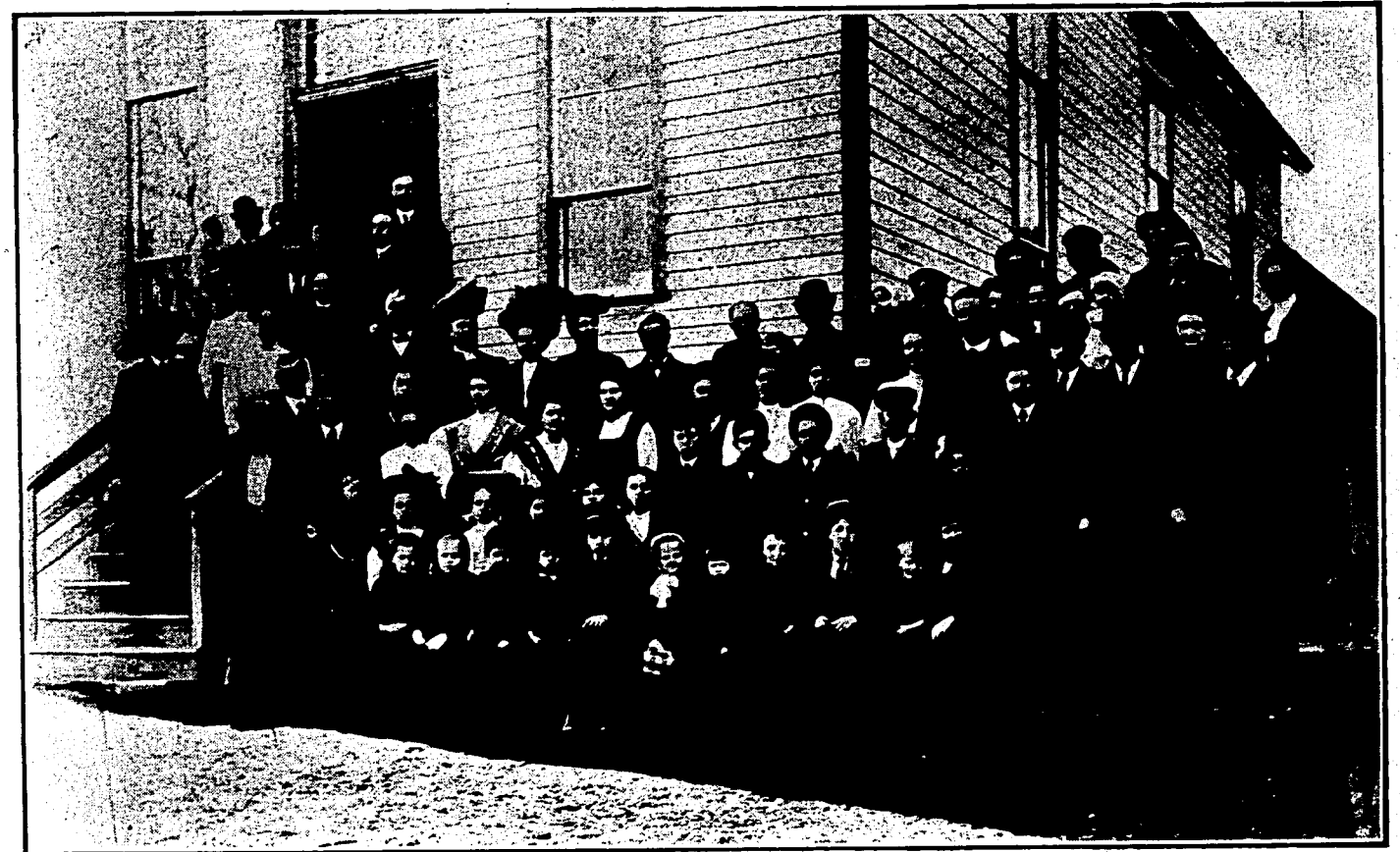


# The Sabbath Recorder



SALEMVILLE (PA.) CHURCH AND CONGREGATION.

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# The Sabbath Recorder

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

N. O. MOORE, Business Manager.

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## EDITORIAL

### Mrs. Fryer's Letters.

We are glad that Mrs. Lizzie Nelson Fryer, in her extensive travels around the world, is willing to give RECORDER readers such interesting descriptions of scenes and conditions in North China. These papers will run through several weeks, and we know our friends will watch for them with interest. Mr. and Mrs. Fryer are traveling in the interest of education. They left Shanghai, China, on February 17, and when this paper reaches its readers they will be in Cairo, Egypt. After April 12, 1909, and until June 30, their address will be, care of Thos. Cook & Son, Ludgate Circus, London, England.

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### Which is Better?

From one or two sources we have heard loud complaints and severe criticisms against Seventh-day Baptists, for joining the Confederation of Churches. Again, from the same sources, almost intolerant denunciations have been expressed against those who believe the spirits of their sainted dead are now with Christ and the angels in heaven.

Now, we do not expect that even all Seventh-day Baptists shall hold exactly similar shades of belief upon questions about which the best Christian scholars differ in opinion. Especially is this true regarding the points referred to above. Why should it be such a dreadful thing for one to accept the sayings of the dying Jesus, and to believe the doctrine his words imply when he said,

"Today shalt thou be with me in paradise"? Why should it become a cause of denunciatory publications against a church or a denomination rest their faith upon Paul's teaching about being absent from the body and present with the Lord? Is it a heinous thing to believe with Paul that death means "to depart, and to be with Christ"? Is a church under a curse so that a man must "shake off the dust" and get out into a bitter world, simply because it believes that the angel whom John saw in his vision of heaven told the truth when he said, "I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book?"

Is the fact that some members believe that Moses and Elias were actually alive when Christ communed with them upon the Mount of Transfiguration a sufficient cause for a man to heap anathemas upon the church to which he belongs? Jesus there revealed the nature of his kingdom and the nearness of those who had gone before and their interest in the work he was doing on earth, though they had long been in the spirit land. Is it, indeed, such a terrible thing to cherish the hopes of conscious existence beyond the grave, that a man should cease to fellowship with those so doing?

Why should a church be denounced in red ink before the world, for believing that Jesus knew what he was talking about when he told the Sadducees—the soul-sleepers of his day—that they did greatly err regarding the Resurrection, and that God "is not the God of the dead, but the God of the living," and to illustrate, named Abraham, Isaac and Jacob who had been in the spirit-land hundreds of years? Jesus at the tomb of Lazarus said: "Whosoever liveth and believeth in me shall never die." For a people to believe this, and that when the body returns to dust the spirit goes to God who gave it, seems to be sufficient reason for some to withdraw from fellowship and place that people under ban! And for Seventh-day Baptists to join with other Christians

in any union effort relative to questions of common interest, even though we claim the right to protest when views we can not accept are promulgated, seems in the eyes of some to place us under condemnation and make us utterly unworthy of their confidence.

But this is not what I set out to write. If a man insists upon believing that his loved ones and all the patriarchs and prophets and apostles are sleeping a literal sleep in the land of darkness, and that he too will some day enter the same state, that is his privilege. He is welcome to all the comfort he can get out of such an interpretation of the poetical and figurative language of the Bible. Still I can not see what it profits him to assume an almost fanatical attitude toward those who may honestly differ from him, and to dogmatize in these matters, as though all others were entirely wrong and he absolutely right. Take the case of our delegates, for instance, in the Confederation of Churches at Philadelphia. Which was the better course for them to pursue? They evidently had a choice between two. They could remain in the company, ready to recognize in other delegates all the good held in common, and to join in every movement upon which all could agree, at the same time reserving their right to protest in a Christian spirit whenever any action was pending that could not be accepted by Seventh-day Baptists; or, on the other hand, they could set themselves up against that great company as the only righteous ones in Philadelphia. As the event proved, they could have made the hall ring with their anathemas; they could have indignantly marched out shaking off the very dust from their feet; they could have raised a great cry after they were out, and published circular after circular in an effort to prove everybody else hopelessly wicked and under divine condemnation.

They chose the former course and gained an opportunity to call the attention of the great council to the neglected Sabbath truth, and that, too, without arousing bitter antipathies or subjecting themselves to the charge of being self-righteous fanatics. This gave them the right to be heard in the convention, while the latter course would have destroyed all hope of ever securing again a candid hearing before that body. The

course they did pursue made them many friends there, who are now ready to help them to a hearing and to secure justice. The messages sent by our representatives to all other delegates, after the council closed, have a hundredfold better chance to be read and heeded now, than they could have had, if our brethren had withdrawn with angry denunciations.

What is true, in this respect, in regard to the confederation, is equally true between individuals and churches to which they belong. The question may well be asked, Which is better—to withdraw and denounce, or remain, in the hope that by so doing some may be helped to see the truth as we see it?

### CONDENSED NEWS

#### Death of Admiral Cervera.

Vice-Admiral Pascual de Cervera, commander of the Spanish fleet in the battle of Santiago, is dead. The end came on April 3, 1909, at Puerto Real, Spain. For years Spain counted him among her foremost soldiers and statesmen. When the war with the United States broke out, he was placed in command of the Spanish fleet, which was expected to ravage the Atlantic Coast of the United States. He was sent across the Atlantic against his own better judgment. He felt that it would be folly to attempt a warfare with America this side the ocean, and advised his government to make it purely defensive on their part. It would have been well for Spain, had she heeded his advice. Everybody knows how he succeeded in reaching Santiago unobserved, how his fleet was there "bottled up," and what destruction came when he tried to escape with his ships of war. He was slightly wounded in the fight, and as prisoner of war was cared for on board the battleship Iowa.

Although whipped at sea, Admiral Cervera conquered his captors by his winning ways, his fine spirit, his gracious personality and unaffected dignity. He made many friends while in America. Crowds cheered him at different points along his route, and before leaving the United States he wrote

a beautiful letter thanking the American people for their kindness to him. It was Admiral Cervera's generous treatment of Lieutenant Hobson and his men, captured by Spanish soldiers after their heroic exploit in blowing up the Merrimac, that laid the foundation for Cervera's popularity in America. In Spain he was liberated after passing through the ordeal of a Spanish court martial, and was made vice-admiral by the Queen regent. From that time to his death he lived in peace and comparative luxury.

#### Japan Bars Tolstoy.

The Japanese government has issued an edict forbidding the shipment to that country of any of Count Tolstoy's books. The Tokio government has also ordered the confiscation of all Tolstoy's writings now in Japan, on the ground that they are corruptors of the Japanese youth. No Western government shows greater concern for the education of its young people than Japan. It looks as if, for once, the governments of Japan and Russia are in accord.

Within five or six weeks several large trunks, called "sleepers," have been smuggled into New York from France, containing \$55,000.00 worth of Empire gowns. Three of these trunks were opened on March 24 and were found to contain 150 of these costly gowns. These packages are called "sleepers" because they are consigned to no one in particular, and have only some private mark, by which those interested can identify them to the men on the dock who are in the secret and who watch their chances to send them out without being detected. Sometimes, these "sleepers" are let down over the ship's rail into little boats and taken away in the darkness. The officers ferreted out some that had thus been taken, finding them in certain storage rooms up-town.

Of course all these goods are confiscated, and if those to whom they are sent can be found, it will go hard with them. The private tags on the robes are the only clues by which the guilty parties can be identified. Since the discovery of these gowns in "sleepers," two cases of fine cutlery have been captured, shipped in the same way. These were brought in by ship's men, who were taken into custody.

#### Roosevelt at Naples.

Great preparations are being made in Naples, Italy, for the reception and the protection of ex-President Roosevelt. The steamer Admiral, which is to carry him from Naples to Mombasa, Africa, was waiting his arrival on Monday, April 5, renovated for the celebrated guests, and profusely decorated. Gifts of flowers were brought on board, and every expression of welcome was given. Queen Helena's attendant, the Duke of Ascoll, has tendered his automobile to the ex-President and his wife for sightseeing, and the German Consul-General extended the greetings of the Emperor, who sent great masses of carnations, of the German color, to Mr. Roosevelt's stateroom. Many visitors in Naples engaged passage in advance upon the Admiral, in order to be fellow passengers with the Roosevelt party.

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

Biographical Sketch by Theo. L. Gardiner.

(Continued)

#### Labors at Home; Studies Abroad.

In January, 1888, at the Baptist Ministers' Conference of New York City, a paper was read upon the subject, "The Sabbath and the Lord's Day," in which the author claimed that the Decalogue was never binding upon the Gentiles. This paper stirred up quite a commotion among the Baptists; and, much to the surprise of the one who had presented it, Doctor Lewis was requested to read a paper upon the same subject at their next meeting. This invitation was gladly accepted. Great interest was manifested in Doctor Lewis' paper. He rose to the occasion as he usually did, making one of the best efforts of his life. The comments made upon his address by the New York dailies and by the *Examiner*, a Baptist paper, go to show they all recognized in Doctor Lewis a "foeman worthy of their steel." They could but admit the force of his arguments and the strength of his position, even though they refused to accept his conclusions.

Rev. B. B. Taylor, New York editor of the *Christian Standard* of Cincinnati, Ohio, wrote an editorial regarding Doctor Lewis

and his masterly address, from which we take the following:

I admire almost extravagantly a man who dares to stand up against the world in the maintenance of what he believes to be truth and duty. I have mentioned the reading of a paper before the Baptist Ministers' Conference in this city, by the Rev. A. H. Lewis, D. D., a Seventh-day Baptist, whose home is in Plainfield, New Jersey. . . . I enjoyed the reading of the paper very much. Doctor Lewis is a gentleman of much more than average natural ability and scholastic attainments and, withal, a man of blameless Christian reputation. He knew that not one of the seventy-five or one hundred ministers before him believed in his position; but the fact that he stood alone, that he advocated an unpopular doctrine, did not disturb him in the smallest degree. He was as calm and pleasant in manner as if all the world were on his side. Doctor Lewis believed, and therefore he spoke. . . . The Doctor accepted this invitation, read his paper and invited the preachers present to propound questions. This they did with a will.

