasional cigar and receive no perceptible damage, therefore all men are at liberty to do the same.

The number, however, that embrace the Sabbath after such unscriptural alliances is exceedingly small compared with the number of those who are lost to the Sabbath and to us by such a course. The history of a model man in his marriage relations is found in Ex. ii, 1: "And there went a man of the house of Levi, and took to wife a daughter of Levi." So should we of this age, if we desire our cause and people to grow. (Note the practice of the Catholic Church.) A prospective husband or wife may become eligible to such a union either by birth or by conversion to the truth prior to the marriage ceremony.

3. Another form of church leakage comes from what Dr. O. U. Whitford used to call "scatteration." There could be no more appropriate term or one fuller of meaning. The habit of many among us of going single-handed to the four corners of the earth and often "to the winds," because of some supposed financial gain, has been and still is a great embarrassment and hindrance to our cause. It is bad Scripture interpretation of Jesus' words, "Go ye into all the world." Many such explorers and rambles not only do not find the object of their searching, but often wander away from our cause and people because destitute of the God-given helps of church and home to hold them to the truth and to the faith of their fathers.

Some wander from us for reasons that seem at first almost justifiable; as, the securing of a profound education at a First-day institution, or the following of some special line where tuition is free or paid by another. Better, far better, never to be profound, than to be so at the expense of one's religious faith. At least, our young

people and our parents should be extremely careful in going to these places or permitting their children to go, until they are most thoroughly established in Christian principles and in the Bible Sabbath. Better take what Salem, Milton and Alfred can give, the most important part of which is the religious atmosphere, than to forsake such helps, for the securing of "higher" mental training. What does it matter if the boy returns a doctor of philosophy or a doctor of laws, if at the same time he has lost the religious faith of his mother and ruined his prospects for eternal life?

It is a poor answer to the situation to say, as many do, that "some of our people go away from us in practice who have the aid of our churches and our own schools." While that is sadly true, yet the number is small compared with the number of those who forsake these helps by removal to an isolated condition. Neither is it a wise answer to say, "We have many loyal lone Sabbath-keepers." But what else have they done? Have they in many cases converted their neighbors or founded a church? Have they aided our cause as they might have done had they remained near some of our churches and joined hands with their brethren, and where they would not appear as such oddities that no one is drawn in belief to them or to the Sabbath? Where have most of our Sabbath converts come from—the region of the isolated or near some of our churches? Surely from the latter locality. Our history also shows that but few of the children of the lone Sabbath-keepers remain loyal beyond the second or the third generation. And this is natural. Being mostly cut off from church privileges of their own faith, and by constant association becoming attached to others, they gradually lose their interest in our cause and people, and this well prepares them for the next step—dangerous business and matrimonial relations with First-day people. Indeed, what else can they do in such a locality save to choose seclusion, bachelorhood or maidenhood? To seek the company of others is a God-given principle, deep seated in the soul. Yet to seek it under such conditions means that most of the children in time will be captured by outside forces, even if parents do remain loyal.

And often the parents are no stronger

than their children. Paul's words, "Not forsaking the assembling of yourselves together", are a safe guide, and apply to "anti-scatteration" as truly as to social life or church-going. The great outpouring of the Spirit at Pentecost and the consequent growth of the Church were preceded by the mingling of the people "in one place" (Acts ii, 1), not anywhere and everywhere they may have decided to go.

But some may ask, "Did not the early Church 'scatter abroad' (Acts xi, 19-21) and by it the cause greatly enlarge?" Yes, but note the motive and purpose that prompted them. They went under "persecution" and they went "preaching the word"—not in search of a business opening or a "get rich quick" position. No wonder that great multitudes believed and turned unto the Lord. This kind of scatteration is laudable and biblical; and if practiced by all, would soon convert the world to Jesus and his Sabbath—the "seventh day." Perhaps we of this age need a little more "persecution" to inspire our lives, that whomsoever we touch we may fire for the Master's work.

II. What now is the Bible remedy for this threefold loss, arising from unscriptural business and marriage relations, as also from scatteration?

1. The people should be instructed by pastors, parents and others, as to the Bible position on these important questions. Many would change their plans if they were shown that these things not only keep our denomination small but most of all are displeasing to God. But like the eunuch (Acts viii, 31), how can they except some man should guide them?

2. Men and women, old and young, should heed this biblical instruction as they do that on other important Bible subjects, such as faith, confession, baptism, or the Sabbath, since complete obedience is vital to growth and power.

3. In many cases churches might aid the financially unfortunate, especially in securing positions for the unemployed. Worldly orders do this with great effect. Shall the children of this world be wiser than the "children of light"? True, the aided in some way should show themselves worthy of help. The simple though important fact of being a Seventh-day Baptist is not

enough. However, to require them to be experts before their employment is of course unjust; for where shall they secure their preparation for work and keep the Sabbath? This phase of the subject is worthy the study of our men of wealth who sometimes feel they can use only experts.

4. In the matter of unfortunate marriages, the fault often lies in lack of proper home training or in the gratification of the whims of a proud father or mother, who seems to care more for wealth and popularity than for the spiritual welfare of the children and the growth of our people.

5. To avoid scatteration we need a better system of colonization, and our people should heed it for its religious effect, even if it were true that to isolate might (?) bring greater financial return. We can afford the sacrifice if it comes from remaining together. We can not afford personal gratification at the expense of our spiritual state and true Sabbath-keeping. We need such a system just now. Many among us are desirous of founding new homes, but can not in an old and thickly settled country. To emigrate alone to a new country brings all manner of inconveniences and dangers, especially with the young and inexperienced. To prove the virtue of colonization we need but refer to Hammond, Gentry, Farina, North Loup and other places. Why not as a people take up this item and the matter of the unemployed by appointing in each of our associations, next May and June, a permanent committee to have charge of this work. This plan would be vastly more efficient than our recent Employment Bureau with only one board for all. If any prefer city life, we are well prepared to offer inducements in Chicago, New York and Battle Creek, all now having a church home.

Brethren and sisters, the case is urgent. What are you willing to do to check these losses that come to us each year? Pastors and parents, do you not have an important duty in this work? Are you giving clear and forcible instruction concerning this constant threefold loss to our people? Have you noted the many Scripture passages that connect "assembling together" of the people and the presence of God manifested in growth and power of the Church? Have you carefully studied the Scriptures just

referred to, that seem to forbid the "yoking" up, in business and marriage relations, of God's true people and those who violate his Word? Pastors, why do most of you refuse to officiate at the marriage of divorced people because they violate the seventh commandment, but promptly accept invitations on occasions where one of the parties is a violator of the fourth commandment? Where is the Bible record that one of these subjects or commandments is more important than the other in the mind of God? Or where is the record that the Scripture against divorce is still binding, but that those against "yoking" with other faiths, or no faith, are annulled?

Our young people often ask what they can do to aid our cause. Let me suggest, please:

1. Be cautious where you locate for school work or business pursuits. Don't let a few dollars in wages or the popularity of a college rid you of church privileges among our people.

2. If you desire to escape temptation, be exceedingly careful with whom you unite in marriage relations. Keep fresh in mind the Bible doctrine herein given, which however is as truly fulfilled in marrying a Sabbath convert as in marrying a born Seventh-day Baptist. The vital point is to agree on this important doctrine before the marriage.

3. Be sure and join most thoroughly with the Lord and his holy Word by a living and abiding faith. Remember your church covenant and "remember the sabbath day to keep it holy." Remember your private worship also. Then will you be safe in temptation and will greatly aid our cause and people in taking on new growth and power, and we shall soon become the people that God designed and desires us to become.

What moots it to say that you love a man's soul, when you don't care if he lives or dies, or his family is starving?—*Graham Taylor.*

"Our God, our help in ages past,  
Our hope for years to come,  
Our Shelter from the stormy blast  
And our eternal home.  
Under the shadow of thy throne  
The saints have dwelt secure;  
Sufficient is thine arm alone,  
And our defense is sure."

## Missions

### "Mission Field."

MY DEAR READERS:

The above heading, "Mission Field," is the title of a remarkable little missionary paper, published in London and sent to the secretary of our board, with many others, free of cost. The hope is that the missionary news will thus reach others and set missionary fires on this side of the water. The figures are gathered from the year 1907. Many changes have since taken place. Every month now makes greater changes than years have in the past. Information creates interest. The following are some of the figures given in this paper. I would like to pass them on to you.

During the past century 4,558 missionaries (including wives) have left their native lands to engage in missionary work in China. Of these 3,800 are still at work. The number who have suffered martyrdom (including children) is 223. The native church members (including children sprinkled and Catholics) are 154,000—others put them at 175,000. It is thought there are 750,000 adherents to the churches. During the past century 50,000 native Christians have died by martyrdom and other causes. Principal mission stations opened are 632 with 5,102 out-stations. They have 166 hospitals, 241 dispensaries and 2,585 Christian schools. Two and one-half million Bibles, or portions of it, were circulated last year. If we should send one missionary to every 25,000 of the population it would require 16,000 missionaries. There is now one native Christian out of 2,600 people. China has more men than America has of men, women and children. Of every 1,000 people 999 have no Bible. At the rate which they were distributed last year it would require 160 years to furnish each person with a Bible.

The following edicts have been issued. Though they are not always obeyed, they point in the right direction:

In the name of the Chinese Emperor to the governors of the Chinese provinces.

1. Viceroys and governors are directed to open at least a hundred preparatory schools in

each provincial capital within twelve months, with a student roll of fifty children each, the Government to defray expenses.

2. Rich Chinese must open as many schools as possible and establish educational societies to teach the benefits of education.

3. All boys over eight years must go to school, or their parents and relatives will be punished. If they have no relatives, the officials will be held responsible for their education.

4. All wealthy Chinese opening schools will be rewarded.

Brethren, there is joy on earth and in heaven over what has come to pass. One hundred schools, Christian if they can be had, in every province. This means eighteen hundred schools, if it can be carried out. It will be. The time when is in our hands. What responsibility. A people who have lived in heathendom, in dwellings many of them costing less than one dollar each, are under God to educate their children in temples, built for the gods. Their idol temples are being converted into schoolhouses. In every province a hundred free schools. How modest they are to call them provinces when some of them have more population than many of the kingdoms of the earth.

