

The Sabbath Recorder

I have long believed, but now I feel as never before, that this vast universe, of which I am a part, has its source in the great and good God my heavenly Father, who has sustained and governed all things until now, leaving me only enough freedom to make me a moral, responsible being. The newly emphasized doctrine of Divine Immanence is a gospel of hope to me. For I am teaching myself to see God my Father just as certainly in the little things of life, and in the single flower and tree, as in the crises of human history and experience, or in the great things of land, or sea, or sky. With such faith as this we all ought to be hopeful as we look forward to the final triumph of all that is really good and of eternal worth.—A. E. Main, D. D.

—CONTENTS—

EDITORIAL—The Associations; Record of the Federal Council of Churches; Scholarships by Churches; Churchless Pastors—Pastorless Churches	513-515	WOMAN'S WORK—The Tapestry Weavers (poetry); Concerning the Patience of the Saints; Her Secret (poetry); Tapping on the Pane	527
CONDENSED NEWS—Trouble in Turkey	515	Contributed Paragraphs	529
THOUGHTS FROM THE FIELD—We Need a Head	516	YOUNG PEOPLE'S WORK—Endeavor Prayer Meeting; President's Message, No. 3; Board Meeting; our Young People—Their Relation to Our Schools; A Letter; The Farm for Seventh-day Baptists; A Correction; Notice; News Notes	530
"Things Are Not What They Seem"	517	In Memoriam	537
Some Higher Criticisms	517	HOME NEWS	538
The Convocation	520	"Scatteration"	538
MISSIONS—Journey From Tsi-nan-Foo Back to Tsing-dau; Treasurer's Report	521	DEATHS	539
Memorial Board Meeting	523	SABBATH SCHOOL	541
Tract Society—Directors' Meeting	523		
Tract Society Treasurer's Report	524		
Tract Society in the Sixties	525		

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N. O. MOORE, Business Manager.

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EDITORIAL

The Associations.

The Southeastern Association will hold its annual session this year with the Middle Island Church, May 20-23; the Eastern Association, with Shiloh Church, May 27-30; the Central Association, with Second Brookfield Church, June 3-6; the Western Association, with Independence Church, June 10-13. The Northwestern Association will hold no session this year.

The delegates are as follows: From the Southeastern to all the others, Prof. S. B. Bond of Salem, W. Va., with Clyde Ehret alternate; from the Eastern to the Southeastern, Rev. Erlo Sutton of Rockville, R. I., with Rev. Horace Stillman alternate; from the Eastern to the Central and Western, Rev. W. L. Burdick, Ashaway, R. I.; from the Central to the Southeastern and Eastern associations, Rev. I. L. Cottrell, Leonardsville, N. Y., with Grant W. Davis alternate; from the Central to the Western Association, Rev. L. A. Wing, DeRuyter, N. Y., with Rev. A. L. Davis alternate; from the Western to the Southeastern, Eastern and Central associations, Rev. A. G. Crofoot, Independence, N. Y., with H. L. Cottrell alternate.

The Southwestern Association does not hold its session until November. Data regarding that will be published in due time.

Editor T. L. Gardiner will represent the Tract Board at all four associations. We presume Secretary Saunders will appear

in the interest of the Missionary Society. We do not know as yet whether the Education Society expects to send a representative or not.

The above data is according to the best information at hand. We notice a resolution passed by the Central Association and approved by the Western last year, to the end that these two associations shall alternate in sending delegates, so that one delegate shall stand for both associations, while the associations share in the expense. But whether this rule applies to those appointed in 1908, for 1909, or whether it becomes effective first with those appointed in 1909, we can not tell. We publish the names of the delegates appointed last year in this association, and also the list furnished recently by the officials of the Western Association. If there is any error, we will correct it.

Record of the Federal Council of Churches.

The published record of the proceedings and papers of the National Federation of Churches and Christian Workers, in a neat volume of 578 pages, has found its way to the editor's table. This volume has been carefully edited by Elias B. Sanford, D. D., who is corresponding secretary of the federation. In his introduction he explains the manner in which the federation was brought into being, and tells of its purpose; namely, "to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and coöperation among them."

The volume also contains a "Foreword" by John Bancroft Devins, chairman. He explains the three parts of the volume: "One is devoted to the business sessions, telling who the delegates were and what they did in business hours; another shows what the accredited representatives thought about themes concerning the development of the kingdom of God, and the conclusions which the council reached after considering their

reflections; and the third contains a stenographic report of the inspirational meetings, which should stir the heart of Christendom, even as the delivery of their burning messages fired the hearts of those who listened to them."

The list of papers prepared for the council shows that much attention was paid to the great theme of world-wide missions. The matter of cooperation in mission work was a prominent feature of the discussions on this subject. The Church and Modern Industry, Temperance, Religious Instruction in Schools, Family Life, the Immigrant Problem, and Sunday Observance were among leading questions discussed. Of course only the decisions reached and resolutions passed appear in the volume, so Seventh-day Baptists will see no mention of the masterly plea made there by Doctor Main for freedom of conscience regarding the Bible Sabbath. In most of the discussions our people were in harmony with the council, and our delegates could join heartily in efforts at reform along those lines; but when efforts were made to secure laws compelling everybody to keep Sunday instead of the Bible Sabbath, our delegates felt obliged to take issue for conscience' sake. So far as we can discover, this volume avoids all reference to the effort to modify the resolutions in favor of Christian tolerance.

Young people's work as soul-winners was well presented, and the great question, in various forms, of the Church and the Workingman, attracted much attention. Whoever reads this book will find many helpful hints regarding various lines of work. It is published by the Revell Press, New York. Price, \$1.00. Postage 25 cts.

Scholarships by Churches.

The following card is suggestive. It indicates a splendid line of work which should interest every church among us. It is a work that promises permanent good. Long after the present members of the North Loup Church have passed from earth, this scholarship, if completed, will be helping young people to prepare for lives of usefulness.

OSCAR BABCOCK SCHOLARSHIP FOR MILTON COLLEGE.

At a regular business meeting of the Seventh-day Baptist Church of North Loup, Nebraska,

held March 28, 1909, the following resolution was adopted:

Resolved, That the church undertake the establishment of a scholarship in Milton College on the following conditions:

1. The scholarship shall be known as the "Rev. Oscar Babcock Scholarship."

2. It is understood that this action does not bind the church or any individual to the payment of any money.

3. The primary object of the church in this action shall be to help Milton College, and incidentally to assist some of our own young people in securing an education.

4. The church shall appoint annually some person whose duty it shall be to solicit, collect and pay to the church treasurer voluntary gifts for this purpose.

5. The beneficiary under this scholarship shall be appointed by a committee composed of the moderator, the three trustees and the pastor.

The cost of this scholarship is \$1,000 and it should be paid as soon as possible. Money for this object may be paid to Pastor Geo. B. Shaw, E. J. Babcock or Mrs. Ida Brown.

What better can you do with some of your money than to put it into such scholarships for one or more of our colleges? Better do it now, a little at a time, and be sure it is done. You do not know what delays may come, or what absolute failures your wishes may meet with if the matter is left entirely to your will. I know of several who could not rest in their graves if they knew how their wills had miscarried. The long lingering delays, the quarrels among heirs that give half the estate to lawyers and courts, the trouble over some ambiguous clause or loose statement in the will itself—all these would mar the happiness of many a testator, even in heaven, if he knew how utterly he had failed to help the cause he loved, and how sadly the schools are suffering for that which he really meant to give them. The only way to be absolutely sure your money goes where you wish it to go is to place it there, so far as you are able, while you are alive. Then you may enjoy seeing it do good while you live. This will cheer your own heart and bring you a rich blessing.

The money you put into endowments for colleges and benevolent institutions is the only part of your fortune that is sure to be a permanent blessing to the world. Take, for instance, those who endowed our oldest colleges, and who passed from earth many years ago. Where are their fortunes today? What portions of their estates can you now find that are doing good to

CONDENSED NEWS

Trouble in Turkey

The papers are filled with the news of efforts at revolution in the Turkish government. The "Young Turks" are showing their strength as never before. With quite a formidable army, which increases every day, they are marching on Constantinople and demanding the constitutional government so long promised. Uprisings in Asia Minor have resulted in the murder of two American missionaries, and thousands of inhabitants have been massacred.

Reports of the sending of warships by other nations to protect their own citizens, of Russian troops marching toward the frontier, of the resignation of the cabinet, and of the abdication of the Sultan are flying everywhere.

As yet no one can tell what may be the outcome. We understand that the army of the "Young Turks" stands at the gates of the capital awaiting the Sultan's reply to the demands of the Committee of Union and Progress. Constantinople is wild with rumors of the flight of the Sultan upon a Russian gunboat. This rumor can not be confirmed as yet. The *New York Tribune* of Tuesday, April 20, has the following:

Constantinople, April 19.—The most important feature of the situation in the Turkish capital today was the report that Sultan Abdul Hamid had abdicated. It caused the greatest excitement in the lobbies of parliament and spread with lightninglike rapidity throughout the city. A rumor of the flight of the Sultan on a warship followed closely on that of his abdication, but neither could be confirmed. Large crowds gathered at the British Embassy, where, other reports had it, the Sultan had taken refuge, and there were also scores of inquiries at the Russian Embassy concerning the truth of the rumor that his majesty was under the protection of Russia on one of her guardships.

At both of these embassies all knowledge of the Sultan's movements was denied, and the Turkish Foreign Office also gave a strong denial of all these rumors. The abdication of Abdul Hamid, however, appears not to be improbable, and it is believed that within a day or two the Constitutionalists may accept as his successor Prince Yussef Izzeddin, the eldest son of the late Sultan, who is second in line, as they are strongly displeased with Abdul Hamid's attitude. The palace today was under strong guard, and even high officials were not permitted to enter it.

The consensus is that if the abdication of the Sultan is brought about, his overthrow and the

the cause they loved? Surely, every dollar of those fortunes has disappeared excepting what was placed in some endowment fund or scholarship. I never knew of an endowment being lost. Money put there will, in nine hundred and ninety-nine cases out of a thousand, be secure, and will remain in the giver's name, carrying blessings to young people while the world stands.

Now is the time the schools need help. Now we have the power to aid them. If every one would do what he could in this matter, the schools would be relieved of their heaviest burden inside of twelve months, and another decade would see them fully equipped, and unhampered by debt. Why not rally now as never before to the help of Salem, Milton, and Alfred?