Doctor Taylor then closed his editorial by courteously referring to the list of books written by Doctor Lewis, and recommending any who might wish to know more about the religious observance of the Seventh-day to address Dr. A. H. Lewis, Plainfield, N. J.

This is only one of the many instances where Doctor Lewis won the hearts of his opponents and compelled their admiration. It is a great thing to be able to keep sweet in the face of indifference and opposition, which are almost sure to destroy one's efforts to win men to the truth. Doctor Lewis was a remarkable man in this respect. He could rise to the occasion and face the bitterest opposition, without appearing ruffled in spirit; and this sweet temper gave him power among men.

In February of that year he took great interest in helping to celebrate the fiftieth anniversary of the Plainfield Church. About this time his heart was made glad by several additions to the membership. Six of those who then joined, it was his privilege to receive by the ordinance of baptism. Thus the church continued to grow and the work of the pastorate was carefully attended to, even though the great outside world kept making such demands upon his time and strength. In addition to all other duties, he had found time during the two years just passed to prepare the manuscript for his important book, entitled "A Critical His-

tory of Sunday Legislation." This book was placed before the public in March, 1888. It came in a good time and was greatly needed in view of the fact that in several states there was great activity in matters of Sunday legislation.

About this time a severe illness compelled him, for several weeks, to refrain from public speaking; and mention is made of the very acceptable pulpit ministrations of his son, Professor Edwin Lewis, who came to his father's assistance. During that year Edwin was called upon, at several different times, to render such services.

The last months of 1888 and the first half of 1889 were filled by Doctor Lewis with strenuous work outside his pulpit. He assumed more completely the charge of the Sabbath Reform Department in the RECORDER, issued a special extra edition of the *Outlook*, and prepared memorials to meet the great activity of those who were pushing Sunday legislation. These matters required much of his time. His pen was constantly busy, and his presence with delegations to oppose oppressive legislation was frequently sought. The famous "Sunday Rest Bill" was the all-absorbing theme of the hour. Under his leadership, petitions were sent into twenty states of the Union, to which many thousand signers were secured against the passage of the bill. One is surprised to see how many pages of literature came from his pen during those busy months.

The influence of Doctor Lewis' work against the Sunday Rest Bill was keenly felt by the leaders who were pushing that matter; and we shall never know just how much it had to do with the defeat of their efforts. Had we not had a master mind in the field at that time, one who was most thoroughly prepared for aggressive work against Sunday legislation, the results would have been very different. We should probably have been forced to submit to laws much more unfavorable to us than any we have ever known.

Doctor Lewis watched every phase of the contest, attended the "National Sabbath Convention," called in Washington that year, appeared with remonstrances before Congressional and Legislative Committees, and improved every opportunity to enlighten the world—especially the lawmakers—upon the

vital question of freedom of conscience in matters of religion. He felt that it could not be right to enforce any Sabbath by law.

The spring of 1889 found Doctor Lewis preparing the material for still another book, "Paganism Surviving in Christianity." This is considered by some the very best of all his books. He felt the need of special help, such as could be found only in certain libraries in England and in Germany. He was anxious to secure his data at first-hand and determined to make the search for himself. Accordingly, in May, 1889, he and Mrs. Lewis sailed for Europe, where they spent the summer working together in securing data for this book. Mrs. Lewis proved to be a great help to him. She did much of the copying that had to be done, and aided in the research.

This investigation was especially valuable in showing how Sunday observance crept into Christianity as one of many pagan elements that gained a foothold in the early Church.

As to their health, Doctor and Mrs. Lewis both received great benefit from this trip abroad, and they enjoyed the work very much. They returned to America in time for the General Conference, which was held that year in Alfred. There Doctor Lewis was elected corresponding secretary of the American Sabbath Tract Society. This position he declined to accept so long as George H. Babcock, who had been secretary for several years, could be persuaded to continue in that work. Accordingly, Doctor Lewis, at the first board meeting, offered his resignation in Mr. Babcock's favor, and the latter consented to accept the secretaryship "for the present."

Soon after Conference, Doctor Lewis was taken seriously ill and, much to his disappointment, his work had to stand still until the last of October. The demands were so pressing that he could hardly feel reconciled to remain idle; and when at last he recovered sufficiently to take up his pen, he renewed his pleadings with the people to rally again to the work. He told them how the claims of the Sabbath as set forth in our publications had made a deep impression upon the minds of those who control the currents of religious thought, and urged the people to arise to the emergency. He seem-

ed far in advance of them all, standing almost alone, anxious to lead them on, yet unable to make them realize the necessity of united action.

Listen to his first message after his return from England and after his severe illness! These are his words: "It is a source of embarrassment and grief to know that some—too many—of the readers of the RECORDER will not read these words, will not care to look beyond the heading of this column. That some will read them I know, and these will appreciate all I say and more. To such I appeal for help in awakening the indifferent and negligent."

After another faithful effort in a Washington convention intended to push legislation, he appears in the spring of 1890 as preacher of the introductory sermon in the Eastern Association, held in Rockville, R. I. This sermon seemed like the clarion notes of one calling men to battle. He said: "A crisis is at hand. The Sabbath question has reached a point both in this country and in Europe where a reconsideration is imperative. We have labored to raise the storm, God has blessed our efforts and added helping agencies until we can not go backward if we would. . . . Our fathers have laid the foundations well. To us the call comes, 'Count the cost and build the tower.' We must heed this call and rise to the occasion, or be overwhelmed by the coming tide."

He had studied carefully the change of front both in Europe and America, and saw the new phases of the Sabbath question that were sure to come, as the Christian world found the old theories untenable.

Thus began, eighteen years before his last burning words at Boulder, the ringing appeals annually given to the Seventh-day Baptist people, from that time to the year of his death. Many who heard that last address can never forget the thrill that came when he exclaimed, "A question is never settled until it is settled right!" His swift-flying words that day came as from a heart breaking over the indifference of his people. But they had come that way many times before. We now look back upon them as wonderful, simply because they proved to be his last. For fully eighteen years, his people had listened to just

such appeals, only to become familiar with them and let them pass unheeded. That old address at Rockville, in 1890, was as pathetic as was his last.

The year 1890 was a year of agitation as to where the publishing house should be located. Doctor Lewis, in the Rockville sermon, gave his idea of what was needed in that respect. His plan was to bring the denominational leaders into touch with the great currents of thought and civilization, not merely for this one branch of our work, but for all departments. He longed to see a denominational home near some center of the world's activities, where could be gathered under one roof all executive forces of the denomination and all missionary and publishing interests. He said:

We are now centerless by having many partial centers, all of which are removed from a real center of supplies for the world's field of battle. That which has been adequate to the demands in the past will hasten our defeat unless supplemented by what is now demanded. The bank of the Red Sea was a safe place until God said, "Go forward." A similar choice lies before Seventh-day Baptists today. If we heed, we shall move with God toward victory. If we dally, the child is born who shall write our epitaph. It will read, "They would not rise and build when opportunity and duty called."

He seemed at that time to turn his attention more than ever to the work of bringing his own people into increasingly active service, and announced a corresponding change in the character of his department in the RECORDER. From that time forward the columns of that department fairly glow with burning words from his pen, urging his people to rise and meet the new issues.

He entered with enthusiasm into the plans for the great Seventh-day Baptist Council at Chicago, in 1890, and visited the Chicago Church in September of that year in the hope that he might be helpful in perfecting those plans. He looked forward with high hopes to the coming of the delegates from all sections, to deliberate concerning better denominational organization and better methods of work. No point of interest escaped his attention, and his department in the RECORDER for months preceding the council revealed his intense desire that the spirit of harmony should prevail and that work done at Chicago should result in the greatest possible good.

Amid the diversity of opinions which prevailed before the time of meeting, Doctor Lewis stood as a peacemaker; and when the warm debates of the council were in progress, his words, though never for compromise of principle, were always in the interests of charity and proper concession. He was never a stickler for his point regardless of the feelings of others, but was ever ready to examine a question from another's point of view. If parties were irreconcilable, he would seek some common ground, if such could be found, upon which both could agree. When the council convened, Doctor Lewis responded in his happy way to the welcome given the delegates by the representatives of the Chicago Church; and in all departments of work, as the days went by, the broad, loving spirit of the man was constantly in evidence. When things went contrary to his wishes, when he could not persuade people to adopt all his plans, he still kept sweet. He accepted pleasantly all the gains he was able to make, and was never known to "sulk" over failures, or to cast reproaches at those who defeated his plans.

In December after the council, Doctor Lewis was compelled to give up his work as editor of the Sabbath Reform Department in the RECORDER. This was greatly regretted by him, but he was driven to that step "by pressure of other work, and by the warning given by overtaxed nerves."

About this time the subject-matter in the tract, "Why I Am a Seventh-day Baptist," came from his pen in the form of an article in the New York Sunday Press. That paper had offered to publish a list of articles that might be furnished by the leaders in various denominations, giving the reasons for their faith and practice regarding Bible doctrines. This was too good an opportunity to be allowed to pass unimproved, and Doctor Lewis made the most of it. The result was the article referred to, which we now have in tract form.

During the summer of 1891 the work accumulated and, in order to relieve their pastor of some of the strain, the Plainfield Church gave him an extended vacation of four months. This time he spent mostly at Ocean Grove, completing the book manuscript and pushing the editorial pen. On the twenty-second of October he once more

assumed the duties of pastor, and found his church glad to welcome him home.

Early in 1892 the *Outlook* was changed from a quarterly to a monthly, and the character of the periodical so altered as better to fit it for popular reading. This added much to Doctor Lewis' work as editor, and greatly extended his influence among the masses.

Twice during that year he accepted invitations to present the Sabbath question, in two principal cities of the country, before representative assemblies of educated, thoughtful and appreciative people, namely, before the Nineteenth Century Club of New York City, and the Baptist National Congress, held in Philadelphia. The agitation which had already begun over Sunday opening of the World's Fair gave him a good opportunity to memorialize Congress and plead with the national lawmakers, in the name of religious liberty, to refrain from making laws upon matters of religion. This agitation lasted well into the following year, and on January 10, 1893, began a most important meeting of three days, in which speakers of national reputation argued the question before committees of Congress. Doctor Lewis took a prominent part in these meetings, and the interest in the question was wide-spread and intense.

In February another effort was made in Harrisburg to repeal the oppressive Sunday law of 1794, and Doctor Lewis in a great speech reviewed one hundred years of Seventh-day Baptist history in Pennsylvania. The convention was held in the hall of the House of Representatives and in one of the largest churches. Repeated appeals had aroused the State, and the meetings were packed. The Governor presided, and great preachers argued the Sunday side of the question. Probably this convention was more bitter in spirit and revealed more glaring inconsistencies than any other convention ever attended by Doctor Lewis. The gibes and threats against Seventh-day Baptist people, after it closed, called forth some of the sharpest replies ever penned by our sweet-spirited champion of Sabbath truth. He was justly sarcastic in showing up their inconsistencies, pointing to the facts that boys were peddling the Governor's Sunday newspapers, that car lines were owned by men who were pushing for Sunday laws, and that Sunday excursions

were crowded with people whose representatives were trying to imprison conscientious Sabbath-keepers for working on their farms on the first day of the week! Doctor Lewis told them that the trouble lay deeper than Sunday newspapers and trips to Niagara; that the churches were in fact if not in purpose the great lawbreakers; that they trampled under foot God's law and made his holy day their busy "Saturday"; that they defied the higher law and fined every one who dared to stand by the law of God in preference to the opposing law of man!

The next great convention in which Doctor Lewis was interested was the World's Parliament of Religions, in connection with the Columbian Exposition at Chicago. His masterly address before fifteen hundred people was published in the Chicago papers and attracted much attention. Doctor Barrows, president of the parliament, invited Doctor Lewis to the chair to preside for one day, and this Doctor Lewis did with great grace and efficiency. In this parliament of religions, Doctor Lewis found another grand opportunity to bring the Sabbath question prominently before the world, and it was certainly well improved.

Another storm-center for Doctor Lewis this year was caused by a second paper in the Baptist Ministers' Conference of New York; and still another was in Pittsburg where an unsuccessful effort was made to shut him out entirely.

The year 1893 was a year of financial depression and retrenchment in the work. Doctor Lewis was quite worried over the necessity of curtailing the expenses; and when he learned through the RECORDER that some of the RECORDER readers were sending back the *Evangel and Sabbath Outlook*, he used the sharpest pen I ever knew him to use. Among many other things, he wrote as follows:

For thirty years the most discouraging feature in the work of Sabbath reform as represented by Seventh-day Baptists has been themselves. Their indifference has been a heavier load than all outside opposition. . . . What ails these Seventh-day Baptists? . . . For more than a quarter of a century I have stood with my breast against the bayonets of the enemies of the Sabbath. . . . The indifference or the latent opposition of those who can but will not come up to the help of the Lord is a shame to them and a dishonor to the Seventh-day Baptist name.

Poor man! Only those who knew him best understood the crushing grief that weighed him down in a time like that. He would brighten up in public and put on a cheerful front and make a brave fight, but in the quiet hours of study and toil his burden would almost crush his heart.

The article referred to above had a stirring effect upon the people, and the many responses that came must have lightened his load. They were full of good words, commending his article as true and just, and pledging greater loyalty to the work. That year the people rallied at Conference, paid off all the debt of \$1,000 and pledged \$400.00 extra for future work.

#### Denominational Centers.

WARDNER WILLIAMS.

The cities from coast to coast which seem destined to have the greatest growth are New York, Buffalo, Chicago, Kansas City, Denver, Salt Lake and the three Pacific Coast cities—Seattle, San Francisco and Los Angeles. Seattle will be a great city on account of its nearness to Alaska and Japan, San Francisco on account of its magnificent harbor and Los Angeles on account of its nearness to the Panama Canal and the Central and South American states.