Fraternally,

E. B. SAUNDERS,

Cor. Sec.

From Rev. D. H. Davis.

To the Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER:—A few items from Shanghai may be of interest to the readers of the RECORDER. I suppose the Christian world is aware that the International Opium Commission is now in session in this city. The meetings are not open to the public and very little as to the real work of this commission is known, only as it comes out by personal contact with the commissioners. There is undoubtedly a strenuous effort on the part of the commercial men interested in the opium trade to bring every possible influence and argument in favor of this abominable trade. It is said that steamship companies will suffer loss if the importation of opium is prohibited and that the business of many will be ruined. Those who argue for commerce are wholly blind to the misery this accursed thing opium is bringing to the millions of China.

Again it is argued that China does not

intend to discontinue the use of opium, but is only trying to prevent the importation of opium so as to have the monopoly of the trade herself, and for this reason does not wish any restriction put on its importation. While it is true that some Chinese may not be anxious, for business reasons, to have opium shut out of China, yet there is a strong anti-opium feeling throughout the empire which will undoubtedly, if China can be supported in this by other nations, eventually effect a genuine opium reform. The Christian world will wait anxiously the reports given by the individual commissioners to their respective governments.

Another matter of special interest to Christian missions in China is that of the study of educational work in China, by deputations sent from various universities and colleges from America and other countries.

Dr. John Fryer, professor of Oriental languages in Berkeley University, has just spent some three months in China devoting much time to the study of the present conditions and the needs of the education work. The Chicago University has also sent out Professor Burton and Doctor Champlin to make an extended tour through China and study the various aspects of the education interests. I understand that these investigations are being made in view of rendering substantial assistance to this work. I believe England is also soon to send a deputation to do similar work. There is a proposition being considered by some of the nations of soon establishing a university in China for higher education.

The North China Daily *News* of today's issue states that the Regent has ordered the establishment of normal schools for girls in all the provinces. There are also to be primary schools established in all the cities and towns throughout the empire. The question naturally arises, Where are all the teachers for this work to be found? It is to be hoped that these teachers will be Christian. It is a fact that mission schools have furnished most of the best teachers, and it is probable that there will be an increasing demand for such teachers from these schools.

We should pray that this new educational awakening may be under the guidance of the Holy Spirit and result in the spiritual

awakening of the nation, leading it to an acceptance of Christianity.

The Woman's Temperance Union is also manifesting an interest in the Chinese, but perhaps more especially in the foreign population in China. The round the world secretary, Mrs. Stephenson, has been in Shanghai for some weeks, doing some work in the interest of temperance and social purity. There is a wide field for this kind of work in the Orient, for a large portion of the European population are accustomed to taking their social glass, and social standards are exceedingly low in morals and purity. Shanghai has often been called the Gomorrah and Sodom of the East. May God have mercy on this city and save it from destruction.

While spending a few days in town, Mrs. Davis and I met a lady by the name of Mrs. H. C. Reynolds who has been for years engaged in work for the Humane Society. She is traveling for her health and intends to stop in Shanghai for some time. She came to call on us and asked us to take her into our family for a time, so she is with us at present. Her home was during her young days in Connecticut. She taught school for twenty-five years in Rhode Island, lived in Providence and has often met Seventh-day Baptists. She admits that the Seventh-day is the right day to keep. For the last few years she has lived in Washington, D. C., where she has a son in the Patent Office.

She has traveled in many countries in the interest of the work of her society. While she is in China she is trying to introduce some of their books into the schools, so that the Chinese children may be taught to be humane and kind, not only to animals but also to one another. In a land where the tender mercies of the people are cruel, the teaching which this lady is trying to introduce ought to be welcomed by all.

The Christian community of Shanghai is now enjoying evangelistic meetings which are conducted by Mr. W. H. Newell and Mr. Dean, both noted evangelists from America. Thus far there have been only three meetings and it is quite evident that more than usual interest is being manifested. We pray it is only an indication of what the Lord is about to do in Shanghai.

There are a large number of young men who, on coming to this great commercial city, are at once snared by the devil and are held fast in the innumerable existing vices. It is hoped that many of these young men will be rescued from the power of Satan and saved by these meetings.

The subjects treated are in the form of Bible study, in which he brings out many practical lessons. There is no uncertain sound as to what he thinks the Bible teaches. His reading on Elijah's prayers was very instructive and calculated to strengthen one in looking to God in prayer. He has no sympathy with the ideas which many have regarding prayer, nor has he any sympathy with the so-called Higher Criticism so prevalent in these days. Many Christians are praying that these meetings will be full of the converting power of God.

Those who are interested in the proposed new chapel for our work in Shanghai will be glad to know the graves are now being removed. I made a visit to the place this morning and counted those that have been taken up. There were 34 large coffins still intact, and 35 large urns in which bodies had been deposited for burial; besides these there were 93 small coffins in which were placed the bones from coffins already decayed. There are still two other grave mounds to be leveled, from which the coffins are to be taken. This will add some to the numbers already given above.

As I was on my way to make this inspection, I chanced to meet Mr. Meuser, the German gentleman with whom I have been trying to arrange an exchange of land. I said to him I was going to see the land I had purchased; then I asked him what he was going to do about the exchange. "Oh," he said, "I am waiting to see if you get the graves removed." I said, "They are to be removed all right." From the tone of his voice and the cordial way he spoke, I feel that he will grant my request. Of course I must be patient until the lot is in proper shape. I have had a good deal of trouble in getting the parties from which I bought, to move in the matter. They have all sorts of ceremonies to go through consulting the geomancers, and selecting a propitious day to begin the work. I trust we shall soon be in possession, and then we shall know what the outcome of all our waiting

and all our praying is to be. I want, however, to ask all to keep on praying.

Fraternally,

D. H. DAVIS.

West Gate, Shanghai,  
Feb. 24, 1909.

#### The Problem of Church Attendance.

REV. A. E. WEBSTER.

In the RECORDER of March 15 there appeared an article from a good brother in criticism of my sermon in the March number of the *Pulpit*, entitled "The Problem of Church Attendance."

Now, it is not only because it would be unfitting for one whose "ministerial beard is just beginning to grow" to "argue" with a brother whose ecclesiastical appendage has assumed considerable length, but there is something more vital which restrains me from entering upon a course of disputation.

A few years ago, while in Richburg, I was hospitably entertained at the Seventh-day Baptist parsonage, and one of the agreeable memories of that visit is connected with some delicious waffles which were served at breakfast. These waffles so captivated me that, before leaving the village, I begged of the good lady of the house the recipe, so that in process of time I might have waffles in my own home made by those famous directions.

Now, while I want to be careful to do nothing that will react against any future privilege of enjoying waffles in Richburg, I desire to mention two or three points regarding which my critic seems to have misunderstood me or to have misinterpreted what I said.

In the first place, the brother entirely misinterprets my position when he intimates that I am not a firm believer in "the simple faith" of our fathers and mothers, or in the "life of sacrifice and self-denial that Jesus taught". What was said, rather, was that it was impossible to live, amid the complex conditions with which we are surrounded, the same simple life our fathers and mothers lived. That this is so is hardly to be questioned. But that self-denial, sacrifice and faith are in modern life we firmly believe; and we think too that the list, in the sermon, of some fifteen modern movements which are essentially religious in their nature shows quite clearly that self-denial, sacri-



fice and faith are all being expressed in the world today.

In regard to being "worldly-minded", I feel sure that Brother Sherman and I are one in not wishing our young people to participate in harmful or immoral amusements or recreations. But the whole drift of that paragraph in which I spoke of this world and of life here and now is towards a comparison of it with the spirit of "otherworldliness" which some people in the past have supposed to be the heart and core of the Christian life. Such questions as card-playing and dancing are individual questions which each person must settle for himself in terms of individual development and of the largest good to society. I have seen good Christians who did not dance or play cards. I have seen Christians do both. Because I do not feel that I need to do these things does not, in my mind, warrant me in saying that no person can remain a Christian and do them.

What I was endeavoring to get at in this connection, however blindly it may have been stated, is that young people today want to be in the midst of a busy world, doing their share of the world's work rather than to remain in outside isolation even though they may be in better company. That Jesus taught it was our duty to mix and mingle with all sorts of men and in all conditions of life, and that he himself spent his active life in service—worldly service—of the best sort is, to me, evident. And if his Church continues to take part, in an ever increasing way, in the social work which present conditions are demanding, it will continue to increase in membership, attendance and service.

It is true that I stated what I believed, that one reason for small attendance at church was the fact that "the preaching of the average pastor does not conform to the intellectual ideals of the times"; but I trust that I would be the last one to say or think that the ministers of today are intellectually inferior to those who have preceded them. I believe with all my heart that the average minister of today is better educated, better trained and more intellectually equipped than was the average minister of a hundred years ago. The Church of today does not enjoy the intellectual leadership that was once hers, not so much because the minis-

ters have retrograded, intellectually, but because the people in the pews have advanced wonderfully in scientific thought and in thought along nearly every line. With the advance of modern knowledge and with the growth of educational facilities for the layman, the relative positions of pulpit and pew have become reversed, and the situation today is one with which the pastor of long ago did not have to contend. Formerly the congregation accepted, wholly, what the minister said, with little thought of question. Today the man in the pew, with a modern education and an advanced point of view, listens to what his pastor says, and then goes home and proceeds to enlighten his family where the minister has fallen into error. It would be irrational to expect that every pastor will be an authority in each field of knowledge, but it seems to me that no preacher can afford to preach sermons which are not in fullest accord with established and recognized results of modern thought and scholarship, whether it be in science, theology, morals, or what not.

Let me conclude by saying that the main object of my sermon was not to cover all points of view; it was merely to point out two aspects—the social and intellectual—which, it seems to me, the Church must take more into consideration before the solution to this problem can be approached. I do not, of course, deny that there are other elements in the Church's work beside the social and the intellectual. Surely men go to church to worship, although as a matter of fact the Protestant Church today that is placing the most emphasis on worship is among those that are complaining most bitterly about lack of attendance. We should worship, we should witness for Jesus, we should pray that God's kingdom may come; but if we have been trying to do all these things, and yet have this problem on our hands, should we not consider also these other elements which may enter into the question?