Churchless Pastors; Pastorless Churches.

It seems strange that several of our churches are going without pastors month after month, seemingly unable to find men to serve them, while at the same time several ex-pastors are without churches and do not receive any calls! I know that the hearts of these men are in the work, and the fact that no churches call them is a source of great discouragement. They do not pretend to be Spurgeons or Beechers or Campbells; they do not claim to be great or eloquent; but they are good and true men. They are consecrated men whose hearts are in the right place and who spent years in preparing for the ministry. What is the matter with these men? What is the matter with these churches? Why can not pastorless churches and churchless pastors be brought together in the Master's work? What a help they might be to one another! Are the churches too particular? Are the preachers at fault? There must be something wrong somewhere when such conditions prevail. I wish the RECORDER knew how to make these matters better. Mission fields and mission churches suffering for missionaries, and men who might make good ones obliged to take farms or teach school or work by the day as common laborers! It is all wrong. We know that some of these men might do good work and bring blessings to churches and missions if they were given a chance. Why not look carefully into these matters and see what can be done to better them.

proclamation of his successor will be accomplished peacefully. Many Turkish families in the Stamboul quarter are moving to abodes of greater safety, but in general, the people, though fearful of coming events, are waiting them with resignation.

THOUGHTS FROM THE FIELD

We Need a Head.

We need a man of the Abraham Lincoln type as a leader of the people, broad, great and kindly. This man should visit in a special way all parts of the denomination and inspire the people to greater unity of purpose and action. The great organization of the denomination should be the Conference, and the president of Conference should be the denominational head. This man should have his office in some central place, and keep in close touch with all the denominational boards. By giving his entire time to denominational work, he could accomplish much toward building up the cause we represent.

"Doctor Lewis accomplished much in this line, but he was regarded as representing the Tract Society in a special manner. What we want is a representative of all our interests. He should stand for all the societies, and the denomination as a whole. The problem before us is a serious one, and it is high time our people laid aside their sectional notions, and got together."

"Things Are Not What They Seem."

DR. W. D. TICKNER.

We are quite too apt to judge from present appearances. What *seems* to be, is too often accepted as a reality. When Israel lay encamped by the Red Sea, the Egyptians vainly imagined that they would become an easy prey; and when the Israelites saw the Egyptian warriors in hot pursuit, they saw no possible way of escape. To their short-sighted vision all seemed lost, hence their complaint: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the

Egyptians, than that we should die in the wilderness."

Little did they realize that this seeming danger into which they had been led was the very thing they so much needed. Their extreme danger was God's opportunity. So true is it that

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

God's ways are not our ways. We plan our course of life, but often these plans are thwarted. The labor which we had planned for the day is not performed. We are prevented by causes beyond our control, and we ask ourselves, Why is this? We, like the Israelites, are prone to lift up our voices in lamentation. Our vision is not sufficiently keen to see the silver lining behind the dark cloud. Our ears are not as yet tuned to catch the music of God's voice as he calls to us from out of the thick darkness. "Be of good cheer; it is I; be not afraid."

God knows the value of every day of enforced idleness. He knows what every heartache is worth. Disappointments are not left out of the account. God measures our entire lives and values them at what they are actually worth. He who has committed all to God has acted wisely. There will be no mistakes made either in the day-book or the ledger. He will receive just compensation for all his sorrows, all his losses. All the crosses that he has borne for love to his Master will be remembered. We lose *nothing*. We gain much. What we fail to receive here is duly credited to us and we will be given both principal and interest in God's own time. Our treasure is secure in the Bank of Heaven.

We are apt to be too eagerly in pursuit of the dollar. Now God does not disapprove of our having the dollar, but while we are in quest of the dollar, God's work is often neglected; and so he frequently lays his restraining hand upon us that we may cease from our own work and labor awhile for him. If we heed the restraint and bend our energies with the same vim to God's work that we did to our own, God will pay us larger wages; but if we fail to respond, we are indeed the losers. Every trial, every tear, every sigh is known to God, and "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We read of the books that will be opened in the day of Judgment. Not only will be revealed the deeds of the evil-doer, but also the deeds of those who loved their Lord and Saviour and who in all things tried to please him.

Yes, he who notices when a sparrow falls, noticed you that day when you were greatly tempted to leave the Sabbath in order to accept a lucrative position in the city. He noticed how wildly your heart beat with the excitement of the struggle. He heard, though no one else did, the involuntary sigh; and when the struggle ceased, and on bended knee you promised God to be true to him, a faithful record was made. There was joy in heaven. You did not lose the value of that city position. It is all placed to your credit, and in God's own time you will receive it with interest. Not, perhaps, in dollars and cents that pass current only here on earth, but you will receive it in the currency of heaven. An old song comes to my mind:

I have a never failing bank,
A more than golden store;
No earthly bank is half so rich,
How then can I be poor?
Should all the banks of Britain break,
The bank of England smash,
Bring in your notes to Zion's bank:
You'll surely have the cash.

A genuine loss never came to a devout follower of the Lord Jesus Christ. We sometimes speak of a deprivation as a loss but to a true Christian it can not be. What seems a loss to us here is only a transfer to a safer and better investment in the securities of heaven. Are our loved ones removed from our sight, the Lord is not unmindful of our grief. He can and will pour in the balm and heal the wound. He rightly estimates our sorrow, and that item will not be overlooked in the day when he rewards his faithful ones. Perhaps he has withheld wealth from us, and we think it a great trial to be poor, but a Christian is never poor. He who has the Lord Jesus Christ dwelling within him is rich indeed.

Call him poor who lives for self, who heaps to himself treasures that perish with the using; but call him rich, who, for Christ's sake, stood true amidst temptations, whom the love of wealth, honor or ease could not allure from the path of duty.

Call him rich, who is persecuted for righteousness sake, for he has a share in the kingdom of heaven. Call him rich, who suffers affliction for the name of Christ. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Yes, it will not be long. Our trials will soon be over. The greater the affliction that we suffer for Christ the "more exceeding" will be the "eternal weight of glory."

Some Higher Criticisms.

REV. M. HARRY.

Not all Higher criticisms are equally good, neither are they all bad. We neither approve all nor condemn all of them. Nor are certain forward and pretentious Higher critics the only ones capable of safe and sound criticisms. Moses, Ezra, Christ, Paul and Peter knew quite as much concerning the date, character and authorship of those books now under fire as the modern critics who assail them. Further, the large number of devout, scholarly men who hold to the obvious and traditional view of these books are quite as competent and deserving of credence as the much smaller number who attract notoriety by weakening confidence in the Bible, and thus appeal to the worldly. Moreover, any man or woman who by diligent and prayerful study of the Bible forms an opinion as to the origin, date and character of its books is a Higher critic, and sometimes more reliable than certain learned men; for "God hath chosen the foolish things of the world to confound the wise."

How, then, are we to determine the correct view concerning the date and character of a book in the Bible? The following are safe rules:

1. Any view that weakens the faith of common people in the Bible is not a safe one.
 2. The obvious meaning of Scripture to a plain, practical man can hardly fail to be the right one. Otherwise the Scripture makes a false impression.
 3. An interpretation that contradicts direct and explicit Scripture surely must be rejected.
- Now, remembering these simple, safe rules, let us test the most prominent dictums

of certain so-called Higher critics concerning Deuteronomy, Joshua, Judges, Daniel and Jonah, the objects of their first assaults.

Deuteronomy.—Professor McFadyen of Toronto concluded that Deuteronomy was written in the days of Hezekiah or Josiah, 750 to 800 B. C., instead of by Moses or some near successor about 1440 B. C. But Professor Nourse of Hartford Theological Seminary thinks it was not written until Manassah's reign, about 650 B. C. Why do they not agree? Does either know when? If so, which one? They both think it was written as religious fiction 700 or 900 years after Moses, for moral effect. Against their unproved assumptions we allege:

1. It was natural, necessary and to be expected that Moses would give a farewell address containing a recapitulation and commentary on the laws previously given and on their history during the Exodus.

2. This book positively declares that Moses "spake [these words] unto all Israel on this side Jordan" (i, 1, 5) and that Moses did write the words of this law (xxxii, 24). And Christ himself, quoting Deut. xviii, 15, 18, testifies that "he [Moses] wrote of me (John v, 46). Advanced Higher critics even say that Moses wrote nothing. Peter also says (Acts iii, 22), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear", thus quoting Deut. xviii, 18. If such testimony does not settle the authorship and date of Deuteronomy, then Scripture testimony is worthless.

Another critic suggests that the two prayers made by Moses (Exod. xxxii, 11-13 and 31-32), one before he came down from the mount when Israel had made the golden calf and the other after he returned "on the morrow" to the Lord in the mount, were probably only one prayer, and made to appear as two by the author, because he was copying from two documents. What a pity that this critic was not present to teach the writer of this chapter how to make one event not appear as two!

Joshua—Judges.—In the March number of the *Homiletic Review*, 1909, J. M. Thomas, president of Middlebury College, Vermont, boldly declares that the account in Joshua where it is said that Joshua utterly destroyed *all* the cities in Canaan in his march, man and beast and everything

that breathed, as contradicted by Judges, where it is related that certain cities and districts were not conquered, is untrue; since Judges was written before Joshua (How does he know?) and therefore Judges gives the correct account. I wonder if he would not say that "Then went out to him [John] Jerusalem, and all Judea" is untrue, because literally every one did not go out to John? But the worst charge he makes against Joshua is that he slew both man and beast, even women and children; that this was worse than heathen religionists would do, and that such action, if true, would make skeptics. Robert G. Ingersoll, in his "Lecture on the Gods", referring to the same thing exclaims, "Monstrous!" Is it not strange that a minister and an infidel should line up together?

My reply is: 1. The land belonged to Abraham and his posterity centuries before, by express promise of God. 2. The Canaanites were too wicked to live, if ever there were such, and the slaughtered innocents were infinitely better off than if allowed to live, "for of such is the kingdom of heaven." But some one asks, "Why does not God order his people to do this now?" For the same reason that he forbids polygamy, divorce for various excuses, "tooth for tooth", etc. But the objection above vanishes, from this fact: The God of the natural and the moral kingdoms is the same. The moral government of the natural world and the moral must harmonize. Now, the God of nature every now and then sends a pestilence, tornado, a fire or an earthquake, whereby hundreds, thousands, yea, more than a hundred thousand men and women and children are hurled into eternity in a moment, without warning. But when the same God for good and sufficient reasons commands the destruction of a people of unspeakable wickedness, both skeptic and critic lift up holy hands and cry, "Monstrous!" When these men will show that the natural calamities mentioned are immoral and monstrous, they will then be able to show that God's command to exterminate the Canaanites is also immoral.