While there are many beautiful cities on the Pacific Coast, Los Angeles is clearly the commercial, educational and financial center of southern California.

Kansas City, Denver and the three Pacific Coast cities mentioned will doubtless each become a city of at least a million inhabitants.

While I am greatly interested that the cause we represent should become firmly established in such cities as New York, Chicago and Los Angeles, I should like to speak of at least one of our present established centers, namely, Milton, Wisconsin.

While Nortonville, Kansas, or North Loup, Nebraska, represent more nearly the geographical center of the United States, Milton with its college can be looked upon as the great mid-continent center of our people.

Situated adjacent to the second city in size in the United States and at the junction of two of our greatest railway systems, Milton is admirably located to become an important denominational center.

In order for Milton to become a great denominational center she should become self-forgetful—that is she should absolutely forget the things which are behind and look forward to the things which are before.

In expressing my views I know that I lay myself open to the criticism of being unwise and not understanding the conditions and of wishing to see the impossible done; but nevertheless here goes.

First, if it lay within the realm of possibilities, I would unite the villages of Milton and Milton Junction in one corporation—the city of Milton—and thereby do away for all time with the names “East Milton” and “West Milton”, the “Old Town” and the “New Town”, and Milton and Milton Junction, by incorporating both places under one name.

I would advise asking the Government to unite the two postoffices and establish a free delivery system.

I would have the commercial organizations bring all possible persuasion to bear upon the Chicago, Milwaukee and Saint Paul Railway Company to build a connecting line between Milton and Watertown, Wisconsin, with a view to having Milton on a short line between Chicago and the Pacific Coast. I would also like to see the Milton Seventh-day Baptist Church and the Seventh-day Baptist Church of Milton Junction united in one great church and see that church located between the two villages.

The same suggestion might also apply to other denominations having two churches of the same faith.

I would also suggest that Milton College be advanced at the earliest possible date to Milton University.

But some one says these things are merely dreams.

Did you never stop to think that the facts of history are only executed dreams and that the greatest benefactors of our race have all been dreamers? The republic, the university or the church of tomorrow is but the accomplished dream of today. What our people need to do is to get together wherever this is possible and under a wise and generous leadership go forward to greater attainments. A united Milton would become a great power in building up

an educational and commercial center of importance.

We need greater insight, for insight is genius and constructive genius generates power whether applied to economics, education or religion.

March 29, 1909.

#### Conference of Systematic Finance.

A Conference of Systematic Finance, composed of delegates from several of the churches of the Central Association, was held in the Seventh-day Baptist church at Adams Center, N. Y., on Wednesday, March 24, 1909.

The churches represented and the delegates present were as follows: DeRuyter, Rev. L. A. Wing, C. J. York; Leonardville, Rev. I. L. Cottrell, Stennett C. Stillman; Brookfield, L. P. Burdick, Mrs. Devillo Frair; West Edmeston, Rev. R. G. Davis, Grant Burdick; Adams Center, O. D. Greene, A. G. Glass.

The meeting was called to order at 2 P. M., by Pastor Witter. G. W. Davis was elected chairman and W. P. Jones clerk. The service opened with a song followed by prayer by Rev. L. A. Wing. Rev. E. A. Witter gave an address on “The Purpose, Aim and Work of the Board of Systematic Finance.” This was followed by a paper on “What is Systematic Giving and What is its Benefit to the Individual, Church and Denomination?” by Rev. L. A. Wing. Mrs. Devillo Frair read a paper written by Rev. W. L. Greene, having for its subject, “What is Necessary to make the Systematic Method a Success when Adopted by the Church?”

Representatives of the different churches were asked to tell what system is used by their church and its efficiency. The papers presented during the session were discussed by O. D. Greene, G. W. Gardner, I. L. Cottrell, E. A. Witter, R. G. Davis and C. J. York. The benediction was pronounced by Rev. R. G. Davis.

The evening session was called to order at 7.30.

Song by the choir was followed by prayer by Rev. I. L. Cottrell.

Stennett C. Stillman read a paper on “Who Should Constitute the Soliciting Committee, and What Are its Duties?” Owing to the absence of the one who was

to have for his subject “What is the Essential Part of the Church Treasurer in the Work of Systematic Finance?” the question was discussed by E. A. Witter and C. J. York.

How should a church adopt this system, —by discarding all other systems or go into it gradually? was discussed by I. L. Cottrell, R. G. Davis and E. A. Witter.

“When the Deacon Talked in Church,” was the subject of a recitation by Miss Jennie Larmonth.

The session closed with a song by the choir and benediction by Rev. L. A. Wing.  
W. P. JONES, Clerk.

Adams Center, N. Y.,

March 28, 1909.

#### Our Gifts.

MRS. E. J. BABCOCK.

God does not give us all similar gifts,  
All can not work as they would.  
Some only croak when they try to sing,  
Like the lonely crow by the wood,  
Then sigh, “If I only could!”

But their beautiful lives make music sweet  
That is wafted above to the Golden Street.

All can not labor in foreign lands  
Through weary morns and suns,  
To minister to pitiful needs  
Of God's benighted ones,  
Like saintly, sweet-faced nuns;  
But worldly gifts are needful things,  
And sometimes prayers have silver wings.

Some can not fling to a curious crowd,  
As ancient kings flung gold,  
The sacred throbs of a passionate heart  
Or their tenderest thoughts unfold,  
For speech is so often cold;  
But they'll watch by the sufferer's side all night  
And the lamp for their little one's feet keep bright.

And God will not judge us too hard, I think,  
If we labor the best we can,  
Nor try to pattern our work for the Lord,  
By the work of our fellow man,  
Who may have a far higher plan;  
But if it's unsuited to our talents small  
It were better to have no plan at all.  
North Loup, Neb.

“Love is two-faced. It looks two ways,  
toward God and toward man. The commandments are summed up in the word ‘love.’”

“God is not a beggar asking alms for the crumbs that fall from our table, he is a preferred creditor.”

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

It is God that girdeth me with strength.

There came an angel once to Death,  
And said: "Thy crown shall fade,  
And o'er thy fields immortal breath  
From neither sea nor sunnier glade,  
But out of life no man hath made,  
With coronals shall name one king  
In that so near and budding spring."

Then Death was fearful and upbuilt  
His fortress strong in Joseph's grave;  
Near by redeeming blood was spilt  
And One was crucified to save.  
O rich and precious life he gave  
On Calvary—our Lord and King—  
And midnight seemed to darken spring.

Back came that angel, Easter morn,  
And sat him near the Saviour's tomb,  
Where Mary came, her heart forlorn,  
And, lo, the gray and chilly gloom  
Shivered to dawn—"See, Death's throne-room,"  
He said, "is empty, and thy King  
Hath buried Death in blooming spring."  
—Frank W. Gunsaulus.

### Letter From China.

MY DEAR MISS HAVEN:

Perhaps your readers may be interested in another word from our Lieu-oo household. The Christmas season, so full of tasks of love for others in the home-land, was likewise a busy one in this remote corner where even the spirit of Christmas is so little known and understood by the hundreds of heathen lives about us.

However, before I speak in detail of Christmas, let me tell you of an event which occurred on December 20. The interest in athletics, which, for the last few years, has been steadily increasing among the Chinese, has not passed unfelt nor unrecognized in Lieu-oo.

For two or more weeks preceding, certain young men here, among them several of Doctor Palmborg's former English pupils, had been organizing a sort of Athletic Association and making preparations

for an exhibition of athletic drill combined with a series of foot-races. Doctor Palmborg had been presented with a Red Cross badge, and was invited to be present in the capacity of field-surgeon. Mr. Davis was to act as one of the judges in company with several Chinese men.

A day for the event had been fixed again and again: each time storm prevented. Mr. Davis was to go to Shanghai for his examination in Chinese on Sunday, the twentieth, and as it fell out, the day was propitious for the races. When the officers of the Athletic Association learned that Mr. Davis had left town, they asked if I would wear the judge's badge. I promised to lend my presence and to do as they requested, but I had no idea that any burden of responsibility would be left with me.

Doctor Palmborg and I made our way to the so-called drill-ground, and found a most festive spectacle. A sort of race-course, perhaps two hundred yards long and forty yards across, had been roped off in white around an oblong plot of ground. Tall bamboo poles had been set in the ground at intervals within the enclosed space. From the tops of the poles were unfurled Chinese flags—the national yellow with the dragon predominating, of course—while others were simple flags bearing various inscriptions in Chinese character. In one corner was a space roped off, with seats inside, intended for the Red Cross surgeon. At one end were regular Chinese tea-tables and chairs for the use of the official who graced the occasion with his presence. There were two small foreign organs on the ground, and a table wheretea was to be found. From a line, drawn between two poles, were suspended the medals of Chinese silver adorned with tassels of different hues. Behind this particular plot of ground rises a great pile of earth from forty to fifty feet in height. Legend has it that the natives once made this great heap to prevent the evil spirits from the pauper graves, lying just beyond, from escaping into the town. This miniature mountain served as an excellent gallery from which a throng of people looked down upon the sports. All around the amphitheater, too, crowds of spectators were gathered. The native dress of blue made an effect of a background of solid color.

It was a striking scene upon which we came that day. Doctor Palmborg said that nothing like it had ever happened in Lieu-oo since her acquaintance with the town began. There must have been between twenty-five hundred and three thousand people there in attendance. We found that the managers were expecting me to take Mr. Davis' place as judge. I was accordingly introduced to the Chinese judges, and found position at the starting-place on the course. The running was done largely by boys, although three young men entered into the contests. Three contestants ran each time, and there were ten or twelve races. These, together with the marching and flag-drills of some pupils of a government-school in town, made up the program. At the close, the medals were awarded. No admission fee was charged.

From a foreigner's point of view, there was nothing particularly good or unusual about the program. We did notice, however, the remarkably good order which prevailed among the people as they quietly and quickly responded to the commands from the Chinese policemen or the managers of the affair. The event itself was of great interest to us. Although worked out in a crude way, the interest which these Chinese are taking in athletics may point the way to an opening for work among them. A point of contact is the first essential in taking up such work, and when one desires to do these people good physically, mentally and spiritually, such a point presenting itself seems like an encouraging sign.

As to Christmas, ours was a happy one at the Lieu-oo Mission. On Christmas eve there was a Christmas party for the Chinese, twelve in number, who live on the place. Our home was decorated with red and green, paper and a few sprays of evergreen forming the main source of decoration, and a real Christmas air prevailed. The Chinese were kept out of the house, farther than the kitchen, until all was ready; then they came in together. Over the double doors, between dining-room and library, were hung twelve strings with a red star on the end of each. These stars bore Chinese characters, indicating the names of the several members of the Chinese household. A cobweb party had been planned. When each one had found his

own string, he proceeded to follow it, twisted as it was about chairs, tables, door-knobs, pictures, high and low, in and out, and every now and then fastened about a package addressed to himself. When all the strings had been followed to their ends, the happy little party sat down to open their gifts. Each had two or three of use, a pretty picture, mounted on cardboard, and little boxes of pop-corn and candy. Later, coffee, sandwiches and cookies were served.

The pleasure which these people, especially the four little children, showed over their Christmas party, was enough and more than enough to repay us for any effort put forth upon our own parts. All seemed genuinely happy, and surely felt a touch of the real Christmas joy with which we have been blessed since childhood.

Very sincerely yours,

MARY ROSS DAVIS.

Lieu-oo, China,

February 22, 1909.

### Visit to Tsi-nan Foo in Shantung Province, North China.

MRS. LIZZIE NELSON FRYER.

I believe my last letter ended just as we reached the railway station at Wei-hsin, a distance of some three miles from the Presbyterian mission, where we had been entertained for four days. We came away from our friends on a large wheelbarrow which was pulled along by a coolie walking ahead, and pushed by another walking behind us. Besides our two selves, on this narrow barrow was loaded our two suit cases and two bundles of rugs and some bedding, which last the ladies had provided to serve as cushions to soften the jolting caused by the unevenness of our pathway. We were bound for Tsi-nan-foo, a city lying 125 miles still further westward toward the heart of China.

It was just at noon when the train came along which took us to our destination, which city is the terminus of this German railroad and also the capital of the province of Shantung. Here we arrived about six o'clock. Our friend, Mr. Goodcell, a former California student, was at the station to meet us and drove us out to his home, a distance of some two miles, just outside the city walls.

This friend has shown his spirit of American enterprise, by having got out a strong two-wheeled cart from Montgomery Ward & Co., and having had the axles cut off so as to adapt the wheels to the narrow roads of the place. His little pony, Fudge, trots along at a rapid pace with the cart, while the occupants have the advantage of the springs in passing over the sharp bumps as they journey along. This was the only vehicle of the kind with springs, in that part of the world, and before our visit of four days was over, we came to feel ourselves the envied of all cart-riders that we met. Farther south, these two-wheeled carts are not used, as the streets of the cities are not adapted to them.

Tsi-nan-foo is a very ancient and large inland city with a present population of more than three hundred thousand inhabitants. Mr. Goodcell has spent the last five years here as teacher in the university, which was established by the government some six years ago for the purpose of teaching Western knowledge to the Chinese. This Imperial University, as it is called, represents one of the most important of the great schools of the kind established in different parts of the empire within the last few years. There are about four hundred students in attendance here, and half as many more at the normal, or preparatory school, a few blocks distant. About 300,000 dollars have been expended upon the buildings and other preparations for this great institution representing the new education in China.