"Every deficit was wiped out of the accounts of the University of Chicago last week by a gift of \$177,000 from Mr. Rockefeller. But that was a trifle compared with the millions he had already given the university."

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

It is God that girdeth me with strength.

### The Opening for Chinese Young Women.

The Miracle of the Topic! Whatever may be claimed for the civilization of China it can never be said that it has made for the development, expansion and ennoblement of its womanhood. To have begun existence as a female in China has ever meant the opposite of all that Christian thought and love could bestow. The little feet have not been more tightly bound than the intellect and heart. From the shut-in existence of the mother's home has the oft-time girl-bride gone to the home of her mother-in-law there to live out her daughter-in-law life by rule and custom as rigid as the laws of the Medes.

Laden with jewels, given a monthly stipend, supplied with novels and surrounded by slaves, what more could any woman need? Visiting in the home of a relative might be a desire, but one ever to be discouraged. Temptations subtle lurked abroad. Henceforth a mother's duties and a mother-in-law's demands must fill up the measure of existence. Under that one roof she must live and move and have her being till in the fulness of time she becomes the mother-in-law—her acme of bliss, failing to attain which she is only known as "creation's blot, creation's blank."

Of social life a Chinese woman knows nothing. Her toilet, opium smoking, the news and gossip gathered by the servants—these fill up her days. The relation of servant to mistress is most intimate, and with perfect freedom are the most private matters discussed. Children hear all, and from the earliest childhood are conversant with life's mysteries and curtained corners. The bringing into the home of a new concubine, the quarrels, the jealousies, the anger—all this the child knows about and hears

discussed and thinks that her world is the whole world.

Ability to read Chinese character and write a letter is considered education sufficient, but even this modicum is enjoyed by very few.

The above is a picture of old China, one would fain say, but alas! it pictures all China today, save in a few progressive centers and where Christianity and contact with Western thought have made a difference.

Marchioness Nabeshima, after a recent visit to China, says she finds Chinese ladies more conservative than Japanese ladies during the feudal régime.

For centuries the Chinese girl, young lady, woman, has been satisfied with the conditions that shut her in and the world out; if she has not been, she has kept it as her secret. There is resignation that is stagnation, even unto death, and when Christianity entered China it found all female life, as it found the entire nation in its old completeness, resting.

An opening for Chinese women; did they desire it? No. Did their fathers and brothers desire it for them? No. Were social conditions such as to invite them out of their seclusion? No. They would bind their feet, manicure their nails, paint and powder their faces, and so please "lord and master", but think not of change; to them 'twere evil ever. The walls of their homes must be the horizon of their existence. So it was for centuries, and family life, as national life, had crystallized. At this door Christianity knocked and asked admission. There was none!

Missionaries with their message of salvation and education would, oh, so gladly have entered these homes of wealth and culture, but nowhere was there an entrance. What was to be done? The message was burning in the heart of the messengers and some somewhere would surely be willing to receive it.

What about the daughters of the humble poor? Could they be reached? Would parents be willing to have them enter a Christian school and remain there under contract for eight or ten years, unbind feet and give to the school the right of veto in betrothal? Yes, here and there some were found and where possible they were gath-

ered together as a nucleus for what was known as a "charity boarding-school", where they received food, clothing, books, everything free.

The foreign missionary gave her whole time to the school. Little she knew of the Chinese language, less she knew of the Chinese people, but as on they struggled together, with the passage of years came something of the longed-for transformation in mind and character. The education given was real, but limited. The Chinese classics were memorized, a thorough course in Bible study was given, primary arithmetic, geography and physiology—this was usually the course of instruction. Singing, organ playing, sewing, embroidery, housework; any or all to be added and the course extended at the discretion of the lady in charge.

During their school life these girls formed the church choir, played the organ, and taught in Bible school. Many of them in closely guarded buildings taught the little day-schools that were being opened as wedges into the family life of the street people. For this they were paid from three to five dollars per month, as much as either brother or father could earn, and so far the poor education had a marketable value and was worth while. Others upon completing the course were married to Christian young men and established Christian homes. As many of these young men were ministers and moving from place to place, these new homes were established without the assistance and control of the mother-in-law, the young people having entire charge.

These young women were forming a type, new to China and strange. In company with their foreign teachers they were seen on the streets, in stores, in church, and occasionally on a steamer.

They were closely observed, and many and interesting were the questions asked about them. "Did they have to eat foreign rice?" "Did they have to eat foreign medicine?" "Did we compel them to bathe in cold water?" Only by following such drastic measures did they think the new type could be evolved.

Coming as it did from the poor, could this type ever influence the higher classes? It did not seem possible. But the masses were within reach and the masses ever and

everywhere present were not hedged about by barriers of custom and stone walls of prejudice. And while, albeit, a gulf was fixed between the rich and poor, that gulf would yet be spanned and over it would pass angels of light bearing God's gifts of healing for body, soul, and mind, caring not on which side dwelt the rich, on which side camped the poor.

Various were the causes which set many of these young women free to plan their lives as they might choose. Some took up teaching as a life-work, some nursing, while a few here and there took up the study of medicine. Through favoring fortune a few have gone abroad for special study.

It is most gratifying to missionaries all over the land to note the estimation in which these young ladies are held by their own people. Far and near are they now being sought as teachers, matrons, and even principals of schools. The fact that they are Christians seems not to be any hindrance to their employment. At present they say reliable, efficient young women can only be secured from mission schools, and they are willing to pay almost any salary to secure them; anywhere from fifty to a hundred dollars a month, and with such salaries "the poor" scarcely know they are poor. These young women, less bound by custom and set free by Christianity, are going out into their China world to be and do what was never dreamed of by their grandmothers, and the success they are achieving is little less than marvelous when one reflects upon how recent the resurrection has been. One is tempted to pause and give illustration after illustration of what has been done by them, but space forbids.

Until the last few years, upon this stratum of Chinese society have the energies of the Christian Church been centered, not by choice but of necessity. To the slightest indication that there was an opening into the homes of the better classes did the missionary respond; going herself or encouraging a Chinese friend to do so, taking with her the message of the Gospel. As soon as it was known that the children and young ladies from these homes would attend school, one was opened for them, for under no circumstances would they enter a charity school.

In 1890 the first such school of which the

writer has any knowledge was opened in Shanghai. During the first year the enrolment did not go beyond ten, and at least half these were from well-to-do Christian homes. The next year there were about twenty, and gradually the enrolment increased till the building was crowded. A second building was erected, and it also is crowded, the enrolment for the past year being one hundred and thirty from nine provinces. The students are the relatives or daughters of governors, viceroys, ambassadors, taotais, mandarins, Hanlins, doctors, bankers, merchants, and compradors. Many are the daughters of gentlemen in the customs, telegraph, postoffice. Others are daughters of Christian pastors and Bible-women. One little girl was the daughter of a butler, another the sister of a butcher, while yet another was the daughter of an actor. At first grave fears were entertained about the "amalgamation of this variation", but there has been little difficulty from this source. As soon as the interdependence of the school body was realized, kindness and mutual respect were everywhere in evidence, the strongest friendships often existing between those differing most in rank.

Upon entering, many have had long nails and tiniest feet; some smoked, few had ever arranged their own hair; all these difficulties had to be overcome, and they have been overcome. None of them are matters for present consideration.

School life to a Chinese girl or young woman is her first "opening." As she leaves the seclusion of ages she enters a larger or freer world through the school. Here she finds herself in the midst of surroundings hitherto unknown. Self must be regarded from a different standpoint; others have rights and must be considered. She is tested by different standards. A plea of "sickness" counts for little, "loss of face" for less and an imperious manner for nothing at all. Unsuspected punishment is sure to follow all deception and falsehood. Forbidden are many of the most familiar home conversations; all is changed, and gradually she comes to realize that she herself is most changed of all.

She comes to know and love her school-mates, and this makes all less hard. Her teachers are her best friends. She sacrifices for those she loves, and having often more

money than she knows what to do with, is generous to the point of folly. Many of these young ladies are engaged to young men of the best families in the land, others to students in foreign colleges and universities. Some who have finished in other schools are here for more advanced work. Others enter, preparing to teach or to go abroad, but at least three-fourths are regular students with no other thought but of becoming educated women. They are seeking the best and highest we can give them.

So much for the opening out from the old, but what of the opening into? The drawing-room, social intercourse, the lecture, the concert, how is she to enter these inviting scenes? Her education, her own heart—these tell her she may, she must enter if her new ideals are ever realized, but how? At her mother's side? Ah, there's the rub! Her mother's world is all so different! She knows perfectly the customs regulating old conservative China, but of the new, nothing. One needs to be very patient and sympathetic with Chinese young ladies just as they are entering this transition period. One dear girl in speaking with me on the subject remarked, in reply to an admonition, "But really it is the daughter who must act the role of chaperon. Mother's ideas of propriety and conversation are so different from those of the new conditions, that I am having continually to make suggestions to her."

Feeling the strangeness of her new freedom, another, talking to her teacher, said she thought at the present time young women would probably have to enter society through the professions and in that way accustom the public mind to their presence. They are all thinking on the subject, and some intensely. The profession of teaching with all its varied phases is the one most inviting to the present generation, partially because most appealing as the greatest need all over the land. On every hand teachers are being sought by the government and mission schools, by private families and individuals. Specialists, in particular, are wanted for science, music, kindergartens, physical culture, and even principals of schools. The demand is away beyond any possibility of supply.

Who is wise enough to weigh the influence of the regenerated, educated woman-

hood of a land like China! When her women begin to move, the nation will move, and not till then. Listen close to that group of grown girls; what do you hear? (this was ten years ago) "W. C. T. U. in America, brother says, means women ought to have the right to vote, but in China we can give the letters a different meaning, and to us we ought to make them mean emancipation from our mothers-in-law. That's the place where Chinese young women have got to have rights. If we can get our rights there, we can get them everywhere. If we can not get them there, we are slaves everywhere."