Daniel.—Higher critics tell us that the Book of Daniel was not written during the Exile, or near 600 B. C., but by some unknown author about 165 B. C., in the time of the Maccabees. But the Book of Daniel

appears in the Septuagint translation, made not less than 250 B. C. Josephus also (*Antiquities*, book xi, chap. viii, sects. 4, 5), testifies that Tadaa, the high priest, pacified and obtained signal favors of Alexander and his army by reading from Daniel the prophecies of the first great Grecian king over the Persians—no doubt from chapters vii and viii—this, 332 B. C. Ezekiel also (xiv, 14, 20) about 594 B. C. is told by the Lord to say: "Though these three men [Noah, Daniel and Job] were in it" (Jerusalem), they should deliver their own souls only. The writer of the Epistle to the Hebrews must have believed in the reality of Daniel and the three Hebrew children when he says: "Stopped the mouths of lions, quenched the violence of fire" (Heb. xi, 33, 34). Even Christ testifies, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . flee into the mountains." But according to these critics there were no such men as Daniel and the three Hebrew youths. Whom shall we believe? If Daniel was not written until 165 B. C., then the remarkable prophecies contained therein were nearly all fulfilled, and necessarily the credibility of the book will be ruined: For the author thereof to pretend to prophesy of great and significant events already fulfilled, as if yet unfulfilled, would stamp the book as a fraud and the author as a forger. The very charge that infidels delight to make against the prophecies of Isaiah, Daniel and others is that they were written long after the events had been fulfilled. Why do some critics manufacture infidel axes?

Jonah.—Professor A. C. Zenos, McCormick Theological Seminary, Chicago, in the *Standard Bible Dictionary* by Funk & Wagnalls Co., claims Jonah was written 300 B. C. and not about 850 B. C. or sooner, and that the Book of Jonah is a parable. Lyman Abbott called it the "Pickwick Papers" of the Bible. Professor Zenos gives his case away. If Jonah is a parable, the story must be a fact. A parable is the statement or relation of something that is both true and well known to illustrate something not known. You can not explain or illustrate an unknown thing by something unknown and untrue. Therefore Jonah must be true, or it is no parable. But that there was such a man as Jonah is alleged to

be in the book, is evident. In *Jonah i, 1*, he is called "the son of Amittai" (of Gath-hepher). In *2 Kings, xiv, 23-25*, it is said that Jonah the son of Amittai prophesied during the reigns of Jeroboam II of Israel and Amaziah, king of Judah, 840 B. C. Josephus also (*Antiquities*, book ix, chap. x, sect. 2) relates as facts the incidents recorded in *Jonah*. And not least of all, Christ must have believed the story of *Jonah*; for he testifies: "There shall no sign be given to it [that generation], but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (*Matt. xii, 39, 40*). Now if there was no "Jonah the son of Amittai," then Christ was not in the earth at all; for how can something that never was, be a sign of something so important as Christ's entombment? Further, he also declared: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here" (*Luke xi, 32*). Thus we see that Josephus and the Jews and Christ, "in whom are hid all the treasures of wisdom and knowledge," all believed the book to be true. Skeptics and some critics say it is only a fiction. Whom shall we believe?

I have not answered in detail all the arguments of these advanced critics. Suffice it to say, they are based on assumptions similar to those noted above, or on conclusions that do not follow. One illustration: Professor Zenos thinks Nineveh was not a city of "three days' journey" 840 B. C. But Professor Ira M. Price, in the same Bible dictionary, proves satisfactorily that it was. I submit, how can such so-called Higher criticisms—reviewed above—as against the evident import of the books themselves and their corroboration by other books of the Old and New Testaments, do otherwise than weaken faith in the Bible? No, God did not manufacture a lot of fictitious stories—Pickwick Papers—when the history of the race is so full of true incidents, real history, that are "stranger than fiction," with which he could instruct us. God is not in the fiction market. He is not that poor. He is "full of grace and truth."

I have not written this to discredit all Higher criticism, but only to show that some so-called Higher criticism is only destructive. That kind of criticism is very insidious and popular, because it appeals to men's natural hostility to the Word, and must necessarily weaken faith in the Bible. No, let us do a little of our own thinking. Let us receive every book of the Bible as it obviously impresses us, and we shall be safe from attacks of destructive criticism.

March 23, 1909.

The Convocation.

The Convocation of Seventh-day Baptist Pastors and Christian Workers will meet with the church at Walworth, Wisconsin, August 18—24, 1909. It will begin Wednesday evening and close the next Tuesday at noon. This will give the delegates ample time to reach Milton for the beginning of the General Conference on Wednesday morning.

The general outline of the program is as follows: There will be six addresses on the general theme "The Permanent Messages of the Bible"; namely, "The Permanent Message of the Law", "The Permanent Message of the Prophets", "The Permanent Message of the Psalms", "The Permanent Message of the Synoptic Gospels", "The Permanent Message of John", and "The Permanent Message of Paul". Five of these will constitute the program for the evenings, each preceded by a praise service. One will be given on the Sabbath and will be called "The Convocation Sermon". On Sixth-day evening there will be the "Convocation Prayer Meeting".

At 10.30 A. M. each day except Sabbath there will be a half-hour lecture on "Health and Hygiene" by a Seventh-day Baptist physician.

At 11.00 A. M. each day except Sabbath there will be a half-hour lecture on "The Use and Care of the Voice."

At 11.30 A. M. each day except Sabbath will be the service known as the "Quiet Hour".

At 9.00 A. M. each day except Sabbath after opening prayers there will be general discussions of questions and problems under the general theme "The Church and the Changing Order". Five sub-topics have been selected as follows: The Church and

the Gospel of Brotherhood, The Church and Social Discontent, The Church and Intemperance, The Place of the Minister in Modern Life, and The Attitude of Religious Leaders toward New Truth. One man will be asked to prepare a paper on each topic and another man will be asked to be especially prepared to open the discussion. Then it is hoped that many others will take part in the discussions. The purpose is to open a wide field where by free and informal discussions we may all be mutually helped. Most any problem in our work may thus be brought out for consideration.

The afternoons are left open for rest and recreation. It is hoped that many of our pastors and Christian workers will make their plans to attend the Convocation.

EDWIN SHAW.

Shedding Sunshine.

It takes no time
For the sun to shine
And none for the flowers to bloom;
But should they refuse
The world would lose
Her beauty and perfume.

Then school thy heart
To the godlike art
Of shedding a sheen of joy,
To halo thy path
And all that thou hath
Shall be for heaven's employ.
—W. H. Davenport.

Does your land repay you for the labor and expense you have bestowed upon it? Probably not as well as it should. Remember that a plant will not give the greatest returns if its soil home is not congenial. Study your soil. It may be that a little more humus added here and a little drainage provided there is all that your crops desire. A little thought and a little labor may double your returns.—*American Farmer.*

"What a subtle kind of heartache we give others by simply not being at our best and highest, when they have to make allowances for us, when the dark side is uppermost in our minds and we take their sunlight and courage away, by even our unspoken thoughts, our atmosphere of heaviness! O to stand always and eternally for sunlight and life and cheer!"

Missions

Journey From Tsi-nan-foo Back to Tsing-dau.

LIZZIE NELSON FRYER.

We left our friends before six o'clock on the morning of October 19 riding in the cart to the station and there taking the train back to Tsing-dau from which place we had come eight days before. It had been a most interesting journey and we had learned much that was profitable about many things, especially concerning the new system of schools which China has recently adopted and is making use of to take the place of the ancient system which has been in vogue for many centuries—indeed for thousands of years.

Our good friend saw us off on the train and we were soon speeding along over the broad plain, with here and there a conelike, precipitous mountain rising abruptly from the level to the height of from five hundred to one thousand feet. We took this early train in order to make the whole distance of 250 miles to the coast, in one day.

The day was bright and beautiful and we enjoyed traveling through this wonderful country where the people live in villages, tiny hamlets, or else within the walls of large cities. Time long ago proved to them the unsafety of families dwelling in isolated houses, and that it is far more satisfactory, as well as economical, to have their dwellings grouped together. The people come out in the country to cultivate their very small portions of land upon which they subsist and have done so from one generation to another for thousands of years. Not a fence marks these small divisions, which, as we pass through them, seem like immense gardens where never a weed is allowed to grow, and where, we have been told, two or three crops have been annually produced from the same ground for centuries, without a year for rest of the soil, or for allowing it to lie uncultivated for a season.

The principal crops grown here are a great variety of beans, winter wheat, oats, sugar-cane, Indian corn, millet and sweet potatoes, with many kinds of cabbage and other vegetables used as greens. Rice is

not generally grown here, as it is farther south, except in small quantities, and then only near the streams, since the soil in other places is too dry for it to do well. In these gardens, which extend for two hundred and fifty miles, people of all ages were out at work. We saw them from tottering, aged men and women, to tiny youngsters that would be cared for as mere babies in other lands. All were busy helping in the general struggle of getting a living. The more feeble ones seemed to find their part in lifting and changing the sweet potato-vines from one side to another; for it is thought the crop will be inferior if runners are allowed to take root, and so every few days, their positions are changed about.

The crops had largely been gathered and carried away from the fields and the grains were being threshed in the very manner of olden times mentioned in the Bible, where King David arranged with Araunah to allow him (David) a "threshing floor" upon which to erect an altar to the Lord. These floors are simply beds of thick cement and are to be seen wherever there are groups of houses—a single one often doing service for the whole neighborhood. The grain is spread out upon the floor and little donkeys drawing small stone rollers are made to run back and forth over it till the grain and straw are fully separated. It was interesting to watch the winnowing operation, as the grain is lifted by basketfuls and tossed up in the air where the chaff is blown away and the grain falls to the floor. Here it is gathered up and stored away for future use.