We were told that, at the beginning, a missionary of the American Presbyterian mission was employed to design the buildings and have charge of the school; but that, after it was in running order, he was requested to have all the students repair to a temple built for the purpose, and bow down once a month before the tablet of Confucius. Not being willing to allow this concession, he saw fit to resign his position; for, as he understood it, to grant this request of the officials would debar all Christians henceforth from becoming students here. We have heard regrets expressed by some of the missionaries themselves at the course this good man took at this time. They say that the institution has not prospered as it would have done under his guidance, and that the govern-

ment was obliged, in order to "keep face" with its people, to erect a temple upon the grounds and dedicate it to the god of Learning; but that had this missionary gone on his own way without asking any questions, his students would not have been obliged personally to go to worship at the temple, as it has been found that no list or roll has ever been kept as to what students do or do not attend this form of worship. Still, the better and safer way is to err upon the side of right rather than that of wrong. Here is another evidence of the crumbling of this government form of worshiping the god of Learning, which has for so many centuries held perfect sway over the literati of this land. We see such evidences of the decay of the old religions on every hand. Our friend being only engaged to teach English, has been able to keep himself aloof from this Confucian worship and so has remained in his position to fulfil his contract with the government.

The German, English, French and Japanese languages are taught here; besides there are courses in mathematics and the sciences. We got a general view of the large number of buildings belonging to this government enterprise, from the roof of the house where we were entertained and later walked through some of the buildings where the class rooms, dormitories and dining-rooms are situated. All the students receive a certain sum each month to defray expenses while they carry on their studies. They are expected to be employed as teachers when their courses of study are completed.

#### UNION MISSION WORK.

A portion of one of our days here was spent with some old friends at the Presbyterian mission where evangelical, school and mission work is being carried on extensively among people of all classes and ages. These missionaries are greatly encouraged at the present time by seeing more and better results of their many long years of toiling than ever before in the history of their work. People are more willing and ready to accept what is offered them, they say, and in return are proving more efficient and earnest helpers than at any time hitherto. The English Baptists and American Presbyterians are uniting in having a hospital, medical college and training

school for nurses here in this city. This will be a very large institution, and funds are being provided by the respective mission boards in America and England for the erection of suitable buildings for forwarding this branch of union mission work.

We also saw here the great museum established by the English Baptists for their work among the Chinese. This museum is specially provided with elaborate models of cities, towns, and buildings of all kinds, in both Europe and America. So far, this has proved a great attraction; for these models are being carefully studied and examined, and already in some cities, foreign buildings are being erected by the Chinese after the patterns they have seen in this place. This museum also provides almost a complete exhibit of the animals, insects and birds of the surrounding region and, in fact, of many parts of the world. These subjects interest all classes of people. The missionaries follow up the acquaintances here made when explaining these exhibits, and are accomplishing much practical good by this means and are adding many names to the lists in their churches and schools. The two missions mentioned above are, I think, the only ones represented in Tsi-nan-foo and have both been established here for more than thirty years, although this museum is of quite recent date.

#### THE THOUSAND BUDDHA TEMPLE.

One afternoon we went with Mr. Goodcell on a trip to a long series of temples situated on the side of one of the chain of mountains extending southward of the city. It was a rough, stony roadway we took, following along the outer walls of the suburb city for a mile and more, then turning directly toward the hills. At the base of these, the pony and cart were left behind and a mountain chair was procured for my use. The two gentlemen walked up the many long flights of stone steps, while I was a hanging weight between two middle-aged Chinese, who very carefully and moderately sidled themselves and me, crab fashion, up those long series of stairs.

The view from this Thousand Buddha temple was superb, and gave one a clear idea of this immense city and its surroundings. This is the part of China where Confucius—the god of Learning—lived

among men. In the near distance to the westward, we could see a steep hill rising abruptly from the plain, where it is said that Confucius himself was once surrounded by a band of brigands who sought to rob him and take his life; but turning himself to look squarely in the faces of these ruffians, he addressed them in such a manner that they quickly got themselves off, leaving him alone and unmolested. It is said this hill is still a great resort for multitudes who make pilgrimages to the temples and to places upon it where the legends say their greatest sage once walked and talked with humans. Being limited for time, we did not visit this celebrated hill, but were content with the distant view we had of it.

From this elevated temple could also be seen the great Yellow River (Hoang-ho) some three or more miles to the westward and we could recognize some boats upon its waters by their sails. This river is 2,500 miles in length and is noted as continually changing its channel, sometimes emptying itself into the sea at a distance of more than a hundred miles from its outlet of only a few years before. In many places, it is said to be higher than the surrounding country, frequently overflowing its banks and thus causing great distress. By its erratic ways, thousands of homes and great numbers of lives have been lost, and untold millions of fertile lands made unproductive and desolate. This is why this river is known throughout the empire as "China's Sorrow".

We were sorry not to be able to go on a journey of two more days to the westward from here, to Tai-Shan, a mountain which is noted for its many temples and memorial tablets, and also for the allusions to it in the ancient Chinese classics. We also much regretted our inability to visit the grave of Confucius, another journey of two days by cart in a different direction from Tsi-nan-foo, but people can not see everything in this country in a limited time, and should be thankful and content with privileges such as have been ours to enjoy while here.

The most agreeable people in company are those who are perfectly agreeable at home. Home is the university of life.



**Rev. Edwin Shaw at Salemville.**

The Rev. L. D. Seager is a very busy, hard-worked man. He is pastor of the Southeastern Association, comprising all our churches in West Virginia, and Salemville, Pa. When he wrote to me early in March asking that the Rev. D. B. Coon and I should make it up between ourselves which one should visit Salemville for him on March 20, the time of the quarterly meeting there, and which one should go next September (fruit season), I tried to get Brother Coon to think that he could go now, and let me go later; but he had several good reasons that prevented his going, and so I wrote to Brother Seager that I would go. A telegram announcing the death of Deacon David E. Rice, of the Salemville Church, hastened my going one day.

On Thursday, March 18, I left Plainfield at 9.13 A. M. Fifty minutes in Philadelphia gave me time to change to the Pennsylvania railroad, buy my ticket, and get a little fruit to go with my home-made lunch. At 5.40 P. M., at Huntingdon, Pa., I had eight minutes to wait and then took the Huntingdon and Broad Top railroad to Hopewell, which is twelve miles from Salemville. Here I found Mr. Elvin Berkheimer, a grandson of the man who had died. With a first-class horse and a good buggy we drove in the darkness up and down the hills, over the bridges and through the "Gap" at Loysburg, under a clear, starry sky, breathing the cool, bracing mountain air, and in an hour and a half (Elvin can drive as fast, or faster, at night than by daylight; he and the horse both know the road thoroughly. I just trusted to them and held on to the seat) in an hour and a half we arrived at the hospitable home of Mr. A. D. Walter.

After a good night's rest and a bountiful breakfast (all the meals I ate at Salemville were bountiful) the pastor of our church, Jerome S. Kagarise, came with his horse and buggy and together we went to the funeral, first at the house, then at the church, and then back to the farm where the body of Deacon D. E. Rice was buried in the family cemetery. The church was filled with people, although a heavy snow-storm was in progress, almost every one of whom was a relative of Deacon Rice or of his wife Barbara, who died only a few weeks ago. After the burial, friends at the home pre-

pared dinner for nearly one hundred people.

That evening there were services at the church during which I tried to preach, using as a text the first verse of the forty-sixth Psalm. The people of Salemville are very prompt and earnest in their singing. At every meeting while I was with them there was a good-sized choir on hand and a leader to conduct the singing.

Sabbath morning, as it was the week that the German Seventh-day Baptists have their services in the forenoon, Brother Kagarise and I attended worship at the "Brick Church." Although their leaders, Jerre Fyock and William Bechtel, very cordially invited me to speak, I preferred to listen, and so enjoyed a good discourse from Brother Bechtel.

In the afternoon our people met for Sabbath school. There is a nice lot of children and young people here. A year ago there was a primary class which numbered eighteen. The teacher was great-aunt to fifteen of them and cousin to the other three. After Sabbath school I talked to the children, giving them my sermon on the "Little Tin Rooster."

In the evening, as is the custom here, we met to celebrate the Lord's Supper and the service of Humility, conducted by Pastor Kagarise and myself. This was preceded by the reception into the church by the laying on of hands, prayer, and the right hand of fellowship, of the eight young people who were baptized by Rev. Henry N. Jordan a few weeks ago at the close of the meetings which he held here. Twelve brothers and twenty sisters, thirty-two in all, took part in the services of the evening; but the house was filled with others who looked on and listened with reverence and soberness, and who must have been led to serious and better thinking by the influence of the meeting. During prayer all kneel.

Sunday morning the people gathered for preaching service, after which a photographer made a picture of the church and people, a cut of which appears on the cover of this number of the RECORDER. Preaching service again in the evening.

It was the "moving" season, and farmers were busy with plowing, so it was thought better not to have meetings again until Thursday evening, and a fierce blizzard interfered at that time. I spent the week getting acquainted with the people, visiting

them in their homes, in their stables, in the woods, at the sawmill, at the plowing, in the two stores, the three shops. I visited two schoolhouses, one with two rooms. Tuesday evening I attended a teachers' meeting, of the school teachers of South Woodbury township, at the Texas schoolhouse. The building was filled with visitors and patrons of the schools. Here I responded to an invitation to open the meeting with reading of Scripture and prayer, and later made a short speech. Friday I spent at a public sale, an auction. A Dunkard preacher was, because of old age, moving from his farm to a village some twelve miles distant, and was disposing of his personal property this way. Possibly one hundred and fifty men and twenty-five women were present, the women to provide the free "hand-outs" at the dinner hour. I could not resist the kind and insistent invitation to go inside the house with about a dozen or fifteen other favored ones, and eat dinner at tables; and here I was asked to "ask a blessing" before we began our attacks upon a dinner that was replenished faster than we despatched it; so that when we ceased our efforts there were more eatables on the table than when we began.

Friday evening, Sabbath morning, the evening after the Sabbath, and Sunday evening we held meetings of an evangelistic nature. These meetings were well attended, not only by our own people, but by others as well; and while no more additions were made to the church by baptism, we can not but feel that the people were encouraged and strengthened, and we hope and pray that several others will now very soon make decided stands for Christ and the Sabbath.

Monday afternoon and night I spent in the city of Altoona on my way home, and there visited four families of our people who are members of the Salemville Church. Altoona, the market-place for the fruit-growers and hucksters of Salemville, is distant thirty-two miles.

On Tuesday I could not let the chance pass of visiting the German Seventh-day Baptists at Ephrata; so I left the train at Lancaster, at 10.30 A. M., took a trolley car at 11.00, and at 12.00 was at this place of wonderful historic interest. I had only two hours, but they were well spent and before four o'clock I was again on the train

at Lancaster on my way back to Philadelphia and so on home.

Will Elder Seager and Secretary Saunders please take note that this is my official report to them. The expenses of the trip were \$10.55 which was voluntarily and cheerfully met by the people at Salemville. Nine sermons besides the funeral sermon. Calls at twenty-one homes of our own people, representing eighty-one persons, besides numerous other visits.

Plainfield, N. J., April 1, 1909.

**Notice.**

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will convene with the church at Albion, April 30 to May 2, 1909. The question of missionary work, particularly as it relates to the churches in this quarterly meeting, will be discussed and it is hoped that all the churches will be well represented.

The following program has been prepared:

FRIDAY, APRIL 30.

Night.

7.30 Sermon, Pres. W. C. Daland. Theme, "The Missionary Spirit, the Spirit of Christianity."

SABBATH DAY.

Morning.

10.30 Sermon, Rev. A. J. C. Bond.

11.45 Sabbath school, Supt. D. L. Babcock.

Afternoon.

2.30 Junior and Intermediate work. Superintendents, Mrs. G. E. Osborn, Vernon Hurley, Mrs. A. B. West.

7.45 Sermon, Prof. J. F. Whitford.

SUNDAY.

Morning.

10.00 Five fifteen-minute addresses:

Rev. G. W. Lewis. Subject, "The Marks of a Model Missionary Layman and Pastor."

Rev. M. G. Stillman. Subject, "Denominational Motives for Missionary Endeavor."

Rev. L. A. Platts. Subject, "Our Obligations toward the Unoccupied Fields in Wisconsin."

Prof. A. W. Kelley. Subject, "What results may we expect in the life of a church when she performs her missionary duty?"

Dr. Geo. W. Post. Subject, "Systematic Finance."

Afternoon.

2.30 Y. P. S. C. E. Hour under the direction of Phil L. Coon, Secretary for the young people.

DR. A. L. BURDICK, Sec.

Janesville, Wis., April 5, 1909.

## Young People's Work

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

*I will run the way of thy commandments,  
When thou shalt enlarge my heart.*  
—Psalm cxix, 32.

### The Prayer Meeting.

Topic for April 24.

#### HEROES OF AFRICAN MISSIONS.

Sunday, April 18—The missionary's passion (1 Cor. ix, 16-23).

Monday, April 19—The missionary's danger (Ezek. ii, 3-7).

Tuesday, April 20—The missionary's faith (Isa. xlix, 1-5).

Wednesday, April 21—His reward (Mark x, 28-31).

Thursday, April 22—The missionary's joy (2 Tim. iv, 6-8).

Friday, April 23—The missionary's triumph (Rev. xvii, 13-17).

Sabbath, April 24—Heroes of African missions (Jer. vi, 1-12).

Livingstone is, of course, the great hero of African missions. It is right that he should be. He deserved all the honor that has ever been paid him. But for Seventh-day Baptists there is another hero, one unknown to fame, whose name none outside our own denomination would recognize—Peter Velthuysen. The topic may well be made the theme for a memorial service for our first African missionary martyr. The knowledge gained from careful study of the subject, and the inspiration that should come from earnest and prayerful thought and talk both in and out of the meeting will be a help and blessing to the local society and to our missionary cause in general. Untold results might spring from this meeting, from the united thought, study and prayer by our societies throughout the denomination, and from their realization of the great need of men, women, money and service. What better memorial could be raised up to Peter Velthuysen than some one to take up his work?