Hear this young lady's heart-crushing sorrow: "Father says I must marry him, but I never, never, never will." "Why?" I asked. "Because I am a Christian in my heart, and I will never marry a man who is not a Christian and who smokes opium. Father says Mr. Wong is willing for me to be a Christian, but I have told him if I am a Christian I must have a Christian home and that no home can be a Christian home where the husband smokes opium. I told him if I was married to him, I should try to get him to give up the habit, whereupon he would probably be angry with me and bring concubines into the home, when I would surely leave it, and all my life would be ruined." A dark cloud with silver lining lowered. She never married the man. At the time of this incident she was only fifteen years old!

Another: "It was only a few months before I was to have been married that he took a concubine into his home. I told mother I would take my life before I would be his wife. Family influence and wealth have rescued me from the worst that life could hold, and now I mean to spend years in study and afterwards give my life to helping my countrywomen."

Another: "The young man to whom I was engaged is dead. Father says I may do what I choose with my life. You don't know what a joy it is to think I can spend it in teaching."

One other: "I have lived a lie for three years. The day I entered school brother told you I was seventeen because some one had told him one older could not enter. I knew it was a lie that day; after I had been in school a few months I felt it was a lie,

and there has never been a time since when I have looked into your face but that I have suffered and wanted to ask your forgiveness," and then in a flood of tears, "please forgive me, even if you have to send me away from the school."

From these homes of culture and refinement are coming young women who are preparing to meet the crisis in their country's history, whether by their life or by their death.

They are already being animated by the new spirit brooding over the nation, and their staunchest sympathizers are their fathers and brothers. O my sister-educators, what an opportunity is this for the Christian Church in China!—Miss Helen Richardson, in the Chinese Recorder.

**American Sabbath Tract Society—Treasurer's Receipts for January, 1909.**

CONTRIBUTIONS.	
Churches:	
Riverside, Cal. ....	\$ 5 77
Chicago, Ill. ....	7 00
Plainfield, N. J. ....	14 70
Nortonville, Kan. ....	48 40
Milton Junction ....	9 00
Farina, Ill. ....	27 42
Fouke, Ark.,	
C. E. Society ....	4 50
Junior C. E. Society ....	4 00
Richburg, N. Y. ....	6 68
Second Alfred, ....	20 75
Dodge Center, Minn. ....	6 50
First Hopkinton (Ashaway),	
R. I. ....	29 21
Portville, N. Y. ....	2 95
Farina, Ill., Sabbath school ...	7 19
Richburg, N. Y. ....	5 50
North Loup, Neb. ....	10 00
Marlboro, N. J. ....	12 72
Adams Center ....	26 00
DeRuyter, N. Y. ....	4 19
D. S. Allen, Port Lavaca, Texas	5 00
T. A. Saunders, Milton, Wis. ...	10 00
A. M. Clarke, Earlville, N. Y. ...	3 00
P. B. Maxson, Dunlap, Kan. ....	3 00
Dr. Sherman Ayars ....	5 00
Mrs. Samuel Champlin, Haver-	
sham, R. I. ....	1 00
Mrs. L. J. Crandall, Berlin, Wis.	3 00
	\$ 282 48

INCOME.	
Geo. Greenman Bequest ....	37 50
Maria L. Potter Bequest ....	12 50
Sarah C. L. Burdick ....	2 50
Ellen L. Greenman Bequest ....	5 00
Paul Palmiter Gift ....	5 00
Geo. S. Greenman Bequest ....	21 00
D. C. Burdick Bequest ....	174 95
D. C. Burdick Farm ....	14 87
Tract Society Fund ....	15 90
E. W. Burdick Bequest ....	16 88

**A Lay Sermon for the Smiths—The Whole Family.**

BY UNCLE OLIVER.

*Text.*—Blessed are the dependable, for they are the salt of the earth.

This beatitude is not to be found in the Bible in just these words, yet it is there all the same; and I like it. Especially do I like the word dependable. It is suggestive of worth and strength of character—a good word to be able to use concerning people we know. It means, literally, that to which one may hang, like the straps in the street-car—something to "tie to" and feel safe. Applied to a person, it means that he is worthy of all trust and confidence—that he is true and faithful.

Salt is that which saves—keeps things from decomposition—going to pieces. Brother Edwin Shaw has preached a whole sermon—a scholarly sermon—about salt, giving its chemical properties, telling how it saves from decay, and then turning the matter to account concerning human affairs. He thought that sermon out, I presume, while teaching his classes in Chemistry in Milton College. I wouldn't wonder if he preached bits of it to the young people there. Teachers can do such a thing if they are so minded.

And now, having said so much, I think I may proceed with my sermon. I remember many years ago hearing the Rev. E. M. Dunn say that sometimes when preaching he was thrown out of his line of thought by a seeming lack of interest on the part of one or more persons in the audience—some of the young people whispering or older ones going to sleep. This would embarrass him more or less and make it impossible for him to speak as he wished. "At such times," said he, "I take my eyes and attention away from those disturbing influences and look into the faces of some of the dear old brothers and sisters always in their place down in front of me—those blessed faces full of life and expression because of the deep interest they are taking in the sermon. I have before me every Sabbath a goodly number of those upon whom I can depend for just the help I need when I am doing my best to preach a good sermon—attention and a ready appetite for spiritual food. All this I can see in their faces. I know I can find that

Sarah P. Potter Bequest .....	26 55
15% Geo. H. Babcock Bequest ..	648 74
Geo. S. Greenman Bequest .....	30 00
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I. D. Titsworth Bequest .....	8 50
Rosannah Green Bequest .....	50
Mary P. Bentley Bequest .....	3 00
Lois Babcock Bequest .....	27
	1,078 04

PUBLISHING HOUSE RECEIPTS.	
RECORDER .....	802 18
Visitor .....	39 30
Helping Hand .....	120 67
	962 15
Payment on Life Membership .....	10 00
	\$2,332 67

E. & O. E. F. J. HUBBARD,  
Treas.  
Plainfield, N. J., March 28, 1909.

**American Sabbath Tract Society—Treasurer's Receipts for February, 1909.**

CONTRIBUTIONS.	
Churches:	
First Alfred, N. Y. ....	\$ 17 65
Plainfield, N. J. ....	65 84
Roanoke, West Va. ....	60
Berlin, N. Y. ....	12 00
Chicago, Ill. ....	15 00
Hornell, N. Y. ....	5 50
Salem, West Va. ....	5 00
Pawcatuck (Westerly), R. I. ...	55 67
Woman's Executive Board .....	87 48
J. H. Coon, Milton, Wis. ....	5 00
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Miss S. E. Saunders, in memory	
Miss A. R. Saunders .....	3 75
	40 00

PUBLISHING HOUSE RECEIPTS.	
RECORDER .....	386 98
Visitor .....	72 60
Helping Hand .....	57 35
	516 93
	\$836 92

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help and inspiration every time I turn my eyes and my attention toward them; and it is a great blessing to any preacher to know he can have such help whenever he needs it."

These people of whom Elder Dunn spoke were among the dependable who are the salt of the earth. I could, if it were in good taste to do so, write down here the names of some of those good brothers and sisters upon whom he knew he could depend. The most of them are now with him over yonder. I wonder if he has not told them what a help they were to him in his ministry. I like to think of them all and thank both him and them for the good influence their every-day Christian life had over me.

You, Herbert Smith, and you, Walter Smith, know what a saving influence those who are dependable have in the work of the Christian Endeavor. All of us who have had some experience in life know that in every society, every church, every church choir, there are some who are altogether uncertain—upon whom no dependence can be put. They do things if they feel like it—otherwise not, and how they do hinder those who are dependable. A committee of five are to meet at 7.30 *sharp* to attend to some quite necessary business. Two of these are dependable, three of the other kind. The two make it their business to be on hand on time. They have given up other work in order to do so. But the three do not come. The two are prepared for the work in hand, but do not feel that they ought to proceed with it without the others. They talk things over and wait and wait. At eight o'clock one of the three comes. He—maybe she—makes some trifling excuse, but his—or her—moral sense seems not to be much disturbed by having kept two busy, faithful people waiting half an hour. Then the three await the other two. The business is such as really to require the attention of the whole committee. At 8.30, the two not having come, the three go home—nothing done. The dependable two decide to do their best to get the other three with them sometime later to attend to the business assigned them, but they are not at all certain that it can be done. My dear brother M. G. S., did you ever know of a committee like this? It isn't

much like one in which all five members are dependable, is it?

I once knew the four members of a committee to be on hand a few minutes before the set time. One asked another:

"Do you suppose George will be here?"

"I know he will," was the answer.

"What makes you so sure about his coming?" was asked.

"Just because he said he would," was the ready reply.

What a tribute that was to George—worth more than to be rich in silver and gold. He was a dependable—one of the salt of the earth.

I once visited in the neighborhood of one of our Seventh-day Baptist churches where I had never been before. Among the many pleasant people I met there were two young ladies who sang in the choir—fine singers, too, and girls of culture. I was greatly pleased with them. But I heard it said that there was one thing to regret about those good girls—they were, as a rule, late at choir practice, and that the uncertainty concerning them was a great hindrance in the way of church music. They were not dependable. Were it not for others who were very faithful—dependable—the choir would go to pieces. How good for both pastor and people that there was some salt in the choir.

It may be that that is not the only church where there are uncertain people in the choir. I wish it were.

I suspect that there are some societies connected with the churches in our denomination—as there are in others—in which the people who are truly dependable may be counted on the fingers of your two hands—maybe one—Sister Haven; but those few are of the salt of the earth, without whom every society would go to pieces.

How many prayer meetings would die out; how many Sabbath schools cease to exist; how many Christian Endeavor societies give up work; how many churches become extinct, were it not for the few choice spirits who are dependable—those who attend every appointment, every meeting, on time; those who make it a rule of life to be every time where they ought to be, and to bring with them a good spirit, glad hands and cheerful faces. They give

joy and satisfaction to this world of ours—while the other sort of folks are the cause of doubt and discouragement. They bring good things to pass; the others hinder everything with which they are concerned. They are the joy, encouragement and support of their pastors and the delight of all who come into contact with them.