Much of the ground was being plowed and prepared for the winter crops to be put in. We were told that the people were doing this with saddened hearts this year because of the lack of rain, this being the third successive season of drought, and a famine being feared for the coming winter. This may account for the sad, pinched look upon many of the faces that we see. Still they work steadily on—this most industrious people. It always seems that, in China, not a thing that can be made use of is ever wasted, and that surely this people do not need the Scriptural instruction to "gather up the fragments that nothing be lost" that is elsewhere so necessary.

In some places the ground is so hard and

dry that a single ox or cow can not draw the simple plow, so that other animals have to be hitched on to assist in getting it along. One often sees here a cow, mule and donkey—all pulling together the same load or plow. The other day I saw a horse, mule, cow and donkey drawing a heavy load, each animal being tied to it by a strong rope, one walking ahead of the other so there was a long string of them! Sometimes one sees them walking abreast—three or four animals together. It looks funny, but they accomplish the task to which they are set, and not being humans, they do not grumble or complain while about their work, but do their part toward gaining their own subsistence and in helping this patient people conquer the land in their struggles for life. It is marvelous how so great a population can live so comfortably upon the productions of so small a portion of territory as these people have to work. It has been estimated that there are more than 680 people to the square mile in the province of Shantung, so that a failure of any one crop here means great privation and suffering for the many.

THE GRAVE MOUNDS.

The only spot where the ground is not continually cultivated are the grave-mounds, and these dot the landscape in every direction as far as the eye can see. It is said that one-tenth of all the agricultural land in China is covered by grave-mounds, and judging from the two hundred and fifty miles we have traveled during the past few days, I think it must be true at least in this part of the empire. These mounds are from the size of a haycock, as the piles of newly mown hay used to be called in New York State, to that of a large haystack piled up for the winter's use. At the moment of this writing, as I glance out of the car window, I am sure I can see more than a thousand of these mounds scattered over this broad expanse of more than half a mile in every direction. There are more in sight than usual, though they are never out of sight. But even the mounds are made to serve a purpose in the family economy, for upon them is grown a tall grass or reed, four or more feet in height, which when fully grown in autumn, is cut and bound up into bundles and stored for fuel with which to cook the household food.

Treasurer's Report.

For the month of March, 1909.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, March 1, 1909	\$2,064 81
Church at	
Plainfield, N. J.	20 66
Adams Center, N. Y.	22 00
Chicago, Ill.	20 00
Welton, Iowa	10 00
New Market, N. J.	13 00
Hammond, La.	4 12
Nile, N. Y.	14 94
Syracuse, N. Y.	1 00
New York City, N. Y.	20 00
Woman's Executive Board	17 00
S. C. Maxson, Utica, N. Y.	5 00
Sabbath school, Plainfield, N. J.,	
General Fund	\$31 40
Education of Chinese children	31 61
	63 01
Mrs. Lucinda Tallett, South Otselic, N. Y.	2 00
Mrs. Lydia S. Tassel, Coudersport, Pa.	3 00
Mrs. Champlin, Dunn's Corners, West-erly, R. I.	1 00
Pulpit Subscriptions	5 00
Susie M. Burdick, Shanghai, China	35 00
	\$2,321 54

Cr.

E. B. Saunders, salary and expenses in March, 1909	\$ 101 52
Judson G. Burdick, salary for February and March, 1909	100 00
John H. Biggs, Gentry, Ark., labor at Cumberland, N. C.	4 17
D. H. Davis, Shanghai, China, Incidental appropriation for year	100 00
Appropriation for enlargement and repairs of Mission building at Lieu-oo	\$150 00
First contribution of Mrs. Geo. H. Babcock for Lieu-oo Mission building, made through the Woman's Executive Board and placed with General Fund by mistake, and ordered taken out and made part of Mission building fund by Board of Managers	75 00
	225 00
Rosa W. Palmberg, salary to June 30, 1909	300 00
Susie M. Burdick, salary to June 30, 1909	450 00
J. W. Crofoot, balance of salary, Jan. 1, 1909, to June 30, 1909	490 00
Recorder Press, Pulpits for January, February, March, 1909	125 00
Cash in treasury April 1, 1909	425 85
	\$2,321 54

E. & O. E.

GEO. H. UTTER,
Treas.

Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlors, April 11, 1909, at 10.15 A. M.

Present: H. M. Maxson, J. A. Hubbard, W. M. Stillman, D. E. Titsworth, Stephen Babcock, C. C. Chipman, O. S. Rogers and W. C. Hubbard. Ex-officio: W. H. Crandall of Alfred, N. Y., and Asa F' Randolph, accountant.

Minutes of last meeting were read.

Correspondence was read from Dr. L. A. Platts covering in detail the sales of real estate belonging to the late Henry W. Stillman, and forwarding proceeds to the amount of \$19,250 from same; from Rev. T. G. Helm acknowledging receipt of \$5 per month; from Henry N. Jordan acknowledging financial assistance to continue his work in Theological Seminary; from President Clark of Salem College bespeaking the Board's continued generous support; from Thomas Zinn, Farina, Ill., forwarding a general release, in the matter of Estate Hannah Colgrove. The Board authorized the President and Secretary to execute this instrument and return same to Mr. Zinn.

The Finance Committee report showing changes in securities was read, and ordered placed on file. The Treasurer's quarterly report was read, and having been audited, ordered placed on file.

The stated time for interest payments having been changed to May 1 and November 1, it was voted that the Treasurer forward the various beneficiaries, June 1, the income which has been received to that date.

The Discretionary fund was, by vote, divided as follows: \$100 to the Alfred Theological Seminary, through the Seventh-day Baptist Education Society, and the balance, \$178.88, to Salem College, West Va.

To each of the eight students in the Theological Seminary, Henry N. Jordan, and Peter Taekema, was appropriated \$17 from the fund for Young Men Preparing for the Ministry.

The income accruing from the Utica, Wisconsin, Church fund, was voted to the Seventh-day Baptist Missionary Society.

Minutes read and approved. Meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

Income from Memorial funds disbursed:

Alfred University.

Alfred University fund	\$ 12 15
Babcock Chair Physics	183 71
Bi-Centennial fund (one-half)	41 83
Chair Greek Language	101 41
Charles Potter Chair History	222 90
Geo. H. Babcock bequest	1,061 12
	\$1,623 12

Alfred Theological Seminary.

Chair Church History and Homiletics	\$ 7 57
Chair Pastoral Theology	1 99
Chair Doctrinal Theology	165 88
Geo. H. Babcock (Discretionary)	100 00
	\$275 44

American Sabbath Tract Society.

American Sabbath Tract Society fund	\$ 17 67
D. C. Burdick bequest	102 41
Geo. H. Babcock bequest	454 76
	\$574 84

Seventh-day Baptist Missionary Society.

Missionary Society fund	\$ 28 39
D. C. Burdick bequest	102 42
Church, Utica, Wisconsin, fund	14 86
	\$145 67

Milton College.

Bi-Centennial fund (one-half)	\$ 41 84
D. B. Rogers fund	10 40
George H. Babcock bequest	757 94
Geo. S. Greenman bequest	10
Milton College funds	346 27
	\$1,156 55

Salem College.

George H. Babcock (Discretionary)	\$ 178 88
George S. Greenman bequest	26 55
	\$205 43

H. N. Jordan, Theological Student	\$ 17 00
Peter Taekema, Theological Student	17 00
Eight Theological Students, Alfred, N. Y.	136 00
	\$4,151 05

Total \$4,151 05
April 12, 1909.

Tract Society—Directors' Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 11, 1909, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, Edwin Shaw, F. J. Hubbard, H. N. Jordan, N. O. Moore, E. B. Saunders, H. M. Maxson, W. C. Hubbard, Asa F' Randolph, W. H. Crandall, W. M. Stillman, D. E. Titsworth,

O. S. Rogers, M. L. Clawson, A. L. Titsworth.

Visitor: Jesse G. Burdick.

Prayer was offered by Rev. Henry N. Jordan.

Minutes of last meeting were read.

The Committee on Distribution of Literature offered the following recommendations:

1. "That an edition of three thousand copies of Rev. Geo. B. Shaw's one-page postal card size tract on the Sabbath, be printed, probable cost, \$4.00."

2. "That \$30.00 be appropriated to print tracts in the Danish language for the Rev. F. J. Bakker of Asaa, Denmark."

Report adopted.

The Committee on Investment of Funds reported having placed \$800.00 on bond and mortgage on house and lot on Duer Street, this city, owned by Frank Mobus, and as also having authorized a loan of \$3,500.00 on property on East 5th Street, owned by Jacob Sachar.

Report adopted.

The Committee on Program for Tract Society hour at Conference presented the following report:

"The Committee on Program reports progress. The usual reports will be as brief as possible, and the rest of the time will be given to a memorial service for the Rev. A. H. Lewis. This service will be under the general care of the Rev. T. L. Gardiner, who will select several men to speak on the life and work of Doctor Lewis."

Report adopted.

The Treasurer presented his report for the third quarter, duly audited, and on motion same was adopted. He also presented statement of receipts and disbursements since April 1, and further reported the payment of the bequest of B. P. Langworthy, 2d., of \$50.00, and the receipt from Allen B. West of \$50.00, fees paid him in administering the estate of Deborah Randall, and donated by him to the Society. He also presented statement of the probable present value of the stock held by us in the Tampa Building and Investment Co., of Tampa, Florida.

Report adopted.

Correspondence was received from Rev. Eli F. Loofboro submitting his report for the first quarter of the year 1909; from

Rabbi Bernard Drachman, concerning a hearing on certain bills before the Legislature of New York State at Albany; from Rev. F. J. Bakker, concerning the matter of publishing tracts in the Danish language; from Joseph J. Kovats regarding printing a song-book adapted to Hungarians; from G. P. Putnam's Sons, rendering a bill for books recently purchased by the Tract Society; from Sanford B. Horton, asking about a certain tract published by this Society in 1846.

Moved and carried that the editor of the RECORDER be our representative to four of the different associations of the denomination to be held this spring, the expenses to be charged to the Tract Society.

The Business Manager reported the receipt from Prof. Edwin H. Lewis of the revised manuscript of Doctor Lewis' last book, which had been sent, following Professor Lewis' wishes, to Editor Gardiner as being one of the committee of three to read and compare with the original manuscript.

In the matter of the biography of Dr. A. H. Lewis for a souvenir volume, the preparation of which was authorized at the last meeting of the Board, the style of binding and the selling price were, on motion, left to the committee in charge, viz., Editor T. L. Gardiner and Business Manager N. O. Moore.