#### SUGGESTED TOPICS FOR THE MEETING.

*Description of Gold Coast, West Africa.*  
See various numbers of the RECORDER in

1901, 1902; geographies, atlases, *Youth's Companion* for November 26, 1908, in article "On the Gold Coast."

*How Seventh-day Baptists came to have a mission on the Gold Coast.*

See "Our African Mission" in RECORDER for June 17, 1907.

*Story of Peter Velthuysen, his consecration, voyage, work in Africa, death, memorial services, etc.*

See RECORDER. Some dates in which interesting matter may be found are: September 16, 1901; October 7 and 28, 1901; February 10, 1902; March 31, 1902; April 7 and 21, 1902; May 19 and 26, 1902; August 11, 1902.

*Present condition of our interests there.*

This can be ascertained by looking through RECORDERS, Year-books, etc.

*Our duty there.*

RECORDER, April 14, 1902, in article from President Daland. This is also quoted in "Our African Mission" in RECORDER, June 17, 1907.

#### THOUGHTS.

White men go to the Gold Coast and work and live there merely for business reasons. Why should we be less consecrated?

The natives are asking, pleading, urging. They want books, papers, instruction, help. They need missionaries. Are we less consecrated than Peter Velthuysen?

One of our prominent men said to me recently, "It is sad indeed that we have not courage to keep two men in Africa. I would go if I were younger." That man is badly needed here. There are others who *can go*. Are there any who are willing? I believe there are.

#### How Improve the Christian Endeavor Prayer Meeting.

Several of our young people have been asked to write on this subject. A corresponding secretary replies she does not feel competent to do so. Her letter reveals the fact that had she a little more confidence in herself she could write a splendid paper. Here is a part of the letter: "The subject is a good one and only the other night, after our Christian Endeavor meeting, some of us asked the question—what could we do to increase our membership and bring more of our members out to our meetings. I believe it is something which we are all

much interested in. If all members would only believe that the meeting depends upon them and that they must feel some responsibility, much would be gained." How true this is. The problem resolves itself into this—How to interest those who are not now interested. Every society has members who are not interested and who are not doing anything. In every community there are young people who naturally belong to us but who take no active part in religious work. Here is the field for the Christian Endeavor Society. Will you enter it? Are *you* interested? Is the spiritual life something real to you? Do personal work. "Get busy". "Do it now". There is an extremely helpful little leaflet by Mr. Willis L. Gelston of Philadelphia, "Interesting the Uninterested". It may help you. Write to the editor of this department if you can use some of them.

#### Mr. Brooks and the Prayer Meeting Committee

It is a pleasure to offer the readers of this department, this week, the article, The Prayer Meeting Committee and Its Work, by the Rev. E. A. Brooks. It is full of good suggestions and spirit. Good, because it comes from a life rich in experiences. Mr. Brooks is an earnest worker and successful pastor of the Presbyterian Church in his town. His church is growing through his influence which does not end in Weston but is felt all over the State of West Virginia. The editor has known him and been associated with him in Bible-school work in county and State, the past two years. His interest in Bible study and the spirit-filled life for young people made it easy for him to accede to my request a few weeks ago to write something for our RECORDER readers. May many members of prayer meeting committees be profited by his article, and many prayer meetings strengthened by the practice of its suggestions.

#### The Prayer Meeting Committee and Its Work.

EARLE A. BROOKS.

I am the chairman of our Christian Endeavor Prayer Meeting Committee. I do not know that I ought to have this position, but I do have it. By the appointment of the powers that be in our society, I have

acted in this capacity for several months. I do not know that I have any special fitness for such work nor have I had evidences of any great success. I know only that this is my work, and I ought to do it as well as I can.

The fact that any Christian has been appointed or elected to any position in the church or its various organizations, whether it be in the Bible school, the Young People's Society, the Missionary Society, or in any of the almost numberless bands, clubs, guilds, brotherhoods, or societies of church effort, is one of the surest and loudest of all calls to duty. One of the best proofs that there is a great and almighty God lies in the fact that a Divine Power now operates in all the world; one of the best evidences of the canonicity of the books of the Bible rests on the fact that they are now a part of the Bible as received and read by the entire Christian world; one of the most reliable evidences that you are a Christian lies in the fact that you are now engaged in the work of your beloved Master; and, reasoning in the same way, we may argue that one of the surest signs that you have a work to do and one of the most urgent calls to duty is in your election or appointment to that duty. Because you are something, you ought to do something; because you have a position, you ought to fill it. Opportunity brings obligation. My place as chairman of our Christian Endeavor Prayer Meeting Committee brings its obligations and its very evident duties; I must try to perform them. Your place on the Prayer Meeting Committee of your own society of young people brings its obligations and its very evident duties, and you must try to perform them.

This emphasis which I seek to place upon your position and its entailed duty brings up, at once, the questions of "What?" and "How?" A bit of personal experience may help in answering these questions.

About two years ago I noticed that many of our people were absent from our service when it came their turn to lead the meeting. Some, perhaps, were inclined to shirk, while others had forgotten the time when they were to have this very important part in the society's work. Let us hope, at least, that absence was occasioned by want of thought rather than by want of heart. I

felt that our meetings would be so much better if we could have, for every service, the regularly appointed leader. This would insure some preparation and would bring about a condition of regularity and promptness and obligation to duty that is so necessary to the training of young people, and so fundamental to the success of a religious service. I think I offered a prayer for guidance. Soon after this our president called a meeting of our officers and committees. Suggestions were called for. Among other things I proposed that the Prayer Meeting Committee should send a notice early in the week to the person who was to conduct the next service. The society approved the suggestion and, forthwith, I proceeded to send, week by week, a written notice to the person who was appointed to lead the next meeting. Very often I wrote a few words of encouragement or made some suggestion for the help of the leader. These notices were sent by mail. The young people seemed to appreciate the plan, and for a long time we had no absent leaders and the meetings were better. For two years we have had not more than half a dozen absent leaders, and these few had, usually, some good excuse. I still continue my plan of sending written notices. This year I have added a little leaflet which gives some very pointed hints for young and inexperienced leaders. The plan has worked well. I commend it to others.

Though, as I have said, I make no claim to any great success in my Prayer Meeting Committee work, there are several further suggestions that I beg the privilege of making. Some of these I have tried; others I hope to try as soon as possible.

That the Prayer Meeting Committee may do the work for which it is intended, there must be:

1. A well-chosen number of young men and women for the work.
2. They must agree to carry out some very definite plan. Then they must carry it out as agreed.
3. An occasional meeting of the committee should be held.
4. Choose good leaders and keep in touch with them. Be interested in the meetings, and help the leaders all you can.
5. Let some experienced person help the

younger boys and girls to plan their programs.

6. Meet with the leaders and pray with and for them.

Many, many more things might be said, but you will find what to do, and you will do your work efficiently and faithfully if once you fully realize that your work is *your work*, and that it must be done. If you are on the Prayer Meeting Committee of your Young People's Society, that is your work. Do it. For the sake of the young people, do it; for the sake of your society, do it; for the sake of yourself, and for the sake of the kingdom of Jesus and the establishment of his great Church, do your part, humble though it may be, and do it well.

*Weston, West Virginia.*

#### "Holding Our Young People."

"*Stop talking about holding our young people and hold them.*" This remark made a deep impression upon my mind a few years ago, and not long since I wrote the one who had made it asking her to write upon it. She declined to write an article but gives me permission to use any part of her letter I may wish. It is worthy of our careful attention, especially the attention of parents and teachers.

"I feel now, as I did then, though it may be the opposite of what many of our wise and good heads and hearts adopt, that the less we expect that the younger generation are to leave our standard of faith and practice in regard to the Sabbath, and the less we allow them to know of our misgivings, if we have any, the better for all concerned.

"My own experience may not be similar to that of others, but at any rate, it is mine, and I know it as such. I do not recall that in my childhood I ever heard one word from my parents as to the possibility of any of their children forgetting the Sabbath of Jehovah; and if, at any time later they imagined or feared otherwise, they kept it to themselves. In this I am exceedingly grateful to them.

"Another fact from experience. At the formative period I was blest with certain teachers, Mr. and Mrs. O. U. Whitford, who taught not Latin, physical geography and kindred subjects only, but the very fundamentals of life; and no small num-

ber had indelibly impressed upon their minds the high value of worship and the Sabbath—even the founding of a home, if need be, might well be sacrificed to them. Now, not that we are to keep on simply echoing what by tradition has reached us; but may not, can not truths of everlasting importance, if early received, give direction to our whole subsequent life? And are we not all coming to believe that much is stamped on the mind of a child? Why not, at least, look for the imprint of that which is honest, if we are honest ourselves?"

#### Life or Theory?

In testimony meetings there is often much dissatisfaction expressed with the Christian life as it is lived. The trouble seems to be that there is so much difference between the profession and the life itself. In other words, theory is one thing and the real practice another. In this department appears the fifth letter by Mrs. Wardner, which deals with this very matter. It is worthy of several careful readings. Notice, again, what the late missionary secretary, Dr. O. U. Whitford, said about it. If he, who lived such a noble, helpful life, in close touch with the Infinite, after a long successful life in the ministry, felt he had held religion "too much as a theory and not enough as a real life experience", should not we who are younger thoroughly examine the ground on which we stand? Theory is all right and necessary, it may be, but nothing but the real, practical life will satisfy the heart hungry for righteousness.

#### A Troublesome Problem.

REV. EDGAR D. VAN HORN.

I was very much interested in reading, recently, two articles in this department of the RECORDER. One was entitled "Want to Be a Near Millionaire?" and the other "The Relation of Our Young People to the Denomination". They were written by consecrated and enterprising young men and were full of helpful suggestions. After reading this, Mr. Parker and Mr. Davis—they are both dear friends of mine—will pardon me, I am sure, for taking exceptions to one or two points in their papers. The question is asked, "Can our young people secure employment in the cities and keep the Sabbath?" and then the writer gives it

as his opinion that "Seventh-day Baptists should cease to consider the possibilities of Sabbath-keeping in large cities", closing with one or two arguments by way of illustration which would seem to prove the soundness of the position.

Now what is said in one article in favor of our young people becoming intelligent farmers, I most heartily endorse. Especially am I in favor of intelligent farmers—in fact, we need more intelligence in all we undertake; but what is said here about this particular calling, I hope all our young people will read. We need more of such a gospel, in which the dignity and sacredness of a too lightly esteemed profession is set forth in word and deed. What is said about the superiority of men trained in college and the agricultural school for successful farming today, is timely. What is said of the opportunities of making good honest money, the freedom to keep the Sabbath, the joy of moving in a world of beautiful flowers, singing birds and heavenly fresh air, is all true, and all these are blessings which are only half appreciated. However, I suspect that those who are doing the drudge work of every-day life on the farm could tell us of some things that are not so attractive. Nevertheless, I believe that many, many, make a great mistake when they leave the farm and without experience or training are attracted, perhaps, to the city where they learn some hard lessons and finally go back to the country sad and penniless but wiser.

But this is only one side of the question, perhaps the side that is "worn". We can not all be farmers, if we wanted to. And besides this, what our young people should be looking for is not alone the making of money but a place in the world's work where they can render a needed service. It is true that it is every one's duty to get an honest living; but he who does not see in life a privilege, an opportunity to lift this old world up, fails to grasp the true meaning of life. Wealth is all right and I wish we had more moneyed men with hearts of consecration, but we must not let the commercial spirit overshadow the higher meaning of life. Every occupation should be chosen in the light of this one question, "What can I do to render the greatest service to God and humanity?"

It is said of a certain financier that he did business to beat all he could and left to the devil the hindmost. If this is what a man is after, the city is better off without him—the country, too, for that matter. I have faith in our young people, however, to believe that they are dominated with a high and holy purpose, and that to serve.

Now I admit that the city offers no honest man something for nothing; it does not have the pure air, singing birds, and beautiful flowers that the country has. I admit that there are many temptations to go astray, there are devils on every hand, there is plenty of foul corruption, vice and crime are rampant. All this I admit, but I contend that since the city is here, and here to stay, and so long as it is populated with suffering humanity, it offers to young men and women—yes, Seventh-day Baptists—the opportunity of the age. This opportunity calls for a devotion and sacrifice, to be sure, that none but the consecrated will offer; but in it there is a chance for heroism greater than that required on the battlefield. In this service the sacrifice must be a living one for Christ and humanity.

The fact that in many cases the city is a festering sore on the face of the earth challenges those who wish to enter the service of Christ to choose and prepare for a profession which will enable them to help rescue from the perils of mental, moral and physical disease. Such opportunities are found in the teaching profession, in the practice of medicine, in the work of the social settlement, in nursing and in many other professions. But you say all these require years of training. Yes, the times call for trained workers. A hundred unskilled laborers are waiting for the ordinary job. What the world needs is the trained worker. Will the Sabbath stand in the way of rendering service in such professions? No, it too was made for man. If its observance stands in the way of lifting up "one of the least of these", then we had better revise our method of observing it.

I am proud of the men and women who are making an enviable record in many professions in the work of the great city and at the same time are loyal to the Sabbath. The New York and Chicago churches are made up of such men and women. The fact is, men do that which they want to do. If they

want to serve God and keep the Sabbath day in the city, they will do it. It is largely a question of grace, grit and gumption. We talk of men leaving the Sabbath in the city; well, they do that in the country, I observe. It is a matter of conviction. If there is born and bred in our young people a deep conviction regarding the Sabbath; if they have a right conception of its observance; and if they have the grit to rise above the mediocre Christian and prepare for a special service, they will find a place in the world, whether in city or country.

#### A Letter.

DEAR YOUNG PEOPLE:—Out of a heart that is filled with deep solicitude for your well-being, and through you the well-being of others, I want to urge upon you the necessity of making your religion a power or force that shall penetrate to the very center of your being and thus control the issues of your life instead of being held, largely, as a theory.