Moreover, while the dependable are of so much help to their friends and the society in which they live, through the daily exercise of making themselves worthy of all trust and confidence, they grow in grace and virtue; they become rich in resource and strong of purpose. The tendency of the uncertain—those who do as they may chance to feel like doing—is toward weakness and greater unworthiness. It is well within the power of those who are yet young to choose which they will be—dependable, or not.

Blessed are the dependable, for they are the salt of the earth.

#### Northwestern Association Postponed.

At a meeting of the Executive Committee of the Northwestern Association held at Milton, Wis., March 25, the following business was transacted:

*Whereas*, The North Loup Church has requested the postponement of the meeting of the association with that church until 1910; and

*Whereas*, A vote shows that a majority of the churches of the association favor postponement for one year, therefore,

*Resolved*, That we consider that this vote of the churches has settled the question.

Voted, That we advise our delegate to the Eastern, Southeastern, Central and Western associations that he is expected to attend these associations the same as though the Northwestern association was held as usual.

Voted, That the alternate appointed last year to attend the Southwestern Association act as our delegate to the Southwestern Association this year.

Voted, That a business session of the Northwestern Association be held during the coming Convocation.

G. E. CROSLY, *Cor. Sec.*

#### Resolutions of Appreciation.

At a recent church meeting, held by the Second Seventh-day Baptist Church at Alfred, N. Y., the following resolutions were presented and unanimously adopted:

*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, ever 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.*

If you stand on the mountain of faith and look down, things will seem easy to you; but if you are in the valley of doubt they will look like giants. What the Church wants and what it is looking for are men and women of faith.—*D. L. Moody.*

Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong.—*Abraham Lincoln.*

"If you do not have as much sunshine as you think you deserve, start a little shine factory of your own. In giving to others, you will get some yourself."

"The missionary enterprise is belittled and put on a wrong basis when Christian people are asked to save a nickel or a dime from their cigars or chewing gum, or some other luxury."

"One that ruleth over men righteously, That ruleth in the fear of God, He shall be as the light of the morning, when the sun riseth,  
A morning without clouds;  
When the tender grass springeth out of the earth,  
Through clear shining after rain."

2 Sam. xxiii, 3, 4

## Young People's Work

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

### Prayer Meeting.

Topic for April 17.

#### WHY WE OBSERVE THE LORD'S DAY.

This is the topic given by the United Society. For Seventh-day Baptists, at first thought it would seem more fitting to change the topic to read "Why we observe the Seventh-day." But let us see. Why do we observe the seventh day as the Sabbath? Because the fourth commandment says, "Remember the sabbath day to keep it holy. . . . The seventh day is the sabbath of the Lord thy God." Reason enough for Baptists, who profess to follow the Bible, for observing the seventh day as the Sabbath. Jesus observed the seventh day as the Sabbath, and his disciples did, both before and after his death and resurrection. These are good and sufficient reasons, that can be quickly stated and require not a word of qualification, explanation, apology or modification.

But it may be of value to take the topic just as given by the United Society and see what ground can be found for observing the "Lord's day." Doubtless the references given are the best to be found and will give the foundation on which Sunday rests as a sabbath.

Mark xvi, 1-6. These verses describe the visit of several women to the sepulcher, for the purpose of anointing the body of Jesus. The time of the visit was "when the sabbath was past." At this time they found the sepulcher open, the body of Jesus gone; and saw a young man (an angel) sitting in the sepulcher, who said to them, "He is risen; he is not here."

There is nothing whatever in this passage to indicate that Jesus rose on the first day of the week. The statement simply is that on that day they discovered that he had risen; at what time, they could not tell. Neither Luke nor John fix the time of the resurrection any more definitely than does Mark. Matthew says: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene

and the other Mary. . . . And the angel answered and said unto the women . . . I know that ye seek Jesus . . . he is not here; for he is risen, as he said." This passage does not say that he rose on the first day; it merely states, as do the other Gospels, that when the women came, he was risen. Nowhere in the Bible does it say that Jesus rose on the first day of the week; nor give any more ground for inferring that he rose on that day, than that he rose on some other day. The evidence is just as good for his rising on the seventh day as on the first. There is no ground here, then, for observing the "Lord's day" as the Sabbath.

Acts xx, 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The supposed ground for Sunday observance in this verse is in the coming of the disciples together on the first day of the week "to break bread," or partake of the communion. But there is nothing to show that the day was observed as the Sabbath. Probably the disciples at that time, so shortly after the institution of the Lord's Supper, observed the ordinance on days other than the Sabbath. It should be remembered that it was not on the Sabbath that it was instituted, and that, in the early days of the Church, it seems evident that meetings for prayer and worship were held oftener than on one day in a week, as we hold church services.

So this verse affords little or no ground for observing Sunday as the Sabbath. And reading on a few verses we find that after Paul had preached till midnight, he broke bread and then continued his talk till morning, and then set out on his journey. According to our present mode of counting days, the breaking of bread must have taken place on Monday. But the Jews, as we all know, reckoned days from sunset to sunset. Then midnight on the first day of the week must have been what is now known as Saturday night. And as he went on his journey next morning, he must then have begun his journey on Sunday morning—a strange thing to do if Sunday had begun to be observed as the Sabbath—especially by one who was most careful to observe all the law.

Conybeare and Howson in *Life and Epis-*

*ties of Saint Paul*, chapter xx, referring to this verse, say: "It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail."

So there is no ground in this verse for Sunday observance.

I Cor. xvi, 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Only the strong imagination of one conscious of the weakness of his position could find ground in this verse for considering the first day of the week the Sabbath, and "lay by him in store" to refer to a public offering in a religious meeting. The English translation does not justify such understanding of the verse; still less does the original Greek justify it. In fact the very words translated "lay by him in store" could equally well be translated "lay aside at home." No translator or writer of authority claims that this verse in any way refers to public meetings or offerings. Hence there is no ground in this verse for Sunday observance.

Rev. i, 10: "I was in the spirit on the Lord's day." There is no evidence to show that "Lord's day" here refers to the first day of the week. (See Lewis' *Biblical Teachings*, p. 86-89.) "Pro and Con" (American Sabbath Tract Society) says: "If Rev. i, 10 refers to any day of the week, it must be that day of which the Saviour spake in Mark ii, 28."

Thus we have tried to meet our Sunday-observing brethren on their own ground. Against these reasons (?) for observing the "Lord's day," we have a "thus saith the Lord"; a direct command of God, together with the examples of Jesus and his disciples. What position can an honest, fair-minded person take but to "obey God rather than men"?

#### Our Young People: Their Relation to Our Schools.

PRESIDENT B. C. DAVIS.

DEAR EDITOR YOUNG PEOPLE'S DEPARTMENT:

At your request, I am submitting a few thoughts for our young people by way of suggestion concerning their relation to our schools.

First, It must be evident to any one familiar with the geography of the denomination that we are well supplied with

schools, reasonably conveniently located and adapted to the needs of our people.

After visiting Fouke a few years ago, I was more impressed than ever with the need of the Fouke school, and the excellent work which it is doing there.

Salem I knew long before the college was established, and have felt a deep interest in its work and much pride in what has been accomplished. I also have high anticipations for its continued prosperity and growing usefulness under the able leadership of President Clark. The West Virginia people are indeed fortunate to have educational advantages so near at hand. It was not so twenty-five years ago.

While Milton can not make itself convenient to all the great Northwest, it can certainly more nearly do so than any of our other schools. Its many years of distinguished usefulness have demonstrated its efficiency, and more than ever, I am sure, it is making itself attractive and valuable to the young people of the great Northwest; and they too are to be congratulated upon such superior advantages, as conveniently near to them as any one college could be and serve the great Northwest.

Alfred's service need not be commented on by me. All over the East and in many other sections where students have gone from the East, there are abundant evidences of the rewards of culture which have come to those who have studied in Alfred. More than ever Alfred is struggling to meet in the fullest possible way all needs of its constituency. The organization of a school of agriculture and domestic science which will train young people for life on the farm, in the country and in the home is a distinct step in advance in this direction. For all to whom Alfred is available, there are inviting fields of study, not only in the arts and sciences but in the practical industries by which so many of our young people secure their living. Then, the Alfred Theological Seminary is the school for the training of ministers for the whole denomination, not only in the East and Southeast, but in the West and South. Young people in whose hearts there is a longing to serve God by serving humanity can find no more inviting field than in the work of the Christian ministry, and I am glad to believe that no more

superior training can be found for such a service than in our own schools.

A problem which is ever present in the minds of our young people in regard to education is the problem of financing a college education. After much experience and observation I am glad to believe that any young man or young woman possessed of good health, industry, and average ability may secure an education in our colleges even though he must depend upon his own labors to secure that education. To do this, two things are necessary. First, a fixed purpose. One need not have decided the exact department of work in which he is to make his life calling, but he must have a fixed and unshaken purpose to persevere in education until he has secured liberal culture.

The second requisite is willingness to work and to forego personal gratification. One of the greatest hindrances I know in the financing of our college education is the lack of self-control whereby we are able to forego the gratification which a dollar or a few dollars can give. Young people spend foolishly much of their earnings that might be applied toward their education.

It usually costs from \$1,000 to \$1,200 to secure a four years' training in one of our colleges. Four methods are sometimes advocated for financing the college course.

First, To earn the entire \$1,000 or \$1,200 before you start for college. This method usually fails, as individuals discover after two or three years of such work, that their net saving is so small as to preclude the hope of acquiring a sufficient sum in a reasonable time, and they give up the struggle.

Second, Borrowing the entire amount is sometimes advocated. This leaves the individual without the necessity of working during the college course to earn money. It is often the beginning of indiscriminate borrowing and leads to extravagance and financial improprieties. At best, it leaves a heavy debt to be paid at the end of the college course.

Third, Students sometimes undertake to work their way wholly while in college. This, too, has its disadvantages. It often requires overwork, and results both in poor health and in a poor quality of college work.