Secretary Saunders made a short statement as to the proposed Savarese Italian Mission, and as the result of general discussion, it was moved and carried that this Board express a willingness to join with the Missionary Board in the movement to the extent of \$250.00.

Minutes read and approved.

Board adjourned.

WILLIAM M. STILLMAN,
Assistant Recording Secretary.

Tract Society—Treasurer's Report

F. J. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending March 31, 1909.

Dr.

To balance on hand, Jan. 1, 1909\$ 282 16

To funds received since as follows:

Contributions as published,

January\$282 48

February 279 99

The Tract Society in the Sixties.

E. H. L.

Every age is critical for religion, because spirituality is always a struggle with worldliness. But for any given religious institution some periods are bound to be more critical than others. The most critical period of the American Sabbath Tract Society was apparently the five years immediately preceding the Civil War. There were various reasons for this. Seventh-day Baptists were beginning to give money to educational institutions, for one thing, and their interest in education was apparently greater than their interest in Sabbath reform. Also there was considerable difference of opinion as to the importance of printed publications, and there was a certain lack of coöperation among those who were genuinely interested in publication. There were two societies—the Seventh-day Baptist Publishing Society and the American Sabbath Tract Society.

In 1858 the Tract Society expended less than one dollar—ninety-one cents, to be exact—although the report of the treasurer, T. B. Stillman, showed a balance of over two hundred dollars on hand. In 1859 the total receipts of the society were \$51.76. In 1861 the total gifts to the society were \$3.75—which came from the First Alfred Church.

But in 1863 a new spirit was manifested. Conference was held at Adams that year, and the nominating committee consisted of H. H. Baker, G. W. Allen, and Ephraim Maxson, the last-named being a well known deacon of the West Edmeston Church. This committee recommended A. B. Spaulding of Brookfield for president, Ephraim Maxson for treasurer, and Ira J. Ordway of West Edmeston for corresponding secretary. The board was moved to Brookfield, and came into the hands of Messrs. Spaulding, Maxson, Ordway, J. P. Hunting, A. W. Crandall, C. V. Hibbard, Ezra Coon and J. T. Rogers. This board began to get and spend money more freely. During the sixties the board remained at Brookfield, the personnel changing but little.

One of the first things that the board did was to adopt a suggestion—which came from the Eastern Association and from A. H. Lewis—to publish a standard history of the Sabbath. Through the RECORDER it invited proposals for writing such a history. Only one proposal, that of A. H. Lewis, was

March	236 32	798 70
Payments on Life Membership		35 00
Income as published:		
January	\$1,078 04	
February	40 00	
March	125 00	
		1,243 04
Publishing House Receipts:		
RECORDER	\$1,524 21	
Visitor	169 39	
Helping Hand	223 26	
Tracts	5 85	
		1,922 71
		<u>\$4,281 70</u>

Cr.

By cash paid out as follows:

G. Velthuysen, Sr., appropriation	\$151 50	
George Seeley, salary	62 50	
George Seeley, addition to salary	25 00	
George Seeley, postage	15 00	\$ 254 00
Pacific Coast Association, appropriation		100 00
Board Systematic Finance, account expenses		100 00
Corliss F. Randolph, expenses visiting foreign churches		125 00
Historical Volume Committee, account expenses		100 00
Recorder Press, printing and mailing tracts, "Sabbath and Seventh-day Baptists"		14 58
County clerk's fees in the matter of the estates of Deborah Randall, Relief A. Clarke and Eliza M. Crandall		2 50
Publishing House expenses:		
RECORDER	\$1,149 48	
RECORDER letter heads, etc.	17 70	
Visitor	224 73	
Helping Hand	151 87	
Tracts	83 44	
Year Book	58 66	
		1,685 88
Note, City National Bank		500 00
		<u>\$2,881 96</u>

By balance on hand	\$1,399 74	
		<u>\$4,281 70</u>

E. & O. E.

F. J. HUBBARD,
Treasurer.

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

Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
April 11, 1909.

Life Member Added.
Timon Swenson, Topeka, Kansas.

received; but it was not a definite proposal. Mr. Ordway's report for the board in 1864 showed that it "still considered the writing and publication of a standard History of the Sabbath as of paramount interest; and that we invite the attention of our brethren to this subject, and pledge ourselves to compensate liberally the author for his manuscript who shall produce such an acceptable history." As we know, A. H. Lewis proceeded as he was able, in connection with his pastoral labors and theological studies, to work at such a book, and it was finally completed in 1868, and published two years later.

In 1865 the Brookfield board requested N. V. Hull, J. Summerbell, A. H. Lewis and D. E. Maxson to travel as agents for six weeks or less, "in behalf of the claims of the Bible Sabbath, by conversing, lecturing, preaching, or discussing, as circumstances may require, outside of fields occupied by our churches." All except Elder Hull accepted the invitation and thus began the work of traveling agents.

In 1866 Mr. Ordway's report shows that, although the receipts of the society had risen to \$460.81, the board was spending the entire income, and a little more. But now began the earnest appeals for money which we have not ceased to hear for forty years. "God will not prosper us in disobedience and inactivity," writes Mr. Ordway. "Neither should we consider his Sabbatic Law a burden, but rather an honor and a delight. It is indeed marvelous that so important a work devolves on us, and our glory should be to do it well."

In 1867 A. H. Lewis reports progress on his Sabbath History, and T. B. Brown announces that he will soon submit to the board his review of Gilfillan's work on the Sabbath. During the year two agents were kept in the field. These were Leman Andrus and A. H. Lewis. And by vote of the society the board was instructed to employ a general agent. The report of Mr. Ordway shows that the board had urged upon A. H. Lewis this work, as early as 1866. "The enthusiasm at Alfred last year, both in regard to the plan and the man, determined fully what should be the action of the board, and we are happy in consummating the wishes of the denomination, by placing before them Elder Lewis as the *life agent*." The subsequent history of this

proposed life agency has been spoken of recently in Doctor Gardiner's biography of Doctor Lewis.

In 1868 Mr. Ordway's report contains a clear retrospect of the preceding quarter century of the society's life. "Our history," he says, "shows that without agencies very little is accomplished, comparatively, for the Sabbath cause. We are dull scholars indeed if the history of a quarter of a century shall not benefit us. . . . For the past two years, the expenditures of the society have been nearly one-third of the amount for the whole twenty-five years. And now we are far behind our duty and privileges as a people. . . . Can we call it sacrifice? Who has given enough to *feel* it? We must do more, or die. . . . Our march must be onward. In five years, instead of expending fifteen hundred dollars annually, it should be as many thousands; and instead of only one man in the field, we should have ten. This is not said to please the fancy. We ought to do all this."

In 1869 the total income of the society was \$1,820.53. And Mr. Ordway's report contains the words: "We can not reasonably expect men to yield till the battle smoke thickens."

In 1870 a committee consisting of L. C. Rogers, A. B. Spaulding, J. B. Clarke, and Ira J. Ordway recommended the establishment of a weekly paper, and the raising of thirty thousand dollars to establish a publishing house. Mr. Ordway's report takes an illustration from the Franco-Prussian War, then just drawing to a close, and points out that the Prussian success was due to "unity of heart, steadiness of purpose, and trust in the God of battles." "This," he says, "should be the spirit of Sabbath reform."

Such in rough outline were the immense steps taken by the Tract Board in the sixties. I have thought it worth while to call attention to these facts of history at a time when two members of the Brookfield board, Mr. Ira J. Ordway and Elder J. B. Clarke, are still among us. Mr. Ordway's connection with the board ceased in the autumn of 1870, as he was about to move to Chicago. His successor as corresponding secretary was Elder J. B. Clarke. During his tenure of the office the plan for establishing a publishing house was carried out, namely, in 1874.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

It is God that girdeth me with strength.

The Tapestry Weavers.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs, they study it with care,
The while their fingers deftly move, their eyes are fastened there,
They tell this curious thing beside of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork, that his marvelous skill is learned.
Ah, the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving ever, till the mystic web is done.
Weaving blindly, but weaving surely, each for himself his fate—
We may not see how the right side looks, we can only weave and wait.
But, looking above for the pattern, no weaver hath need to fear,
Only let him look clear into heaven, the Perfect Pattern is there.
If he keeps the face of the Saviour forever and alway in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.
And when the work is ended, and the web is turned and shown,
He shall hear the voice of the Master, it shall say unto him, "Well done!"
And the white-winged angels of heaven, to bear him thence, shall come down;
And God shall give him gold for his hire—not coin, but a glowing crown!

—Anson G. Chester.

Concerning the Patience of the Saints.

We mourn sometimes because we grow so slowly in the Christian life—that our faith and love and patience are so feeble. But channel-beds are deepened merely by the flow of the waters through them, and even so just trusting God today as we did yesterday, just meeting this week's cares with the quietude we exercised last week, just going on in the ordinary way, is really deepening our knowledge of God and our faith in him.

We ask for the marvelous, the seen. Some of the things for which we pray we are sure can never come to pass without miracle. Yet, as a rule, God's answers to our petitions come in quiet, unexpected ways, without bluster or apparent wonder-working. Highest processes are apt to be noiseless, best results unperceived in their approach. We grow spiritually, as plants and children grow naturally, by just taking what comes day by day and thinking little about growth, by bearing this little burden, learning that little lesson, by absorbing light and love and air hour by hour in the measure it is allotted to us. And the end? It will be nothing less than the miraculous for which we longed, when we awake some day in his likeness—we who have been such common clay, molded by such common processes and under such commonplace circumstances.

No choice positions were ours. The kitchen, the nursery, the schoolroom, the sick-chamber, the workshop—these were the places where we took form and shape; in these the Master Sculptor found his studio. At times we felt the touch of chisel and mallet, and they hurt, but we could not stop to mourn or to complain. Baby had to be fed, mother must be helped, the invalid made happy—the dress, the hat, must be finished for the customer. And so with headache, and sometimes heartache, we wrought on, not knowing that our patient steps and lullabies and stitches, the gay little speeches and trills we so determinedly cultivated, were helping to mold the common clay of our common lives into a form like unto that of the Son of God.