In that comforting chapter that tells us of the Good Shepherd, Jesus says: "I am come that they might have life." His mission to this world then was not simply to bring a doctrine, a code of morals or a new system of worship, but to bring "life." This being the case it follows that our first purpose should be to receive that life. We hear a great deal said about developing the spiritual life, and that is right; but let us bear in mind that we must have the life before it can be developed. What is it then to be a Christian? Is it to unite with the church, to be regular in attendance upon its services, faithful in its work, contributing to its support, and leading a moral, upright life? By no means. These are all qualities that belong to the Christian life, and yet it is possible to have all these qualities and still be outside the fold of Christ. What is it then to be a Christian? It is to come into a living, vital touch with the Lord Jesus Christ and have his life flowing into our souls. It is of first importance, not only for our own salvation but as a qualification for service, that we be right on this point. I am sure you desire to help save others and there are multitudes of people, some of them down in the lowest depths of sin, that can be saved; but it will take something besides a theory to do it, beautiful though that

theory may be. What they need to lift them up is to feel the touch of a human heart that is pulsating with the life of Jesus Christ.

Did you ever hear any one say in prayer meeting, "I'm trying to be a child of God"? How long would they have to try to accomplish the thing? What would you think of an obedient son saying he was trying to be a child of his father? It would be perfectly proper for him to say he was trying to be a worthy child of his father, and so it is proper for a Christian to say he is trying to be a worthy child of God; but his relation to God as his spiritual Father depends on his spiritual birth, as his relation to his earthly father depends on his physical birth.

In preparing this letter, a conversation that I had with our deeply lamented Secretary Whitford about a year previous to his death has held a prominent place in my mind. We had been talking of matters pertaining to the kingdom and of the anxieties we both felt regarding it, when he said: "I will tell you, Mrs. Wardner, where the trouble is. Christianity is held too much as a theory and not as a real live experience. It has been too much that way with me all my life until the past winter, when the experience I passed through at that time brought it down into my heart and made it a part of my very self as it had never been before." As he spoke, his countenance seemed to glow with a light that was born not of this world; and, like Moses, he wist not that his face shone. I am sure that if he could be permitted to speak from the unseen world to the young people of the denomination he so fondly loved, he would urge upon them to make sure that their religion is a vital part of their existence. And while we miss the inspiration of his life among us, may God grant that these words, spoken while he was in the flesh, may come to us filled with all the meaning of a message from the spirit world.

Very sincerely yours,  
MARTHA H. WARDNER.

#### Seek First the Kingdom of God.

EDITOR OF SABBATH RECORDER:

DEAR BROTHER:—It is a joy to me that our standard church paper is to hold its proper position, instead of there being a divided interest between that and one de-

voted especially to the young people, which arrangement would naturally result in their missing many of the excellent editorials and other valuable matter in the various departments of the RECORDER; for in the vast amount of good reading something must unavoidably be omitted. Let not this be mistaken as indicating a lack of interest in the young, but, instead, an ardent anxiety for their greatest possible benefit and usefulness. The old are quickened by the sprightliness and vigor of communications from active young minds, and may not youthful spirit also profit by the experience of age? Hence, a mutual advantage.

I can not claim to be a young convert, but was cordially recognized as such fifty-three years ago by the many who had labored faithfully to lead me to Jesus. I was one of the very timid ones and realized great profit from the testimonies and wise counsels of those of mature Christian life, which I also keenly relished; and I am very anxious that our young people should avail themselves of all such advantages for spiritual growth.

The Lord has given me through a very sad experience a message for the unconverted, especially the young, which I hope may have a place in their department. I have recently been left very lonely by the death of my last brother, James Sheldon Barber, aged eighty-five years and six months, whom some of our people may remember having met in our home within the last twelve years, where his presence was most helpful and cheering in many ways. A fine reader, he greatly added to the entertainment of the happy little family circle, until deprived by blindness of that pleasure; but this sad affliction was borne with admirable patience.

It was not until three years ago that this brother began a praying life, and of course the hardening effect of so long neglecting the great salvation made the effort much more difficult than it would have been in the impressiveness of youth when he, with our brother next in age, attended a precious series of evangelistic services, following an impressive course of Advent lectures by the Millerites, when many were converted. Among these converts was the other brother, who became a most devoted Christian, laboring faithfully for the salvation of

others, both of our own family and the many with whom he was associated in the long successful business career which seemed a signal fulfilment of the material prosperity promised to those who consecrate themselves early to God's service. Precious indeed is the grateful memory of his tender, earnest pleading with me, then but a child, which pleading God made one of the chief means of bringing me into his kingdom. And doubtless he will realize the fulfilment of Daniel xii, 3: "They that turn many to righteousness [shall shine] as the stars forever and ever."

Doubtless, too, the one who did not in youth make the wise choice would, if he could speak to us today, say to all: "Seek first the kingdom of God." Christian ancestry and education can not save us—nothing less than the regenerating power of the Holy Spirit. And I want to plead with all to be warned by this sad instance of the danger of delay, and to secure the spiritual birth which alone can make us "heirs with Christ."

AGNES F. BARBER.

Norwich, N. Y., March 24, 1909.

#### News Notes.

SECOND ALFRED, N. Y.—The Rev. I. L. Cottrell of Leonardsville, N. Y., has accepted the call to the pastorate of this church.—On March 3 the Ladies' Aid Society served dinner.

LEONARDSVILLE, N. Y.—Thirteen conversions and one united with the church by letter are some of the signs of spiritual activity in the church.—The Ladies' Benevolence Society recently held a ten-cent tea at the home of I. A. Crandall, realizing a little over \$12. The Baracas received about \$16 as their share of the proceeds from a play given at this place by the Brookfield young people.—A Philathea class has been organized in our Sabbath school in which much interest is manifested.—Our Pastor recently attended the Systematic Finance Convention at Adams Center.

VERONA, N. Y.—Much credit is due the committee which has succeeded in securing pledges for over \$300 for repairs on the parsonage. It is hoped that the work of raising the roof and adding a veranda may be done in the spring. These will be much needed improvements.

DERUYTER, N. Y.—Rev. L. C. Randolph of Alfred delivered a temperance lecture in DeRuyter under the auspices of the Ladies' Aid. Our pastor and Deacon York attended the Systematic Finance Conference at Adams Center and report very helpful meetings.

SALEMVILLE, PA.—Rev. Edwin Shaw is spending ten days at Salemville. He conducted the meeting in which the eight young people whom Rev. H. N. Jordan baptized were received into church membership. We were glad to see thirty-three persons take part in the services held at this time and especially glad to have the help and encouragement of Brother Shaw. The German Seventh-day Baptists of this place recently held a ten-days' meeting, as a result of which three young people were baptized. About eighty of the friends of J. E. Hess reminded him of his birthday on the 14th of March by each sending him a post-card.

WEST EDMESTON, N. Y.—Four have been added to the church by letter since our last report of membership. Pastor R. G. Davis and Mrs. Grant Burdick were sent as delegates from this church to a convention, at Adams Center, in the interests of systematic finance.

BROOKFIELD, N. Y.—The Baraca classes of our Sabbath school and of the First-day Baptist Sunday school united in giving a play entitled "Diamonds and Hearts", March 11. It was repeated at Leonardsville, March 25, being well rendered. Quite a sum was realized which is to be applied on a fund for a new church organ.—Pastor Greene attended a meeting of the Sabbath School Board, in New York, March 21.—Mrs. D. F. Frair and L. P. Burdick were delegates from this church at the Convention of Systematic Finance held at Adams Center, March 24.

RICHBURG, N. Y.—The Ladies' Aid Society gave "Tureen" dinners, March 10 and 24. Proceeds \$5.00, for church purposes.

FRIENDSHIP, N. Y.—Professor W. D. Wilcox of Alfred lectured at the church on March 7. His subject was "Some Peas in a Pod" and his remarks were enjoyed by all in attendance.—The Ladies' Benevolent Society gave a warm-sugar social on

March 17.—The semi-annual convention of the Western Association convened with our church from March 26 to March 28. There were about thirty delegates in attendance.—The Young People's Hour was, on Sabbath afternoon, in charge of Mr. Page of Hartsville. The subject of the meeting was "Growth of the Endeavorer." Two excellent papers were presented at this session. The first was by Huffman Simpson on "What Are His Means?" The other, on "What Are His Possibilities?" was written by Anna Burdick and read by Mrs. Stillman.

On Sunday afternoon the services ordaining James L. Skaggs to the gospel ministry were held. Rev. L. C. Randolph preached Sunday evening. After the sermon Rev. Mr. Randolph conducted a consecration meeting in which nearly all took part, expressing a desire to live nearer to God.

ADAMS CENTER, N. Y.—The recent lesson on the "Wicket Gate" was made doubly interesting by the stereopticon views which Pastor Witter presented.—On Wednesday evening, March 17, a party of about fifty invaded the home of Mr. and Mrs. Eli Kellogg to help them celebrate the twenty-third anniversary of their wedding. An enjoyable evening was spent and a handsome tea-service was presented as a token of the good wishes of the company.—Deacon and Mrs. Frank Greene of Berlin, N. Y., are the guests of friends in town. They came to attend the wedding of their son and Miss Allie Sheldon.—Mr. and Mrs. Clayton Langworthy entertained Thursday evening in honor of Mr. and Mrs. Frair of Brookfield, N. Y., who came as delegates to the Conference on Systematic Finance.

On Sunday evening, March 14, the boys and girls of the congregation met at the home of Pastor and Mrs. Witter to practice singing. A fine time was reported and the young people hope the invitation may be repeated in the near future.—The Ladies' Aid served a fine supper, March 30.—Recitations given by Francis Carley, Laura Greene and Mrs. Roy D. Greene added to the interest in the Sabbath School Temperance Lesson last Sabbath.

B. W.

#### Salem College News.

*Reception at home of President and Mrs. Clark, as given in the Salem Express.*

On Tuesday evening, March 23, from 7 to 10 o'clock, President and Mrs. Clark very pleasantly entertained the faculty and entire student body under the auspices of the Y. W. C. A. The guests were received by President and Mrs. Clark and Miss Eva Seager, president of the Y. W. C. A. The early part of the evening was spent in an informal social way, getting acquainted with the new students and better acquainted with the old. Dainty refreshments were served by the members of the association, after which the jolly company engaged in a spirited word contest in which Miss Bessie Davis and Mr. Ottis Van Horn won the prize.

A short program was introduced by singing "Ode to Salem College", written by A. J. C. Bond, in which all joined heartily. Doctor Clark made a very fitting address on fostering college spirit by means of college adjuncts, emphasizing the work of the Y. W. C. A. and Y. M. C. A. He then introduced Professors Van Horn and Bond, both of whom made brief addresses. Mrs. Clark responded in her usual pleasant manner with an appropriate reading. A second college song closed the program and the guests departed with a new and deeper interest in our *Alma Mater* and the universal feeling that the occasion was both pleasant and profitable.

At a call meeting of the Y. W. C. A. held on Monday evening, March 22, it was voted to suspend the regular Bible lessons which have been followed for several months and invite Pastor Hills of the Seventh-day Baptist Church to give a course of lessons in their stead.

The Y. W. C. A. meets at 4 o'clock on Wednesday afternoons and cordially invites all the young people of the college and also those of the village who may wish to do so to unite with them in the study of the Bible lessons to be given by Pastor Hills.

At the same meeting, the committee chosen to nominate officers for the ensuing year reported: for president, Eva Seager; vice-president, Ada Smith; secretary, Cretah Randolph; treasurer, Helen Haymond. The report was accepted.

The College Glee Club which meets for

rehearsal at 4 o'clock Tuesdays and Thursdays is doing excellent work.

We hope our friends will keep in mind the college benefit concert to be given April 8—not April 6 as before stated—and give us a liberal patronage. We promise that you will receive your money's worth.

The spring term has an enrolment of eighty-two students besides those in the outside departments; in all there are more than a hundred. Wade Coffindaffer, an alumnus of the college, is added to the faculty; and with his assistance each member is overworked. The time has come when two or three additional members are needed in the faculty.

The regular hour for chapel was changed from 9.00 to 10.10. After the regular chapel exercise, twenty minutes are devoted to some outside work. Each Monday some member of the faculty gives an address; Tuesday and Thursday are devoted to spelling; Wednesday to a review of the world's events, and Friday to the Music department.

#### Young People's Hour at the Semi-Annual Meeting of the Western Association.

The young people's hour of the semi-annual meeting of the Western Association, held with the Friendship Church, at Nile, March 26-28, was one of the most profitable and largely attended sessions of the semi-annual meeting. At the young people's hour the church was well filled with an appreciative audience made up of both young and old.

The session was conducted by Mr. Gates Pope, of the Hartsville Church, secretary of the semi-annual meeting.

The hour began with a beautiful praise service led by Mr. Lynn Vars of Nile.

Following the praise service, prayer was offered by Mr. Jerome F. Davis of the First Alfred society.

The general theme was, "Growth of the Endeavorer." Under this theme two papers were presented. The first, "The Endeavorer: What Are His Means of Growth?" was presented by Mr. Huffman Simpson of the First Alfred society. This was an excellent paper in which three means of Christian growth for the Endeavorer were considered: (1) Prayer, in which is included faith and trust; (2) The Bible and other good literature, and (3) Service.

The readers of the Young People's Department of the RECORDER will be afforded the opportunity of reading this excellent paper as Mr. Simpson has kindly offered it for publication at the request of the editor.

Following this paper, Mrs. R. R. Thorngate, of the First Alfred society, sang "The Penitent Prodigal," which was heartily appreciated.

The second paper, "The Endeavorer: What Are His Possibilities?" in the absence of Miss Anna Burdick, of the Friendship society, by whom it was written, was read by Mrs. Newlon Stillman of Nile. In this paper it was clearly brought out that there are many opportunities for service for the Endeavorer in every avenue of life, whether it be in a profession, on the farm, or in the shop.