I would advocate a fourth method, name-

ly, the combination of working one's way in part with borrowing a small portion of the necessary funds. Secure enough money before starting to carry you well on through one year. Then, work during the summer vacation to replenish your purse, and enter for the second year, borrowing some money, if necessary, to complete that year. It may be advisable to stop at the end of the second year and teach one year or work in some other way to earn money to complete the course. With economy and industry this one year of teaching should not only pay any indebtedness of the former year, but leave you a balance with which to pursue the third year in college. After working again during the summer vacation, you can safely borrow whatever money is needed for completing the senior year. \$200 or \$400 can be easily paid after one has graduated from college, whereas a debt of \$1,200 or \$1,500 or \$2,000 would be a life burden. Besides, the last course suggested combines industry, strict economy and self-reliance with a good wholesome experience in college, enabling the individual to devote time while in college to the pursuit of his studies sufficient, at least, to reasonably well master them. It is more likely also to leave the student in good health and with bright prospects for future success.

The proper recognition of the facilities for education already referred to, and the adoption of the method of financing a college course last described will enable our young people who hunger for an education, to gratify this lofty ambition.

#### News Notes.

SHILOH, N. J.—Four were baptized in the evening of March 12, and will join the church.—On March 16 the Ladies' Aid Society had an oyster supper.—The Sabbath Reform Committee of the Endeavor Society are continuing cottage prayer meetings.

HAMMOND, LA.—One baptism recently.—Pastor A. P. Ashurst assists in union meetings held at the Opera House once a month. He preached at the Congregational Church during the absence of the pastor.—The W. C. T. U. of Hammond held a very interesting rally at our church in February.

GENTRY, ARK.—The Christian Endeavor Society recently had a business meeting at

which a movement was set on foot to raise money for benevolent purposes. Your society may get a personal letter. Be ready.—The male portion of the church and society met in Brother Bruce's woods a few Sundays ago and cut enough wood to last the church two years. Everything donated. Elder Lippincott was present and seemed to enjoy himself thoroughly. The mayor and the constable, both of them Seventh-day Baptists, drove up in a lumber wagon, and noticing the preacher, the constable took him (with a kodak) in a frantic effort to pull the handle off the end of a "two-man" saw. Post-cards will be furnished, two for five cents.

HARTSVILLE, N. Y.—We have just closed a course in Bible study which has taken the place of the regular Christian Endeavor meetings during the winter. As a review, several members of the class prepared papers on the work which we had covered and presented them very acceptably in place of the sermon one Sabbath day.—A "Colonial" social was held at the church hall the evening of March 13. Proceeds, \$6.00.—The Social Committee are arranging for a "Warm Sugar" social to be held soon.

MILTON, WIS.—Sabbath, March 20, will not soon be forgotten in Milton. Why? On that day a company of thirty young people, nearly all from our Junior and Intermediate societies, were baptized and, with some others, are to be received into the church next Sabbath. Some of these children decided, on last decision day, nearly a year ago, that they would try to live Christian lives, and all have been faithfully taught in Sabbath school and in the Junior classes. Two months or so ago two young women held a series of evangelistic meetings in the Methodist Church which many of our people and their children attended. In the afternoons services were held by these ladies with the children who came from the public school. Here some of our own children openly confessed Christ. The Junior services in our own church at once took on the form of evangelistic meetings, which grew in interest and power until they reached the baptismal service mentioned at the beginning of this paragraph, which was administered in the presence of four hundred people. Others were ready for baptism but

were unavoidably hindered. Still others are seeking Jesus.

The experience of these children has been clear, thoughtful, bright and purposeful. They have been thoroughly instructed on the meaning of the Christian life, the significance of baptism, the church, the Lord's Supper, the Sabbath and the responsibilities of church membership, and came to their baptism by their own deliberate choice.

Some of their experiences are worth mentioning here. In one meeting a girl with a very bright and happy experience was one of the first to testify. In a few minutes she rose again saying, "I hope you will excuse me for speaking twice, but I don't know what ails me today, I just want to talk all the time." A little boy, a thoughtful little fellow, returning from one of the meetings, one day, startled his mother with the exclamation, "Oh, mother, I have seen Jesus today!" When asked what he meant, he said: "I can't explain it. I've heard people talk that way but didn't know what they meant, but I know now, for I've seen him." So real and so precious was the presence of Jesus to these children—one must tell the sweet story over again, and one had a vision of the ineffable presence. Other experiences were as real if not so striking as these.

The pastor said, when presenting the company for baptism and church membership, that in an experience of more than forty years, he had never presented a company which gave more satisfactory evidence of fitness for the holy service. Praise the Lord!

RIVERSIDE, CAL.—Two special features of our Christian Endeavor meetings recently have been the Quiet Hour, led by our Quiet Hour superintendent, Roy Babcock, and the temperance topic, led by Mrs. Flora Chapman. We have increased our list of Quiet Hour comrades to nine.—Our Christian Endeavor Society held its monthly business meeting and social at the home of Mr. and Mrs. J. B. Walker on Sabbath night of March 18. A committee was appointed to arrange for a Bible-study class.—In our Mission-study class, we are just beginning the study of "The Uplift of China," having completed the "Moslem World."

Do God's will as if it were thy will, and he will accomplish thy will as if it were his own.—*Rabbi Gamaliel.*



Dr. Joseph Stillman Maxon.

The subject of this sketch was born in Rensselaer Co., N. Y., November 23, 1838, and died of heart-disease in Harvard, Ill., February 28, 1909, aged 70 years, 3 months and 7 days.

His grandfather, Asa, was born in 1752, married Lois Stillman, served in the Revolutionary War, and lived in Jefferson Co., N. Y., to the good old age of ninety-seven. His grandfather, also named Asa, was born three days before the Declaration of Independence, married Polly Lewis, and lived to a good old age at Petersburg, Rensselaer Co., N. Y. Losing his first wife he married later a widow, Sarah Read.

His father, Asa L., was born in Rensselaer Co., N. Y., May 22, 1802. He married Julia Ann Read on July 9, 1822, became a farmer, and acquired such reputation that he served also as United States Revenue Collector. He came to Walworth about 1853 and settled on a hundred and fifty acres of land, part prairie and part woodland.

We see that Joseph was about fifteen when coming west with his parents. The public schools, Big Foot Academy, also Albion Academy, all had part in his training. He first married Mary Guernsey, who died about two years later; then on June 21,

1875, he married Anna Goodrich, a granddaughter of Deacon Henry Crandall, who lived to a good old age at Milton Junction, Wisconsin.

He had completed a medical course at the Hahnemann College in Chicago, in 1874, and practiced in the home town until 1891. In that year he was elected to the Wisconsin Legislature. This gave him a close view of political life and probably made him better appreciate the work of his profession. He moved to Morgan Park, Ill., to venture a new field, but returned in about two years to Harvard, Ill., where he worked on, having a wide practice, and being esteemed very highly as one of the most reliable citizens.

Not long ago, one of his early patrons in Walworth was telling me of his first acquaintance with the Doctor. This farmer had a sick child, and since he could not get the man of his choice, he had called in young Doctor Maxon. The Doctor told him that he wished to go home for an hour and look up some points pertaining to the case. This he did, and soon came back feeling more sure of his diagnosis, and the child got well. The farmer was won by his frank sincerity and by the success. Without the success, he would have discounted his frankness, holding him to be a novice and a failure. But the spirit of a man always goes far to determine results.

The funeral and burial were in Walworth and were attended by a very large concourse of old friends and acquaintances. The obituaries were under the management of the Masonic Order of Harvard, Illinois.

M. G. S.

"I thought you were working on Smith's new house," said the house-painter's friend.

"I was going to," replied the house-painter, "but I had a quarrel with him, and he said he'd put the paint on himself."

"And did he do it?"

"Yes, that is where he put most of it."—*Exchange.*

Ah! if men but knew in what a small dwelling Joy can live, and how little it costs to furnish it!—*Souvestre.*

American tourists spent \$1,110,000 in the Swiss city of Lucerne last year.

## Children's Page

### Chief Pale Face.

"If I didn't have to be washed and dressed and combed so many times a day, I'd be happy," said Harry, after mamma had called him three times to wash his hands after playing in the sand pile. "I don't see why my hands won't do this way."

"Because you touch and handle books and papers and furniture and leave marks," said mamma. "It is so much nicer to be clean that I should think you would be glad to get your grimy fists into this warm soapy water."

"Then I wish I didn't have to live in a house," said naughty Harry. "I'd like to be an Indian and live in a tent, where there are no books and papers. I'm tired of sitting up to a table and being careful not to spill things."

"You may live in a tent if you like," said mamma, putting away the hair brush. "We will make a nice little Indian hut with the strips of old carpet in the back yard and you may live there without washing as long as you please."

"Goody! Goody!" cried Harry, dancing up and down. "I'll be Chief Pale Face, and have the best times you ever heard of. When may I begin?"

"Right away," said mamma, and in half an hour the carpet tent was ready.

Harry carried out the old blanket and made a bed of straw in one corner, but then there seemed to be nothing else to do. He thought Sarah was baking cookies, but she said she would not have dirty Indians about her clean kitchen, so he was forced to run away, though he was very hungry.

"Mamma!" he called, running up to the sitting room window, "Where do Indians get things to eat?"

"The little Indians have to take what the big ones give them," said mamma. "Presently dinner will be served and you can have something in your tent."

Once or twice Harry thought of washing his hands very clean on the back porch, and asking Sarah for cookies but he felt that no Indian would do such a thing, so

he wandered about the yard with the little bow and arrow Santa Claus had brought one Christmas and played he was shooting bear for winter. Going hunting is very hungry work, and by the time mamma came out with some dinner on a tin pan he thought he was starved.

"You may eat with your fingers, Chief Pale Face," said mamma. "That is the way Indians do," and she walked away, leaving the dinner on the ground floor of the hut.

"I can't eat rice pudding and mashed potatoes without a spoon, mamma," he said; but his mother only said: "You surely must be mistaken. Your mother is a squaw wrapped in a blanket. I am a white woman."