What surprises await us! For we shall all get out of the commonplace some time. There's a chariot waiting to bear each of us to the King's presence-chamber some day. And then, when we look into his face

—forgetful of the failures and denials of the days forever done—a sense of home-coming, of having at last reached our own, will fill us, overflow us. "We shall awake" from earth-day dreaming to find ourselves—ourselves!—"in his likeness satisfied."

Oh, the soundless depths of that word, "satisfied!" No earth-trammeled tongue has yet been able to give it full music or meaning. Untranslatable and unutterable here, none of us have realized what it is to be "satisfied." Nor do we need to know—yet. It is not ours. But today is ours. We must wrestle with its actualities, bear its burdens, accept what it brings us. For all that comes is sent and, therefore, necessary to the development of a son, a daughter of God. Herein lies the Patience of the Saints.—*The Union Signal.*

Her Secret.

Once in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silks so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

"I only go and tell the King,"
She said, abashed and meekly;
"You know, he said, 'In everything'"
"Why, so do we," they cried; "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

Oh, little children, weavers all,
Our broiery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle! —*Selected.*

Tapping on the Pane.

It is not only when the issue depends upon strength of arm or accuracy of aim that the help of another may mean all the difference between victory and defeat. There are spiritual conflicts unseen by hu-

man eyes in which, if it can only be afforded at the right moment, the support of an understanding and sympathizing spirit turns the scales in favor of the right.

An illustration of this occurred at an American seaside resort. One of the cottages at some distance from the beach was occupied by a mother with her only son, a particularly bright, sturdy youngster, who claimed credit for seven years.

On a certain day she said to her boy at lunch:

"Now, Rodney, I don't want you to go down to the beach this afternoon, but just play about the lawn until I come out, and then we will go for a walk."

Rodney made no protest, although his face fell, and after his mother had retired to her room he went out on the lawn to amuse himself. It was a very hot afternoon; he had no companions, and the time soon began to hang heavily on his hands.

Now and then some of his playmates would pass on their way to the beach and shout: "Come along, Rodney! We are going to wade!" But he shook his head.

He could see the glistening ocean from the veranda, and it never seemed more attractive nor the cottage more utterly dull. Presently he walked slowly down to the gate and began to toy with the latch. Then with firm-set lips and hands clasped tight behind him he as slowly returned to the veranda.

Again yielding to temptation, he went to the gate. This time he opened it a little, but instead of passing through he closed it sharply, and once more made his way back to the veranda.

How hot and lonely and stupid it was there, and what a merry time the other children were having on the cool, moist sand at the edge of the fronting wavelets! He bore it as long as he could, and then, running swiftly down the gravel path, opened the gate and scampered off to join his playmates.

It was tea-time when he returned, and his mother met him with a lifted finger and reproving look.

"Ah, Rodney, Rodney," she said, "you have disobeyed me. You have been at the beach in spite of what I told you!"

Rodney's flaming cheeks and downcast eyes and silent tongue constituted a suf-

ficient confession, and his mother went on:

"Now, I want to tell you, Rodney, that I was watching you all the time. I saw you go to the gate twice and come back, and then go through the third time."

Rodney suddenly found his tongue, and looking up at his mother with a world of meaning in his big brown eyes, said: "You were watching me the whole time?"

"Yes," answered the mother, wondering what was in the little mind.

"And you saw me go down to the gate and come back again?" he continued.

"I did," was her response, still more perplexed.

"Then, mother," he asked bravely, although the little lips trembled, "why didn't you tap on the window and help a fellow?"

Oh, the infinite inexpressible pathos of it! The baby conscience struggling for the right, and only needing the quiet tap of the mother's finger upon the window-pane to nerve it for victory.—*Baptist Herald.*

Contributed Paragraphs.

REV. E. H. SOCWELL.

In the Cæsar Library, Chicago, five hundred different persons have written down their "Great Blunders in Life" and the following are some of them that are worthy the consideration of our young people.

"The greatest blunder in my life was gambling.

"Was to fool away my time when at school.

"Not keeping my position, but grew slack in my work.

"Thinking that my boss could not get along without me.

"Refusing a steady position with a good firm.

"Would not listen to the advice of others.

"Not saving my money when I was young.

"Beating some one out of money.

"Did not stick to anything.

"Careless about religious duties."

WHAT TO TEACH YOUR SON.

The following terse sayings have been clipped from our newspapers and are worthy of a place in the RECORDER.

"Teach him to be true to his word and to his work.

"To respect religion for its own sake.

"To form no friendships that can bring him into degraded associations.

"That true manliness always commands success.

"That the best things in life are not those which can be bought with money.

"That in order to command, he must first learn to obey.

"That there can be no compromise between honesty and dishonesty.

"That the virtues of punctuality and politeness are excellent things to cultivate.

"That a gentleman is just what the word implies—a man who is gentle in his dealings with the opinions and feelings and weaknesses of other people."

THINGS WE SHOULD FORGET.

"Forget the faults of other people.

"Forget as many disagreeable things as you can.

"Forget your enemies and remember your friends.

"Forget all gossip as soon as you hear it, or before.

"Forget your own failures and remember your successes.

"Forget to do any one an injury, but remember to do every person a kindness."

Lord, often have I thought with myself, I will sin but this one sin more, and then I will repent of it, and of all the rest of my sins together. So foolish was I, and ignorant. As if I should be more able to pay my debts when I owe more; or as if I should say, I will wound my friend once again, and then I will lovingly shake hands with him: but what if my friend will not shake hands with me?—*Thomas Fuller.*

His time is like the time of the tide; all the art and power of man can neither hasten nor retard its movement; it must be waited for; nothing can be done without it, and when it comes nothing can resist it. The only reason why the Lord seems to delay what he afterwards grants is that the best hour is not yet come.—*John Newton.*

"Years of toil and years of care,
Years of patient faithfulness,
Years of hope and of despair,
Strength and courage measureless,

Mercy for the weak.
Bold where boldness must be shown,
Brave enough to stand alone,
Unafraid to act or speak
When the cause is just."

Young People's Work

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

*"In thee, O Lord, do I put my trust;
Let me never be ashamed."*

—Ps. lxxi, 1.

Endeavor Prayer Meeting.

LESLIE GREENE.

Topic for May 8.

THE INTERPRETER'S HOUSE.

Sunday, May 2—Picture of a preacher (1 Tim. iv, 6-16).

Monday, May 3—The dusty room (Rom. vii, 7-15).

Tuesday, May 4—Passion and patience (Jas. v, 1-6).

Wednesday, May 5—The fire and oil (Zech. iv, 1-6).

Thursday, May 6—Valiant and despondent (Acts xiv, 20-23).

Friday, May 7—The dream of judgment (Rev. xx, 11-15).

Sabbath, May 8—Pilgrim's Progress. Series IV. The House of the Interpreter (Eccles. xii, 9-14; Jas. i, 19-25).

The experiences of Christian are many even after he reaches the Gate of Eternal Life. Many things before unseen and unknown are now brought to his attention. He sees the error of his ways, as many do, and wonders why he was so foolish as to neglect the free and living water. It is when we begin to see our mistakes that we have taken the first step toward perfection. Let us note a few of his experiences in the house of the interpreter.

THE MINISTER.

He first beheld the preacher with his eyes fixed on heaven, a book in his hand, the truth upon his lips and the world behind him. What a picture. Is it true to life? Is every ambassador of Christ, whether clergyman or layman, in this attitude? Can we point to Christ with as much confidence? Our mission is great and our reward a crown of gold. We must unfold the dark things to sinners. By despising temporal things we gain crowns and honor in the life to come. We present

the truth, but can not save. It is the duty of the preacher to point upwards to the Source of all blessings, but he has no authority beyond that. He can not give life. This comes from God. He is a "Good Will" that stands at the gate beckoning to all to enter. He unveils the mysteries of the life hid with Christ. He lives for others and his mission is established.

SIN.

I suppose the application of this lesson was a forceful one to Christian. He evidently knew what sin was. Show me the heart that has no sin in it. All our hearts are dusty and we can have no hope in God until his law dominates our actions or the ragings of sin are quelled by the Gospel of Peace.

Sin is the transgression of the divine law. I suppose it is either a voluntary violation of the law, or a neglect to perform some known duty. What can be worse than neglect? And what can save the lost? Divine Grace. "Jesus Christ came into the world to save sinners." Accept now, unbeliever, for the "Wages of sin is death."

PATIENCE.

Some one has said, "How poor are they that have no patience"; and what would a life of toil and service be worth without such a resignation? What is the effect of passion upon man's nature? Does it make one happier to murmur or be discontented? "Behold, we count them happy which endure." And yet it seems hard to suffer affliction when we know not the outcome. But "let us not be weary in well doing; for in due season we shall reap, if we faint not." The reward is ahead, and he that patiently runneth the race will receive his crown of reward. Young says, "Patience and resignation are the pillars of human peace on earth."

THE JUDGMENT.

It is easy to drift with the tide, but when we wake to find ourselves hopelessly overpowered by the current we begin to cry for help. What a pity it is that men are so careless. Certainly a low valuation must be placed upon their souls or they would not hazard them for the little pleasure this life affords. And then to wake up and find themselves lost seems as foolish as the man who entered a hotel, sat down at the

best table, ordered all the delicacies of the season, slept under the finest linen and at the end of a month, when his bill was presented, was taken by surprise. "I never thought of the cost," he exclaimed. So we little realize the cost of our sin until it is brought up as a memorial before us. We sin against God, and he departs from us; we grieve the Holy Spirit and he, too, leaves us; we tempt the devil, but he comes into our hearts and remains there.

North Loup, Neb.

President's Message.—No. 3.

DEAR ENDEAVORERS:—You will see from the minutes that the session of the Young People's Board on April 11 was a very busy one. There are many things to encourage us. Reports from several societies and workers show that our young people are awake and interested. But the report of the treasurer was something of a disappointment—not because of that which it contained, but rather that which was lacking. Two-thirds of the Conference year is gone, and it now begins to look as if the receipts for this year will be no more than they were last. This ought not to be. If we do not begin to increase our efforts now, when shall we? Some societies are working loyally and successfully, and we are going to hope that all shall be, soon.

RECORDER SUBSCRIPTIONS.