It is hoped that the readers of the Young People's Department will also have the opportunity of reading this practical paper as it has been requested for publication.

The hour was closed by a discussion of these papers, led by Mr. A. E. Webster, pastor of the Andover Church.

It is the unanimous feeling of those present that the meetings as a whole were most helpful, and that they have been the source of much spiritual power and uplift. Such meetings as these can not fail to be a source of inspiration to our young people. More such meetings, with a spirit such as pervaded these, could not, it would seem, fail to warm the hearts of our young people and inspire them to more consecrated service for the Master.

#### Notes From the Theological Seminary.

The faculty of the seminary, with the students and their families, were well represented at the semi-annual meeting at Nile. Those in attendance were: Dean Main, Professor Wilcox, Professor Whitford and wife, W. L. Davis and wife, R. J. Severance, wife and daughter, A. E. Webster and wife, R. R. Thorngate and wife, H. L. Cottrell and G. F. Bakker.

Rev. Jesse Hutchins, who some time ago received a call to the pastorate of the Berlin (N. Y.) Church, to begin immediately on his graduation from the seminary in May, spent his Easter vacation at Berlin, looking over his new field of labor and getting acquainted with his parishioners.

G. F. Bakker is preaching at Hartsville during Pastor Hutchins' absence at Berlin.

The students of the seminary esteemed it a great pleasure and privilege to be present at the ordination of their fellow student and brother, J. L. Skaggs.

Rev. J. L. Skaggs, pastor of the Friendship Church, who is pursuing studies in the seminary, spends three days each week in Alfred, returning the latter part of the week to Nile to preach and look after the interests of his church and parish.

R. J. Severance preached for the mission at Petrolia the Sabbath of April 3. This splendid and growing mission which is in charge of Dr. H. L. Hulett of Allentown, is largely dependent on the pastors of the Western Association and the theological students for its ministerial supply.

R. R. Thorngate conducts a Bible school twice each month in the Upper Vandermark district.

There are now some two hundred volumes in the circulating library of the seminary, nearly half of which are in constant use by Sabbath-school superintendents, teachers, and others, in our denomination. There are many of these books which are especially adapted to the needs of young people who are interested in religious work. They are free for the asking.

#### Deacon David E. Rice.

David E. Rice was born in Bedford Co., Pa., October 31, 1823, and was a son of Jacob and Christianna Rice. His early life was spent with his home people. At about the age of twenty years he served as apprentice at the shoemaking trade, which trade he followed many years. On January 8, 1846, he was united in holy wedlock to Miss Barbara Kagarise of Clearridge, Bedford Co., Pa., a member of the German Seventh-day Baptist Church of Salemville.

Soon after their marriage, Mr. Rice accepted the Sabbath truth and united with the same people, being baptized by the same pastor—the Rev. Andrew Fahnestock—that had baptized his wife.

For sixty-three years Mr. and Mrs. Rice happily traveled life's pathway, enjoying each other's companionship. They began with little of this world's goods. They worked hard at the pioneer arts of shoe-

making and weaving, until, with the improvements of our civilized America, the same goods could be manufactured at less cost. Starting with only their willing hands, by saving and good management they succeeded in purchasing, at different times, three or four tracts of land to the amount of sixty-seven acres, all joining. On this land they erected a two-story dwelling-house and a large bank barn, which was their home till God called them hence.

Mr. Rice's success in the shoe and boot business gained for him a wide reputation in southern Morrison's Cove. It was often said of him, that he earned his farm by driving shoe-pegs. He was always a well man, and enjoyed many temporal blessings in his hard-earned home, where he lived sixty-two years. He was a conscientious Christian man, of noble deeds and character, kind in disposition, clean in habit, and held in high esteem by all who knew him. He was regular in attending church services, often leading in congregational singing, as we had no choir then. His favorite hymn was

"Lord, we come before thee now,  
At thy feet we humbly bow."

The hymn-books were without music, one-half of the book containing German hymns, the other half English.

Six children were born to Mr. and Mrs. Rice: Charles, Mary, Jacob who died in childhood, Mrs. Elizabeth Blough who died in November, 1885, and Mrs. Nancy Shriner and Mrs. Susan Berkheimer, both of Salemville, who survive him.

During November of 1885, in a revival meeting conducted by Rev. S. D. Davis of Jane Lew, W. Va., nine persons were baptized, the writer and his wife being two of that number; and on December 23, 1885, the Seventh-day Baptist Church of Salemville was organized in Brother Noah B. Blough's house. Mr. Rice and wife were two of eighteen persons that composed this organization, who for one year went from house to house to hold meetings on Sabbath days, until we had a church house to worship in. Mr. Rice assisted. On March 11, 1887, he was elected one of the deacons, and served until December 15, 1901, when C. C. Wolfe was called to serve instead of the aged deacon, who remained, however, always ready to give advice when called upon.

His aged wife preceded him in death, December 6, 1908, after being confined for five years to her bed, as the result of falling down a flight of stairs. During all this time "Grandpa" was continually with her and caring for her. His health began to fail him the last few weeks of his life. Realizing that he was growing worse, he said: "I won't be here long. I am ready for the change." He remembered his God to the last, praying, "O Lord, I thank thee that thou art worthy to be praised above all else," and peacefully passed away, March 16, 1909.

Funeral services were conducted by Rev. Edwin Shaw of Plainfield, N. J. Text, Job v, 26: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." A very able and appropriate sermon was preached. Pastor J. S. Kagarise assisted by speaking of his noble and Christian life as one good for us to pattern after. The house was filled with people who came to pay the last tribute of respect. Age, 85 years, 4 months and 15 days. Interment in the cemetery on his farm.

Farewell, dear children, now farewell,  
My life with you is past;  
I go, with Jesus Christ to dwell,  
He called me home at last.

While I've been here, in loving grace  
I've always found you kind;  
But now, through grace I quit this place  
And leave you all behind.

The grave is now my resting place,  
Secure in Jesus' love  
Until that day in his embrace  
I'll join the hosts above.

Look up to Jesus, praise his name,  
Be faithful till he come;  
In heaven we will meet again  
And dwell with Christ at home.

A. D. W.

**Tract Society—Treasurer's Receipts for, March, 1909.**

Churches:	
Plainfield, N. J., .....	\$ 28 30
Plainfield, N. J., Sabbath school	31 70
Plainfield, N. J., Sabbath school,	
Boodschapper .....	15 08
Second Brookfield .....	12 02
Adams' Center .....	22 00
Fouke, Ark. ....	13 70
New Market, N. J. ....	13 00
Milton, Wis. ....	45 00
Welton, Iowa .....	10 00

Hammond, La. ....	4 12
Friendship, N. Y. (Nile Church)	13 90
Mrs. C. C. Champlin, Medford,	
Okla. ....	3 00
S. C. Maxson, Utica, N. Y. ....	5 00
Mrs. Addie R. Bell, Farmington,	
Ill. ....	2 50
Woman's Board .....	17 00
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	\$236 32

**Income:**

Geo. S. Greenman Bequest .....	100 00
Sarah E. V. Stillman Bequest ...	12 50
Reuben D. Ayers Bequest .....	6 25
Mary S. Stillman Bequest .....	6 25
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	125 00

Payment Life Membership .....

Publishing House Receipts:

RECORDER .....	\$335 05
Visitor .....	57 49
Helping Hand .....	44 24
Tracts .....	5 85
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	443 63

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\$829 95

E. & O. E.

F. J. HUBBARD,  
Treas.

Plainfield, N. J.,  
April 2, 1909.

**A Remarkable Russian Sect.**

Among the numerous religious sects in Russia, the most remarkable and influential are the Subbotniki or Sabbatarians. The members of this sect practice the rite of circumcision, do not believe in Christ, accept only the Old Testament, and observe the Sabbath on Saturday. They also slaughter cattle and fowls according to the Jewish law, use praying shawls, and wear zizit (fringes), praying with covered heads from Hebrew prayer books, with a Russian translation. They are industrious, hospitable, and can read and write. In the reign of Alexander I they enjoyed their freedom. Nevertheless, the Russian clergy of Mohiley killed about 150 Subbotniki and their leaders. The son of one of the leaders was tortured with hot irons, and then burned at the stake. In the reign of Nicholas I many wished to embrace Judaism, and settled in the Pale of Settlement (the Ghetto), but the government banished them to Siberia and the Caucasus. The Subbotniki number about 2,000,000, and dress like the orthodox Russians.—*Dundee Advertiser.*

"Lord, let me live from day to day  
In such a self-forgetful way,  
That even when I stoop to pray,  
My prayer may be for others."

**HOME NEWS**

SALEM, W. VA.—For several months events have been hurrying by with rapid pace, and of sufficient importance to prompt a RECORDER article each week. But time and RECORDER space would not permit.

The month of December brought a full measure of sadness and joy—sadness caused at parting with the many Kansas friends whom twelve trying years had bound to their pastor's life in bonds of affection that time can not sever; joy, because of the many evidences of the permanent friendships of faithful Christian hearts, cemented by tears and smiles, rejoicings and sorrows, clouds and sunshine of life as the months and years sped by.

The two very cordial public receptions given the pastor and his family and the many other evidences of the closeness of the ties between kindred hearts leave bright memories never to be forgotten. Our hearts continually echo that parting hymn, "Blest be the tie that binds our hearts in Christian love," and respond, Amen. Every day our thoughts go westward, across the thousand intervening miles, to the scenes and hearts we hold so dear.

The opening day of the new year found the scribe and his family in the beautiful "Mountain State," surrounded by earnest, smiling West Virginia faces, shaking hands at a reception held in the "Brick Church" at Salem. New faces, new surroundings, new interests, and a new year were before them. The second reception, a few days later, afforded still farther opportunity to become acquainted with the people and conditions. With the full, free-hearted, unsurpassed frankness and candor of the people, we realized that we were received into their affections and lives from the first. In this we rejoice, and through it we see a bright future for the church and work at Salem.

Little did we then realize the mighty upheaval that God would bring about in Salem in a very few weeks. Shut in by the majestic "West Virginia Hills," which limit the horizontal vision, the people in this smiling valley appear to be the better enabled to look upward in faith to the Giver

of great things. Evening meetings began in a very modest way in our church. A handful of hopeful, praying souls within, snow flying and the wind howling without, is the picture of that first meeting stamped on the memory of "the new pastor."

That modest, though mighty man of God, L. D. Seager, was a great factor, in the hands of God, in getting the meetings under way. The value of his assistance is far beyond estimate. In the meetings, in prayer, in calling, in counsel, he is a power, and we regretted greatly when exacting duties demanded his services in another field.

It is not necessary for the present writer to give account of that great revival as it has already been reported in several papers, including the RECORDER; yet some points need a little emphasis. There were more than a hundred special workers, not all of his own church, that the pastor could depend upon for immediate service on call. In the many times he requested favors and assistance of them, not one of them ever refused him, or pleaded, "Pray have me excused." No matter how difficult the task, or how unpleasant the errand, it was cheerfully undertaken. A very great factor in this cheerful work was a large company of young people who banded themselves together for prayer and service, at the beginning of the meetings. The value of their assistance can not well be overestimated.

The meetings soon became union services, and the pastors of the other churches of the city and vicinity voluntarily came to the writer saying: "Brother Hills, we shall look to you as our leader. You may call on us at any time for anything, and you will find our services at your disposal." The spirit and helpfulness of those men of God can not well be overvalued. I never saw such unalloyed, frictionless unanimity of effort and labor as that enjoyed here among the various churches and their pastors thus banded together fighting the "old serpent," our common enemy. In Christ's name, by his grace and power, and to his glory the work was done. It was God working through human instrumentalities, and Salem and vicinity have received a wonderful blessing. We rejoice, and give him the praise. The Sixth-day night prayer

meeting of the church, with a hundred and fifty or more in attendance, nearly every one of whom offers a few words of testimony or a short prayer, the readjusted Christian Endeavor work among our earnest young people, and the long list of names added to our church roll, rejoice the pastor's heart beyond measure.

But there was an afterglow—an unexpected appearance in the valley. On a recent evening the pastor was summoned to the door by the ring of the bell. His eyes stared wide and his hands went up, on opening the door. There, confronting him, was that grand stalwart, President Clark, and at his back a solid bank of people reaching far back into the dim distance of the night. In a brief time the parsonage was full, and more than full. The pastor and family were surprised by a surprise that surprised. We were surprised at their coming, and surprised at what they brought and left for storage. The dining-room table and kitchen table were soon full, and adjacent floor and chair space occupied—not with hats and wraps, but with articles from groceries and stores, and, not to be omitted, there were slips of green paper that had been decorated at the United States bureau of engraving, accompanied by disk-shaped silver affairs bearing the peculiar, much discussed legend, "In God We Trust." There was a program rendered, under the direction of President Clark, who was the officer of the day—rather of the evening. The meetings at the church had been union meetings; this meeting at the parsonage was just as much so. Every evangelical church in the community was well represented; and one of the largest reminders of friendly interest left that memorable night was a check with a Methodist brother's name at the lower right-hand corner.

The pastor and family are thankful, more than words can tell, for that surprise; not alone for the "pounds," most of which weighed much more than a pound, and were many and valuable, but more for the royal friendships of which the "pounds" bear evidence.

Salem is a wonderful place, of wonderfully whole-souled, warm-hearted people. May God bless them.

G. W. H.

## MARRIAGES

**KELLIGAN-MERRICK.**—At the home of the bride's parents in Shinglehouse, Pa., March 10, 1909, by G. P. Kenyon, Mr. Ranson Kelligan of Shongo, N. Y., and Miss Bessie Merrick of Shinglehouse, Pa.