Chief Pale Face was not very pale when at last he finished his dinner. He managed to eat part of the food, but most of it he spilled on the ground, and great swarms of flies gathered all about making the hut a very unpleasant place to be in. The food on his face and hands also attracted the insects, so that he had a hard time indeed. He tried to get into the kitchen to wash his hands and face, but the screen door was latched and Sarah called to him to hurry away as she was afraid of Indians.

"Mrs. Smith, won't you please let me have some soap and water?" asked Harry, going to a neighbor's with tears making white streaks on his dirty cheeks after he had wandered forlornly around for several hours. "I have been playing Indian and I don't like it a bit."

"Why, how do you do, Harry?" said Sarah, as he appeared at the kitchen door all cleaned up and happy. "Come right in and try some of my warm doughnuts. I missed you this morning."

And Harry has never wanted to be an Indian since that day.—*Hilda Richmond, in Western Christian Advocate.*

My small boy dips the tiptoes of his shoe laces in melted paraffin or beeswax and finds that it hastens his morning toilet.—*Mrs. T. E. H.*

Crockery that has become dark and discolored may be restored to its original whiteness by rubbing it with a little damp baking soda.—*Annie E. R.*

## HOME NEWS

ADAMS CENTER, N. Y.—I am reminded that it is probably time I should have a little something to say in the RECORDER from this delightful northern village. I have not remained silent for want of something to say but because I have not altogether followed the dictates of the spirit. We are now approaching the end of three months of residence here and perhaps can speak a little more accurately of the things in this community that will commend it to the thought and confidence of your readers than we could have done upon our first arrival. To us the winter has passed very pleasantly. As a family we have been well and have found friends on every hand. The work of the church has been well supported and the interest seems to be on the increase. It is especially gratifying to find the congregation growing larger when the weather is pleasant enough for the people to get out, and to find a growing interest in the prayer meeting. Death has entered our ranks and taken two from among our homes during these three months.

The Endeavor societies of our church and of the Baptist Church of the town arranged for a series of four illustrated lectures for the winter. The last of the course will be given on the first of April. These lectures have been a source of information, affording an occasional evening of interesting entertainment to those who have availed themselves of the opportunity.

We wish to speak of two things we have found here that we consider an evidence of true culture. We find a study club here composed of between forty and fifty of the young people and many of the older ones who have been meeting once in two weeks for the winter and spending the evening in the study of "The Frontier" in their semi-weekly meetings. The purpose of this book is to awaken a deeper interest in mission work on the frontier. The book was written by a missionary and the author seems qualified to give true and helpful descriptions of the conditions and needs there to be found. These two classes of study truly touch the cultural side of the community life both religiously and geographically.

E. A. W.

## MARRIAGES

COLEGROVE-SESSIONS—At the Leonardsville Seventh-day Baptist parsonage, by Pastor I. L. Cottrell, February 27, 1909, Mr. Herman Colegrove of Edmeston, N. Y., and Miss Fanny I. Sessions of Leonardsville, N. Y.

NELSON-ROOD—At the home of the bride's parents, Mr. and Mrs. Charles J. Rood, North Loup, Neb., on March 24, 1909, by Rev. Geo. B. Shaw, Martin L. Nelson of Milton, Wis., and Esther Rood of North Loup, Nebraska.

GREENE-SHELDON—At the home of the bride's mother, Mrs. Orson Sheldon, in Adams Center, N. Y., Mr. William Rollin Greene of Berlin, N. Y., and Miss Almira M. Sheldon were united in marriage in the presence of a large number of friends. The ceremony was performed by the pastor, Rev. E. Adelbert Witter.

## DEATHS

PEET—In Plainfield, Otsego Co., N. Y., near Leonardsville, N. Y., February 27, 1909, Mrs. Alice A. (Dresser) Peet, wife of Charles E. Peet, aged 51 years, 8 months and 20 days.

Sister Peet was the daughter of Franklin E. and Pallis (Hooker) Dresser. She was born at West Edmeston, N. Y. She married Mr. Peet on January 24, 1883. Eight years of their married life were spent in Edmeston and West Edmeston, and the remainder at or near the place of her death, the last fifteen years in the same house. She joined the Seventh-day Baptist Church of West Edmeston when about seventeen years of age, and renewed her membership to the First Seventh-day Baptist Church of Brookfield on January 25, 1895, her husband uniting with the church by baptism at the same time. She has been an invalid for about five years. She was a noble woman, very much attached and devoted to her family. She was a loving wife and faithful mother, a dutiful child to her aged father and mother, a loyal sister and a kind neighbor, one greatly beloved by family and friends. She was the possessor of a sweet Christian spirit. Besides father and mother, husband and two daughters, she leaves four brothers and many relatives and friends to mourn their loss.

Interment was made at West Edmeston. The farewell services were conducted at the house by her pastor, in the presence of a large and sympathetic audience.

I. L. C.

WHITFORD—At Boulder, Colo., on March 6, 1909, After an eight-year fight with tuberculosis, Frank Samuel Whitford. His body was laid to rest at Alfred, March 14.

The only child of Samuel and Sophia Saunders Whitford, he was born in Alfred, June 27, 1875. He was one of the efficient managers of the Sun Publishing Association, a man of thorough integrity, commanding the respect and admiration of a large circle of friends. Besides his mother, he leaves a wife, Elizabeth West Whitford, and two children, Alfred and Ruth. He was a loyal member of the First Alfred Church, a strong, brave man who will be much missed.

Services were conducted by Pastor Randolph and President Davis, the text being 2 Tim. ii, 3: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

L. C. R.

DAVIS—Lola, daughter of Geo. W. and Rebecca West, and wife of Lewis C. Davis, was born on December 25, 1881, and died in the hospital at Bridgeton, N. J., March 13, 1909.

This sister was married to Brother Davis on December 24, 1902. The next year she confessed Christ and united with the Marlboro Church and continued a member until death. She lived two days after the operation at the hospital. The last few hours her husband was at her bedside. Conscious to almost the last breath, she said she was ready and bade him good-by. The young son is left motherless.

There was a large attendance at the funeral. Burial in the Shiloh Cemetery. "There is but a step between me and death." 1 Sam. xx, 3.

S. R. W.

DECK—Uri M. Deck was born in Jasper, N. Y., April 26, 1840. He attended school at Alfred. He served faithfully in the Civil War, then lived at Scio where he died on March 18, 1909.

He was a member of the Methodist Episcopal Church and was generally loved and respected. The widow who survives him was formerly Mrs. Alice Burdick Hooker, a Seventh-day Baptist. The funeral services were conducted by the G. A. R. and by Pastor Randolph of Alfred.

L. C. R.

GODFREY—Ida Louise Godfrey, daughter of Markus and Jennie Godfrey, was born on April 1, 1888, at the farm home on Big Foot prairie, and died in Walworth village, March 17, 1909, lacking only two weeks of being 21 years of age.

She had grown up a member of our Sabbath school from childhood and had united with the church nearly six years ago. Since that time she had been one of our most regular and faithful members in the spiritual services of the church. It was her custom to pray in public, a privilege which far too few are using everywhere. Her strong faith and active Christian ability, her warm-hearted energy won to her many friends. It was her delight to work with children. After completing the high school course, she taught in the public schools, and this year was in one of the grades of the village school. At a time when almost everybody was taking cold she was detained from her work with quinsy. When it seemed time to return to her school, very anxious to get back to her work, she went on Tuesday into the school, and on Wednesday morning she was called to her

rest beyond. She leaves a mother and sister and a host of friends to mourn her loss.

The funeral services were held in the church where she so much loved to be. The house was packed with the many sympathizing friends. The pastor spoke from a part of the 23d Psalm. It is easy to believe that heaven is her gain.

M. G. S.

HULL—B. Franklin Hull died at the home of his daughter, Mrs. De France Green, at Adams Center, N. Y., in the early morning of March 23, 1909.

Mr. Hull was the son of Joseph and Lois Green Hull. He was born in Berlin, N. Y., October 26, 1822. In early manhood he was converted and united with the Seventh-day Baptist Church of Berlin. When moving away he never joined with any other church. For nearly seventy years he had been a resident of Adams Center, and identified with her life and business enterprises. His was a familiar form. He was a friendly man and in the days of his decline, he was patient, wishing always to avoid making others trouble or adding to their care. He was married to Margaret Sweet about sixty-five years ago. She went on before about ten years ago. Three children, two daughters and a son, are left to remember the father's life and teachings.

Funeral services were held at the church on March 25, conducted by the pastor, who spoke from James iv, 14.

E. A. W.

## The Ideal Meal.

In the April *Woman's Home Companion*, Dr. Woods Hutchinson, the distinguished expert on "health," tells what proportions of food constitute the ideal meal, and he gives several menus for ideal meals that will be of great help to every housewife.

"It must be remembered," says Doctor Hutchinson, "that pure starch, pure sugar, pure protein and even pure fat are practically nowhere found in a state of nature. Roughly speaking, a dietary consisting of one-fifth protein, or meat-like foods; two-thirds carbohydrate, or starch and sugar foods; and, to use a hibernicism, one eighth fat, is the proper working proportion. This of course roughly corresponds to the slice of meat, two or more slices of bread, a helping of potatoes, rice or macaroni, the vegetables, the pat of butter and the fruit, sweets, pudding or pie which the average human regards as a 'square meal.'"

Nothing can hinder you from being a Christian but your own worldly, selfish, proud, obstinate, unworthy and self-righteous heart.—*Spencer*.

Kindness is the language that even the dumb can speak and the deaf can hear and understand.—*Bovee*.

The true reformer will not only hate evil but will earnestly endeavor to fill its place with good.—*C. Simmons*.



## 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. 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 III.—APRIL 17, 1909. THE CONVERSION OF SAUL.

Acts ix, 1-30.

*Golden Text.*—"He fell to the earth, and heard a voice saying, Saul, Saul, why persecutest thou me?" Acts ix, 4.

#### DAILY READINGS.

First-day, Phil. iii, 1-16.  
Second-day, I Cor. xv, 1-11.  
Third-day, Acts ix, 1-19a.  
Fourth-day, Acts ix, 19b-30.  
Fifth-day, Acts xxvi, 1-18.  
Sixth-day, Acts xxvi, 19-30.  
Sabbath-day, Acts xxii, 1-21.