Only one society so far has reported any new subscriptions to the RECORDER. In this we are somewhat disappointed also, but perhaps others are at work and are not yet ready to report. I do not think we can do a more needed or a more fruitful work with the same amount of energy and expense. If I remember correctly, nine subscriptions have passed through the hands of the board, and the board itself has sent in one subscription from funds raised for that purpose, making a total of ten subscriptions to the credit of the young people so far. Let us quadruple it right away. Get a list of subscribers in your community and see how many families of your acquaintance are not on the list.

TOPIC CARDS.

As announced some time ago the board will have topic cards printed for the last half of the year beginning with July. If

any one has suggestions to make regarding the substitution of special topics for some selected by the United Society, we shall be glad to have such suggestions soon.

THE RALLY.

The board has accepted the very kind invitation of the Milton Junction Church to hold the Post-Conference Rally with them, and a committee has been appointed to arrange a program. We hope this program shall reveal ourselves to ourselves, help us to understand each other better, unite us more in purpose and in effort, and help the board to know what lines of work the young people want us to undertake as well as something of the strength of the support that shall be given the work. The members of the board feel keenly the need of this rally, and shall work and pray for its success. Let every society in the denomination send from one to fifty delegates. Really, every society ought to be represented. Do not glance this over simply and then cast it aside, but get ready to attend the rally. Then be as prompt and regular in attendance as the representative sent to Conference last year by the North Loup Juniors. The president of that Conference will never forget her faithful attendance upon all sessions, business and otherwise, while older persons including some pastors were on excursions in the mountains. There will be no mountains to climb at Milton Junction, but outside attractions will not be wanting to those who are looking for them. Come to Conference and the rally, for business. It is high time we were getting serious about the Master's business. Let us make the coming Conference and rally mean all that they should to us.

I think I have written enough, perhaps too much such as it is, but I have a good many things I would yet like to say but shall save for another time.

M. H. VAN HORN.

Salem, W. Va., April 14, 1909.

Board Meeting.

The Young People's Board met at the Seventh-day Baptist church, Salem, W. Va., April 11, 1909, at 11.00 o'clock A. M., President M. H. Van Horn in the chair.

Members present: President M. H. Van Horn, Luther F. Sutton, Rev. H. C. Van Horn, Draxie Meathrell and Maleta Davis.

Visitors: In the forenoon, Mr. Clyde Ehret and J. F. Rose; in the afternoon, Rev. Mr. Hills, pastor of the Salem Seventh-day Baptist Church, Professor S. B. Bond of Salem College and Doctor Clark of Salem College.

The visitors were invited by vote of the Board to take part in its deliberations.

The Treasurer, who was instructed at the last Board meeting to settle the account of the *Endeavorer*, reported progress, the subscriptions being about half collected.

Communications from the following persons were read: Nettie M. West, Milton Junction, Wis., Flora Zinn, Farina, Ill., Rev. D. B. Coon, Shiloh, N. J., Doctor Main, Alfred, N. Y., Rev. A. J. C. Bond, including one from Wm. Shaw, general secretary of the United Christian Endeavor Societies, Milton Junction, Wis., Allen B. West, Milton Junction, Wis.

The Treasurer's report was read and adopted.

Treasurer's Report.

December 27, 1908 to April 9, 1909.

LUTHER F. SUTTON, Treasurer,

In account with the

SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.

Balance on hand Dec. 27, 1908	\$113 52
Young People's Christian Endeavor Society at	
Dodge Center, Minn.	9 50
Little Genesee, N. Y.	50 00
Adams Center, N. Y.	40 00
Walworth, Wis.	8 25
Plainfield, N. J.	26 00
New York City Church	2 54
Miss Olga G. Everett	28
Amount collected on the <i>Endeavorer</i> account	75 68
	<u>\$325 77</u>

Cr.

Rev. H. C. Van Horn, postage expense ..	\$ 17 18
Salem <i>Express</i> , 1,000 letter-heads	5 25
Orra S. Rogers, Historical Volume	20 00
Balance on hand	283 34
	<u>\$325 77</u>

The Treasurer was instructed to send to the Missionary Board

For the Shanghai Chapel	\$20 00
For the Missionary Board	8 00
To the Tract Society	16 00
To the Fouke School	5 00
To the Theological School	5 00

It was voted: 1. That we send to the Missionary Board one hundred and fifty

dollars on the pledge of the Young People's Board to Miss Palmberg's salary.

2. That Miss Pardee's bill of two dollars for work done for Young People's Board last summer be accepted and paid.

3. That the bill of Rev. Edgar D. Van Horn for postage and stationery used as editor of the Young People's department of SABBATH RECORDER be accepted and paid.

4. That the following itemized personal expense account of the Treasurer be accepted and paid.

April 9, 1909.

PERSONAL EXPENSE OF LUTHER F. SUTTON.

Nov. 7—Car fare to Salem and return ..	\$ 60
Dec. 28—Car fare to Clarksburg	1 20
Dec. 29—Stamps	1 00
Dec. 30—700 letters printed	1 75
Dec. 31—100 post-cards and printing same	1 50
Jan. 13—500 stamped envelopes	10 62
Feb. 7—Stamps for Rev. H. C. Van Horn	2 00
Mar. 3—Stamps for Rev. H. C. Van Horn	2 26
April 5—Stamps for Rev. H. C. Van Horn	2 50
Total	<u>\$23 43</u>

LUTHER F. SUTTON.

5. That the Salem *Express* be paid three dollars for printing one hundred circular letters.

6. That the Board depend on the associational secretaries to gather the Conference statistics and that the President prepare the blanks and send them to the secretaries.

7. That the Board print topic cards for the last half of the year, and that the President appoint a committee to revise them and see after the printing.

8. That we recommend that Conference nominate a person to represent our Board on the Board of the United Societies of Christian Endeavor.

9. That our President, Prof. M. H. Van Horn, and Treasurer, Luther F. Sutton, be made a committee to make out the Conference program.

10. That a Young People's Rally be held immediately after Conference, and that we gratefully acknowledge the receipt of the cordial invitation to hold the rally with the Milton Junction Church, and that we accept the same.

11. That the President, M. H. Van Horn, and Rev. H. C. Van Horn be appointed a committee to arrange a program for the Post-Conference Rally.

12. That the Young People's Board send

their President, M. H. Van Horn, to Conference and pay his traveling expenses.

The advisability of the Board's supporting a missionary in the Southwest was freely discussed but no action taken.

It was voted that an order be drawn on the Treasurer for one subscription to the RECORDER.

It was voted that the Treasurer enter all subscriptions to the RECORDER on his books, credit himself with the same, and forward to the RECORDER.

MALETA DAVIS, Sec.

Jane Lew, W. V., April 15, 1909.

Our Young People: Their Relation to Our Schools.

PRESIDENT C. B. CLARK.

In response to the request of the editor of this department for a brief article on "Our Young People: Their Relation to Our Schools", I take it that the editor has in mind not incidental and superficial relations, but those of a vital sort; relations affecting the well-being, life, influence, happiness and prosperity of our young men and women. Assuming that this is the case, I feel that I can not discuss the subject in a logical manner without first saying something on Our Schools: Their Relation to Our Young People.

First of all, our schools exist for something more than teaching our young people the art of making a living. While that may be and is an important element in all education, yet if that were our sole or even our chief purpose, there are many schools in the land which can offer attractions equally as good if not better than our own. Hence if the primary purpose of our young people in seeking an education is to make a living, and their motives do not go further, their relations to *our* schools are the same that they sustain to any and all other schools which exist for that purpose.

To put the same thought in a more positive way, I assume that it is a principle of Seventh-day Baptists that ethical and spiritual values are of supreme importance to a life of real success. I assume that we hold conscience, duty, reverence, obedience to God and religious experience superior to abundant wealth, social recognition and other superficial and secondary interests. If this be correct, then the relation which

our colleges sustain to our young people is the duty and privilege of providing such an educational environment as will sustain in their lives and experience the ideals just stated. If, then, any other school provides an atmosphere more conducive to the maintenance of high moral, spiritual and intellectual living than do our own, we have no right to complain if they should go there. Indeed, they ought to go there. On the contrary, so long as our schools and colleges are true to the fundamental principles upon which they were founded, so long do our young people owe them allegiance and loyal support, and they do themselves an injustice and the denomination a wrong to go elsewhere. It is further true that the ethical standards which make it worth while for our own young people to attend the schools created and nourished by the denomination, will make them equally good for the young people of any other religious persuasion.

It is a plain, but unquestioned and sad truth that many of the young people of this great country of ours who have had abundant opportunity in the high schools, academies, colleges and even universities, emerge from these educational institutions untrained and undisciplined; indifferent to social wrong and injustice; unmoved by the call to human service; flippant in the face of serious problems and bent upon a career of selfish attainment and selfish indulgence. I am far from saying that all are such, but the unprejudiced and thoughtful observer knows that too large a percentage *are so*. Our schools therefore owe it to our young men and women to give them such training and discipline in physical, intellectual, moral and spiritual lines as will make them lovers of humanity, respectful to the past and thoughtful for the future. Every graduate of our schools should be earnest and helpful in securing to the world in which he lives a higher standard of political and social excellence. Each should aid in helping to solve the problems nearest at hand, and above all should be earnest and self-denying in the battle against all forms of wrong and injustice. To this end our schools should cultivate simple tastes, clean habits, pure living and lips unstained by coarse or unbecoming language. The character and ideals which fasten themselves upon the young man or woman in college will go

far in determining the character of his or her citizenship.

Again, this is an age of profound change. Nearly all forms and phases of human life and thought have undergone marked contrasts in the last twenty-five to fifty years. It is especially true that in recent years there have been notable changes in the religious thought of the world. Doubtless when the true meaning and significance of these developments are fully understood they will appeal to us as decidedly advantageous and helpful. All transitions, however, and especially religious transitions are accompanied by grave dangers. Perhaps the most serious danger accompanying religious change is that of losing our grip on old views before we have secured a conserving hold upon new ones. But this danger must be faced and overcome. To ignore the movement would be the most fatal of all positions. We can do so if we choose of course; the result will be to be ground between the upper millstone of advancing truth and the nether one of unreasoned conservatism. In this particular situation, then, our schools sustain a very important relation to our young people—that of tenderly and sympathetically guiding and helping them to a sure religious foundation which will serve to anchor and hold them in an age of much religious questioning and infidelity. Our schools can and should do this. Every young man and woman who comes under the influences of our colleges should discover the way to a rational religious consciousness and experience.