**MAYNARD-STRAIT.**—Married at the home of the bride's parents in Shinglehouse, Pa., March 27, 1909, by G. P. Kenyon, Mr. Walter Maynard of Mansfield, Pa., and Miss Susie Strait of Shinglehouse, Pa.

## DEATHS

**LANGWORTHY.**—Martha Moriah Langworthy was born on March 31, 1830, and died at Gentry, Ark., March 18, 1909.

She was married to Joseph Newell on March 13, 1849. To them were born three children, all of whom are deceased. Mr. Newell died in 1857. She was afterwards married to Henry Burdick Babcock on August 26, 1868. He died at Berlin, Wis., on April 18, 1891. In 1901 she came to Gentry, Ark., where she has lived with her son-in-law, E. C. Eaglesfield and family. She lived to a good old age. In a little over a year she would have been an octogenarian. She and her last husband were members of the Seventh-day Baptist Church at Berlin, Wis. She was disposed to help those who stood in need of assistance. She had an uncomplaining disposition and was satisfied with whatever she had. Her Bible was her constant companion, and she took great delight in its study. Mr. Eaglesfield has manifested uncommon attention and kindness in the care of his mother-in-law. The funeral was held at his house and the sermon was preached by the writer. W. H. E.

**STEVENS.**—Assenath E. Stevens was born in Alfred, June 22, 1871, and died in Hornell, N. Y., March 9, 1909. She was the third child of Elisha P. and Harriet Smith Fenner.

At the age of nineteen years she was baptized by Thos. R. Williams and united with the First Alfred Seventh-day Baptist Church and has ever since tried to lead a Christian life. Two years before her death she was married to Chas. Stevens whose orphaned children found in her a mother's heart and love. Although the responsibility was great she assumed it cheerfully, and with fidelity and devotion filled well her place both as wife and mother. She was widely respected and loved and will be missed not only by her immediate relatives but by a large circle of friends.

Funeral services were conducted by Rev. E. D. Van Horn at the home of her parents on Sunday afternoon, March 14. The body was laid to rest in the Alfred Cemetery. E. D. V. H.

(Continued on page 480.)

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by.

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

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 IV.—APRIL 24, 1909. THE GOSPEL IN ANTIOCH.

Acts xi, 19-30; xii, 25.

*Golden Text.*—"The disciples were called Christians first in Antioch." Acts xi, 26.

#### DAILY READINGS.

First-day, Zeph. iii, 8-20.

Second-day, Isa. xix, 16-25.

Third-day, Isa. lvi, 1-12.

Fourth-day, Isa. lx, 1-22.

Fifth-day, Isa. lxi, 1-11.

Sixth-day, Isa. lxii, 1-12.

Sabbath-day, Acts xi, 19-30; xii, 20-25.

#### INTRODUCTION.

Whether the beginning of our present Lesson belongs in time before or after the conversion of Cornelius we may not be positively sure; but it certainly belongs later in the logical development of the Gospel leaven in the world. The apostles first proclaimed their message in Jerusalem to Jews from all parts of the world. Then the message went to Judea and Samaria. Peter made another advance in response to the heavenly vision, and heralded the word of truth to certain devout Gentiles. But here at Antioch as recorded in our Lesson there was another distinctive advance in declaring the message as a matter of course to Gentiles as well as to the Jews.

Even if the church at Antioch was organized before the time of Peter's preaching to Cornelius, it seems that knowledge of it did not come to leaders at Jerusalem till after Peter's report of his work. The reception of a few isolated Gentiles into the church within the limits of Palestine was a step in preparation for the recognition of the congregation at Antioch as one of the churches of Christ although it was composed in great measure of Gentiles.

From the time of our Lesson onward the followers of Christ are not to be considered by any rightful standard as a sect of the Jews. The mother church at Jerusalem has spread its influence throughout Palestine; the church at Antioch is to be a mother church also and spread the message abroad in the world.

**TIME.**—Our Lesson covers a period of several years. The famine mentioned was probably in the year 44.

**PLACE.**—Antioch, the capital of the Roman province of Syria, a city noted for its wealth and its vices.

**PERSONS.**—Men of Cyprus and Cyrene; Gentile and other Christians at Antioch; Barnabas and Saul; prophets from Jerusalem, Agabus in particular.

#### OUTLINE:

1. The church at Antioch is founded. v. 19-26.
2. A famine is predicted. v. 27-30.
3. The messengers return from their relief work. ch. xii, 25.

#### NOTES.

19. *They therefore that were scattered abroad.* Our Lesson begins just after the martyrdom of Stephen. Compare ch. viii, 4. *Phoenicia* was the region next north of Palestine along the coast. Tyre and Sidon were its principal cities. The island of *Cyprus* is about fifty miles from the east coast of the Mediterranean. *Speaking the word to none save only to Jews.* This is mentioned in contrast with the exceptional case which follows in the next verse.

20. *But some of them.* That is, some of the believers who fled from Jerusalem. These Jews, the homes of some of whom were in the island of Cyprus and of others in the North African city of Cyrene, remote from Jerusalem, probably had not as strong prejudices as the Jerusalem Jews, and did not realize quite as vividly the difference between a Jew and a Gentile. *Spake unto the Greeks also.* The word "Greeks" is used frequently in the New Testament as practically synonymous with Gentiles; for the foreigners with whom the Jews came in contact were for the most part users of the Greek language. Some manuscripts have in this line the word *Grecians* (Greek-speaking Jews), but the context makes that reading much less probable.

21. *And the hand of the Lord was with them.* Thus does our author refer to the especial blessing which God bestowed upon the work of these men in Antioch. Compare ch. iv, 28, 30 and other passages.

22. *And the reports concerning them, etc.* Very likely after the company of believers had been growing for some years. We may infer that they had themselves sent no official report. *And they sent forth Barnabas.* Barnabas has already been mentioned in the Acts at ch. iv, 36 and ix, 27. Some see in selection of Barnabas a delicate sense of what was fitting on the part of leaders of the church of Jerusalem. To Samaria they sent the apostles; but now to Antioch—where many converts have been made by men of Cyprus and Cyrene—Barnabas, a certain Jew of Cyprus. Whether they are to be credited with tact or not, they certainly made no mistake in this case.

23. *Was glad.* He saw nothing to criticise in this reception of the Gentiles into the congregation of believers in Christ, and rejoiced that the loving favor of God was manifest in this growth of the church. *He exhorted them all.* He showed himself true to his name, a son of exhortation.



24. *For he was a good man, etc.* This description corresponds in part to what we are told of Stephen. *And much people was added.* Compare similar statements in v. 21 and v. 26. We can only guess how many believers there were in Antioch at this time; but it is not beyond reason to imagine that there were already thousands in this one city.

25. *To seek for Saul.* We are not told why Barnabas went after Saul. It is plain however from Barnabas' relation to Saul when the latter returned to Jerusalem three years after his conversion, that the especial mission to the Gentiles of this new apostle was well known to Barnabas. Saul was therefore just the man for whose help Barnabas felt a need in the promising field at Antioch.

26. *They were gathered together with the church.* This probably means that they continued in fellowship with the church attending its meetings and taking every fitting opportunity to preach the Gospel. *The disciples were called Christians first in Antioch.* This clause seems to be thrust into its context with no real connection unless perchance our author means to imply that the widespread preaching among the Gentiles suggests the new name. Heretofore we find the followers of Jesus calling themselves, "disciples," or "believers," or "those of the way," or "saints," or speaking of themselves in some similar indefinite manner. The Jews called the disciples "Nazarenes," or "those of this heresy." It is difficult to believe that the disciples adopted for themselves this designation; for the word "Christian" occurs so seldom in the New Testament. The Jews would have been the last to give the disciples of Jesus such a name; for it means, "followers of the Messiah." It seems most probable therefore that the name was given by the heathen neighbors of the church in Antioch. Possibly there was some ridicule intended by the first users of this name; but there was no logical reason why the disciples should not gladly accept the name thus given to them.

27. *In these days.* Possibly this expression has an indefinite general reference as in ch. vi, 1; but more likely it refers to the time while Barnabas and Saul were preaching together at Antioch. *Prophets.* Prophets were not always foretellers of future events, but were men endowed with the divine gift of exhortation in the name of God; both in the Old Testament and in the New they are men inspired of God to speak as his representatives, and are thus as in the present passage often found foretelling future events. The word "prophet" does not name a particular office in the church, but refers to a special gift. An apostle might be a prophet, a brother with no official position in the church might also be a prophet.

28. *Agabus* is known to us only from this passage and ch. xxi, 10, 11. *A great famine over all the world.* The word for "world" is that which is used to the inhabited and well-known world, that is, the Roman Empire. The context implies that it was more severe in some localities than in others. This famine in the reign of Claudius Cæsar is referred to by several Roman writers as well as by Josephus. It is usually assigned to the year 44 and succeeding years.

There were however several famines in the reign of Claudius in different parts of his empire.

29. *Every man according to his ability.* It is apparent that there was no community of goods here in the church at Antioch. *Relief unto the brethren.* Even the Gentile Christians regarded the disciples at Jerusalem as their brethren. They had one common Lord and Master.

30. *Sending it to the elders.* Here for the first time we hear of elders in the Christian Church. It is very probable that these officers were appointed after the pattern of the Jewish synagogue, in which the elders had general charge of the affairs of the congregation. The elders would naturally receive the contributions sent from abroad, and see that relief was distributed as needed. It is not necessary to infer that the apostles, because our author does not mention them, were scattered abroad at this time on account of persecution.

Ch. xii, 25. *Barnabas and Saul returned from Jerusalem.* The importance of this gift from the Christians of Antioch to those of Jerusalem is shown in part by the fact that it was sent by these two men who were foremost in the work at Antioch. *When they had fulfilled their ministry.* Some think that they stayed a long time, and personally superintended the distribution of the alms, but this view is unnecessary, and contradicts the statement of v. 30 above that the alms were sent to the elders. *Taking with them John whose surname was Mark.* The implication is that Mark went in a subordinate capacity, and not as a co-laborer on an equal footing. Compare ch. xiii, 5.

#### SUGGESTIONS.

It is not those outside alone that need exhortation, but also those who are already reckoned as believers. Barnabas pleaded for sincerity of purpose on the part of those who had already begun the service of Jesus.

The Christians at Antioch found a very practical way in which to show their brotherly love for the saints at Jerusalem. We are fulfilling the work of our Master not only when we send a message of words concerning the Christian life, but also when we send a material message bringing relief to the bodies of suffering humanity.

Famines in this age are not so great nor so terrible as in olden times, and the reason for this change lies in the progress of Christianity. Christian people feel their responsibility for the welfare of their fellow men, even in most distant countries.

The true standard of giving is according to one's ability. We ought not to give less than we are able; for why should the cause of Christ languish through our stinginess? We ought not to measure our gifts by what others give; for thus we are thinking of how men shall esteem us rather than of the privileges and opportunities before us.

#### WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

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

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

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Clean unused copies of the *Helping Hand* for the second quarter. Any one—individual or Sabbath school—who has unused copies to spare, will confer a great favor by sending them to the American Sabbath Tract Society, Plainfield, N. J. A larger number was printed than usual of this issue, but they have all been sent out. A few orders have been received since that can not be filled unless there are some schools that have more than they need and will send us their unused copies. We will pay for these copies at the usual rate.

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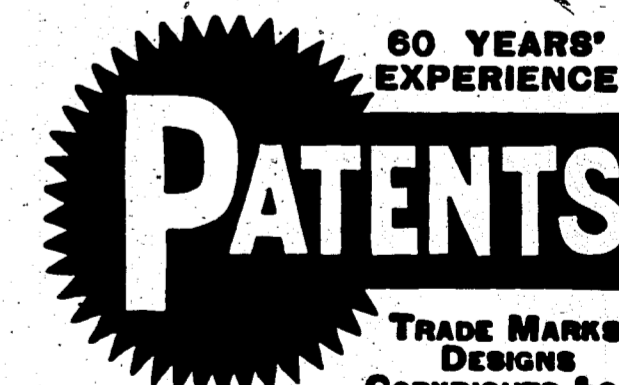


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**RICE.**—In Salemville, Bedford Co., Pa., March 16, 1909, Deacon David E. Rice, in the 86th year of his age. For fuller notice see another page. A. D. W.

**GRAVES.**—Lucinda, daughter of Jahiel and Abigail Norton, was born November 21, 1838, in New York State and died in Sharon, Potter Co., Pa., March 26, 1909.

She was married to Henry T. Graves on October 24, 1858 and joined the Seventh-day Baptist Church of Independence, N. Y., in June, 1862. On May 20, 1899, she united with the Shinglehouse Seventh-day Baptist Church, of which she was a member at the time of her death. She had been a great sufferer for several months.

Funeral at the Seventh-day Baptist church of Shinglehouse, Pa., March 29, 1909. Services conducted by the writer. G. P. K.

#### Queer Notions of the Chinese.

In the Circle Magazine for April Dr. Miriam Sinclair Headland tells of some of the seriously odd ideas of the native Chinese doctors.

One day, writes Mrs. Headland, my husband brought home a physiological chart about the size of an ordinary man. It was covered with black spots and I asked him the reason for them."

"That is what I asked the dealer from whom I bought it," he replied, "and he told me that those spots indicate where the needle can be inserted in treatment by acupuncture without killing the patient."

When a Chinese is ill the doctor generally concludes that the only way to cure him is to stick a long needle into him and let out the pain or set up counter irritation. If the patient dies it is evident he stuck the needle into the wrong spot. And this chart has been made up from millions of experiments during the past two or three thousand years from patients who have died or recovered.

This was practically illustrated in our own family not long after we got the chart. Our house boy one afternoon came down with cholera. We gave him some medicine, but as he did not recover at once he was taken away. As I passed through the gate house a few hours later I saw him through the half-open door lying upon the brick bed and a native physician prodding him under the tongue with a needle.

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