#### INTRODUCTION.

Our present Lesson has to do with one of the most significant incidents in the early history of Christianity. Saul of Tarsus was one of the most able men of his age or of any age. He was an energetic opposer of the spread of the Gospel of Jesus Christ, perhaps the most energetic opposer, and suddenly was transformed into a friend of the new religion.

The acquisition of this man into the ranks of the Church was more than a mere negative gain. The Christians were not only delivered from the persecutions of which he was leader, but this former persecutor became the most efficient missionary of the new religion.

It is true that Peter under the guidance of the Holy Spirit began to realize that the message of Jesus Christ was for others beside the Jews. But it remained for Saul to show that the Gospel was not for the Gentiles in exceptional cases only, but that Jesus died for the whole world—for those that were afar off as certainly as for those that were of his own race.

The conversation of Saul marks a new era in the history of the Church even more certainly than the preaching of Peter to Cornelius. From this time on throughout the Apostolic Age the center of interest in our study is in the doing and sayings of Saul.

Saul was a true Jew, a scholar and a deeply

religious man, a Pharisee, a member of the Sanhedrin. He was most zealous for the law as is shown by his conspicuous activity in the persecution of the Christians. Some have imagined that he was already in doubt as to the propriety of his conduct in thus pursuing those who were following the teachings of Jesus, but he himself testifies to his good conscience in this work. It is legitimate however for us to guess that his heart did not find rest in Judaism. He realized that although the law was pure, and just, and good, it had no power to save from sin. Compare Rom. vii. We are not to minimize the supernatural element in his conversion, but we are not on the other hand to suppose that he was converted against his will.

The parallel accounts of Paul's conversion should be studied in connection with this chapter. Each passage has something not mentioned in the others. The minor discrepancies make us more sure of the important particulars. We could hardly expect to have three genuine accounts of the same occurrence precisely alike, unless they were mere copies. Some of the differences are easily explained from Paul's circumstances and purposes upon the different occasions when he was telling of the beginning of his Christian life.

*TIME*—Probably in the year 35, or near that time. The dates of the apostolic age are still a matter of discussion.

*PLACE*—On the highway near Damascus, and also within the city.

*PERSONS*—Paul and his companions; Ananias. Jesus himself appeared in the heavenly vision.

#### OUTLINE:

1. Saul sees a vision. v. 1-9.
2. Ananias ministers to Saul. v. 10-19a.
3. Saul becomes a preacher of the Gospel. v. 19a-30.

#### NOTES.

1. *But Saul, yet breathing threatening and slaughter.* This sentence resumes the narrative of ch. viii, 3. Saul was so filled with the desire to stamp out this new heresy that our author speaks of threatening and murder as the very air that this persecutor breathed. We are not told in the Acts of any that were killed other than Stephen. It is evident however that there were other martyrs, and that Paul had done a thorough work in Jerusalem before he asked to be sent to Damascus. See Acts xxvi, 10.

2. *And asked of him letters,* etc. The Sanhedrin at Jerusalem was recognized by all orthodox as having authority not only in Palestine, but also as far as the Jews were scattered. Equipped with letters of authority from the high priest who was president of the Sanhedrin, Paul would have the immediate co-operation of the officers of the synagogues at Damascus, and would be able to arrest any one that he chose. *Of the Way.* The author uses this word to designate the followers of Christ who were distinguished by a new way of living, namely, through faith in a crucified and risen Saviour. It is possible that the name originated with the Jews, who noted in the Christians a difference in outward manner of life. There were evidently already many followers of Jesus in Damascus, but they had not separated themselves from their Jewish

brethren. *Whether men or women.* This clause gives us a hint in regard to the fiery zeal of this great persecutor. *Bring them bound to Jerusalem.* That is, for trial and punishment there.

3. *He drew nigh unto Damascus.* There are a number of traditions as to the precise spot; but none of them are worthy of our confidence. It seems likely that it was within a mile or so of the city. *There shone round about him a light out of heaven.* The whole description implies a supernatural light. In the other accounts the time is mentioned as about noon. It must have been an exceedingly bright light to rival the tropical sun at noonday. Compare ch. xxvi, 13.

4. *He fell upon the earth.* Overcome by the brightness of the heavenly vision. *And heard a voice.* The heavenly message was for Saul alone, and not for his companions. *Saul, Saul.* An emphatic solemn repetition. In the later accounts the name is given in this form, although elsewhere the apostle is almost invariably called Paul after his first missionary journey. *Why persecutest thou me?* In persecuting the followers of Jesus he was persecuting the Lord himself.

5. *Who art thou, Lord?* By this use of the word "Lord" we are not to suppose that Saul has already accepted Jesus as Lord and Master; but rather that he has recognized that the voice belongs to some one demanding his respect. *I am Jesus whom thou persecutest.* The pronouns "I" and "thou" are both emphatic. At the end of this verse some copyist inserted from ch. xxvi, 14 the words, It is hard for thee to kick against the goad. It is useless and unwise for Paul to resist the power of God in the spread of the Gospel, as for the ox to resist the goad of its driver.

6. *Rise, and enter into the city.* Saul is given time to meditate before the path of his life work is declared unto him. In King James' Version we have an addition at the beginning of this verse partly from the parallel accounts where Saul shows his readiness to accept the heavenly vision by asking what he ought to do, and partly from tradition. The words "trembling and astonished" were added by the learned Erasmus in the sixteenth century, and are probably from the Latin Version.

7. *The men that journeyed with him stood speechless.* This is not to be construed as a contradiction of ch. xxvi, 14, for the verb *stood* may mean no more than, that they remained stationary in the position in which they had fallen. *Hearing the voice.* This seems to be a contradiction of ch. xxii, 9. But we are to understand that here the emphasis is on the fact that they heard a sound, and in ch. xxii that they did not understand the words spoken to Saul.

8. *And they led him by the hand.* Thus humbly did the man who was armed with authority from the great Sanhedrin enter the city in which he had expected that many should tremble at his coming. The blindness served as a sign to him, like the speechlessness of Zacharias.

9. *He was three days without sight.* We may imagine that he was meditating upon what he had previously known of the life and work of

Jesus, and upon his own relation to the kingdom of God.

10. *And the Lord said unto him.* That is, the Lord Jesus. *Behold, I am here, Lord.* Thus implying readiness to obey. Compare I Sam. iii, 4.

11. *The street which is called Straight.* The principal street of Damascus is comparatively straight for an Oriental city. The houses of Ananias and of Judas are pointed out to travelers of this day; but the identification is more than doubtful.

12. *And he hath seen a man,* etc. The words "in a vision" are omitted by some of the best manuscripts; but they are doubtless to be understood even if not expressed. With these simultaneous visions compare the visions of Peter and Cornelius in ch. x.

13. *Lord, I have heard from many of this man.* We can scarcely wonder that Ananias hesitated and raised objections, knowing as he did the purpose of Saul's journey to Damascus.

15. *He is a chosen vessel unto me.* Compare Gal. i, 15. Thus does the Lord reassure Ananias. Saul was especially set apart for the work of proclaiming the Gospel to the Gentiles.

16. *How many things he must suffer.* Compare 2 Cor. xi, 23-28. Paul doubtless knew of some of these sufferings beforehand (compare ch. xx, 23), but probably the most of them were shown to him when he came to them.

17. *Jesus who appeared unto thee in the way.* The substance of Saul's experience had evidently been revealed to Ananias.

18. *And he arose and was baptised.* He showed his readiness to obey the will of the Lord by immediate baptism.

19. *And he was certain days with the disciples that were at Damascus.* From Gal. i, 17, 18 we learn that Paul went away into Arabia, and that it was three years before he returned to Jerusalem. The author of the Book of Acts ignores both circumstances. It is difficult to decide whether the trip to Arabia should be placed in the midst of v. 19, immediately after the visit of Ananias, or after v. 22. Some have imagined that the stay in Arabia was short, and that Saul labored for a long time in Damascus, but it is much more likely that he spent nearly all of three years in retirement.

22. *Proving that this is the Christ.* Saul so ably advocated the teaching that he had been opposing that the Jews were almost compelled to believe in spite of themselves, and could but wonder at his enthusiasm.

26. *They were afraid of him.* Even after the three years the Christians of Jerusalem had such a vivid recollection of the persecutions of Saul that they could scarcely believe it possible that he could be converted, and they hesitated to trust themselves to him.

#### SUGGESTIONS.

We think of the conduct of Ananias as perfectly natural as he hesitated even when directed by the Lord to go to call upon Saul of Tarsus. What shall we say of him when a little later he is greeting this arch-persecutor as Brother Saul? It is not from the natural man, but through the power that comes from our Saviour that we are able to greet as brothers those whom

we have had every reason to regard as enemies.

In general we would be very far from regarding any bodily affliction as a blessing. Yet the blindness of Saul was not a real damage to him, but rather a blessing. Thus shut up within himself he had time to think, and was ready for the message that came to him by Ananias.

We may not expect a vision just like that of Saul's, but Jesus speaks to each one of us by the Scripture and by the Holy Spirit, and we have no need to hesitate or to be in doubt if only we are willing to do as we are directed.

"That is a pretty big buckwheat cake for a boy of your size," said papa at breakfast to Jimmy-boy. "It looks big," said Jimmy-boy, "but really it isn't. It's got lots of porouses in it."—*Harper's Young People.*

"How early the women began to work for Jesus, and how faithfully they have served him! A church is never better than its women, and not always as good."

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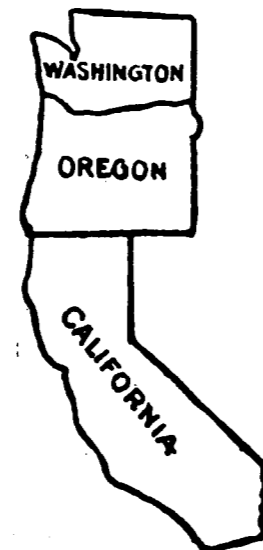
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