One more thought and I will leave my theme to the reader. No arbitrary relationship will save our young people or our schools. We will not long sustain ourselves on the plea that these schools have been established and that therefore they should be patronized. In the end, merit alone is our only legitimate ground of defense. Let our schools stand for something that shall make them worthy to live. Let them stand for unique excellence of spirit. Let them stand for culture of the sanest type, but let them stand supremely for excellence of conduct and character. While this is so, both God and man will bless our being.

The relation of our young people to our schools is therefore clear. They should by all means avail themselves of the special

privileges offered—privileges which will in no wise interfere with a training for an honorable livelihood—privileges which will make life worth the while here, and privileges which will "make a man more precious than the gold which perisheth." And what is more, it is the duty and privilege of our young people to help create the ideals which will make our colleges the institutions that they become. Ours is a rare opportunity. Will we seize it?

Salem, W. Va.

A Letter.

DEAR YOUNG PEOPLE:—While it is true that we enter the spiritual kingdom by birth, it is also true that we are not born into that kingdom full-grown men and women, but spiritual babes; and if this life is sustained and developed, it must be fed with spiritual food. No argument is needed to convince any one of the necessity that exists for the development of a child's life; for, as attractive as that life is, no one would desire to have a child live out the years of his existence in that condition, and how our hearts would go out in sympathy to the parents of a child that showed no signs of development. It ought to be apparent to all that it is just as important for spiritual children to grow up unto the stature of men in Christ Jesus; and yet the Church has within its ranks untold numbers of grown-up infants who hinder its onward march more than tongue can tell.

Not long since I heard of a feeble-minded boy that did not know how to do anything but spin a top, and when full-grown his sole occupation was spinning a top. The man who told of the case said it was the most pathetic sight he had ever seen. But how about the Christians who have been in the Church twenty years or more and are still spinning tops? O that they might get a new vision of God and their high calling in Christ Jesus that would arouse them from their state of lethargy.

A child requires daily all the food he can assimilate to develop properly his physical life, and the demands of the spiritual life are equally exacting. It is sad to think that in a land of plenty there are children who are dwarfed in body because they are not sufficiently nourished, but it is more sad to think of the Christians whose

souls are dwarfed by the lack of spiritual food when Heaven's great storehouse has been opened for their sustenance.

When Jesus was on earth he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." The birth of the spiritual life and its development are the work of the Holy Spirit, but we must put ourselves into the position that will permit that work to be done. We must eat of the bread that came down from heaven and we do this by appropriating the work that Jesus did for us, by letting his spirit into our hearts, thus conforming our lives to his by witnessing for him, by public and private prayer and by taking up every known duty. No duty can be neglected without detriment to the spiritual life, but I would place the study of God's Word and communing with him through that Word above everything else. It has been well said that "when we pray we speak to God, but when we read the Bible he speaks to us." Study the Bible reverently with a prayer that the Holy Spirit will reveal to you its inmost meaning. And from the moment of your regeneration must begin the process of self-crucifixion to be carried on to the end of life; and in proportion as self is crucified will the spiritual life develop. All questions must be decided according to God's will. An easy thing to do? Not always, but we are writing on the development of the spiritual life; it has its price and we must pay it or suffer loss.

I can not bring this letter to a close without special mention of the services of God's house. It is important, not only that we be regular in attendance upon those services, but that we carry with us the right spirit. We ought to go with our hearts lifted to God in prayer for his blessing upon the services and that we may be in the right attitude to receive the blessing. If all Christians entered God's house in this spirit, there would be fewer criticisms of the minister's sermons and it is more than probable that the minister coming before such a congregation would catch the inspiration and give his hearers fewer reasons for criticising.

Very sincerely yours,

MARTHA H. WARDNER.

La Porte, Ind.

The Farm for Seventh-day Baptists.

HENRY P. IRISH.

A few years ago the word farming had a comparatively limited meaning. But in these later years there has been a wonderful advance in all directions. In common with other scientific professions, there has been and still is a vast amount of research, investigation and specialization; so that the word farming today covers a large field. So large and of such importance it is that we can only hope to touch briefly upon a very few of its many aspects.

In the days of our fathers very little preparation was considered necessary to fit a young man for farming. We sang in childhood, "To plow, to sow, to reap and to mow, and to be a farmer's boy." But not a word about preparation of the mind; nothing of the education of the boy and girl in the science of farming and domestic economy. In fact this kind of education was little known at that time.

Mr. Parker has given us some of the material results that the training of the agricultural college can give us; so we need not dwell on that course of farm education. But while we do not for a moment underestimate the importance of the training that may be had at an agricultural college, only a small per cent. of our boys and girls can ever hope to attend such an institution for four years or even for two years and take the regular prescribed course. The most of us must get our training in some other way; but training we must have if we hope to attain best results—and by results we do not mean dollars and cents only.

We read of the wonderful milk and butter records of some dairy cows, of wonderful perfection of horses, beef-cattle, sheep, of immense productiveness of certain farms. But we must remember there is always a wonderful man behind the cow, the horse and the farm. This man behind the farm is a product of development. He may have natural capacity, but he must have a training calculated to develop that capacity in a scientific way. Fortunately for our boys and girls, our Government, State colleges and experiment stations are putting forth every effort in their power to place within our reach information, facts and conclusions upon the science and practice of agriculture in all its varied forms—facts that we must study, think out, digest, assimilate and apply

according to our individual environments.

Study basic principles rather than mere methods. In fact, keep our "thinking machine" in gear all the time and furnish plenty of good material for it to work on. We must learn to think and think rightly. It will be only a few years until our population will reach one hundred millions, and we farmers will have the contract to furnish the materials for feeding that immense population three square meals a day! Think of it! Three hundred million meals a day! Can we do it? No, not if we follow the wasteful practices and unscientific methods that have been and still are followed on most American farms. We must stop wasting the fertility of our soil; we must cease to be robbers and become builders.

We have all heard the old German adage about making two blades of grass grow where one grew before. That applies as well to two pounds of butter, two bushels of wheat, two pounds of beef, or two things of beauty. We need not be at sea in our efforts to accomplish these results, for we have or can have almost for the asking the scientific facts and conclusions of the best specialists of the world, who have spent their lives studying, experimenting and recording these things for our benefit.

So the poorest boy in the remote school district may be well-posted in the latest conclusions of agricultural science. The experiment station of his own State will furnish him data by which he can practically know the constituents of his own soil—just what elements are wanting and how to supply them in the most economical way. He wants advice and can have it from some higher authority than commercial fertilizer agents, as to what his land needs in order to make it absolutely richer and better with continued farming. He can have the benefit of the work done along this line by such men as Hopkins of Illinois, Thorne of Ohio and hosts of others. In other lines that he may study, the same is true. In feeding he may have the benefit of the life work of such men as Hecker of Minnesota, Henry of Wisconsin, and many more. Volumes may be written and are being written along this line.

Our Seventh-day Baptist young man must have a business that is clean, honest, productive, and independent—one he can largely control himself. Farming not only

meets these requirements but is a calling that brings him and his family close together—close to nature and close to God. It is one in which they can grow—develop the true manliness and womanliness our Creator intended us to develop; one where he can build a true home. "Home is where the heart is." It seems to us the farm is the ideal place for bringing out true gentlemanliness—"the kindly heart." No matter how highly bred our horses, cows or other farm animals are, they will never do their very best without the kindly feeling of their keeper.

I fear this article is already too long, but allow me one more thought. Many fathers and mothers are perplexed over the question of how to keep the boy on the farm. Suppose we make an effort along this line and see if we can not find a satisfactory answer; some fathers have tried it with good results. Take up the scientific study of agriculture; study new principles and new methods of application. Think it out and apply according to your particular conditions. Get interested yourself and so interest the boy. Encourage him to experiment for himself. He will develop a love for his work. Where there is love for our work nothing is drudgery.

Farina, Ill.

A Correction.

In the RECORDER of last week, April 12, this appeared: "Rev. L. C. Randolph of Alfred delivered a temperance lecture in DeRuyter under the auspices of the Ladies' Aid." This is a mistake. He came under the auspices of "The Ladies' Anti-Saloon League of DeRuyter," an organization composed of members of the Seventh-day Baptist, First-day Baptist and Methodist churches, and some who are not members of any church, but who are earnest temperance workers. We are waiting anxiously for Mr. Randolph to visit DeRuyter again.

Notice.

The Good Literature Committee of the Albion (Wis.) Christian Endeavor Society desires names of persons to whom Sabbath literature could be sent with profit. Persons who have such names kindly send them to

FRED I. BABCOCK,
Edgerton, Wis.

R. F. D. No. 3.

News Notes.

FOUKE, ARK.—The Christian Endeavor quarterly business meeting and social was held at the home of Nancy E. Davis, on March 27. The society voted eight dollars to send the RECORDER to lone Sabbath-keepers.—The yearly covenant and communion service of the church was held April 4. Letters were read from absent members.

MILTON JUNCTION, WIS.—Two very interesting sessions of the Sabbath school were held recently, the review lesson, and temperance lesson, at which time Pastor Bond gave a very interesting account of the debate on the County Option Law which he heard at Madison the week before.—In the report of the Home department of the Sabbath school we heard that at one place we had four lone Sabbath-keepers who meet regularly every Sabbath to study the lesson, one of the members acting as teacher. At the close of the lesson another of them reads a sermon from the *Pulpit*.—The "college course" social was one of the novel events of the season. It was altogether a thorough success.

PLAINFIELD, N. J.—One member has been added to the church by letter since our last report. The regular monthly business meeting of the Young People's Society of Christian Endeavor was held April 7, after which the Temperance Committee had charge of the informal social. The annual church meeting was held on Sunday, April 4.

SHILOH, N. J.—A missionary entertainment was recently given by the Endeavor Society, the proceeds to go for the support of a missionary on the Southwestern field. Pastor Coon is very sick with the grippe. Our church is having its interior repainted, getting ready for the association.

MARLBORO, N. J.—A member was recently added to the church by letter. A farewell reception was given to Rev. and Mrs. S. R. Wheeler by a large number of Shiloh and Marlboro people, April 3. A delightful musical program was rendered and a silver offering made, showing the good will of the people to this aged, retiring pastor. The Ladies' Aid spent a day quilting at the home of Mrs. Benj. Campbell, recently. The hostess served dinner. The proceeds go into the Aid Society's treasury.

At a business meeting of the church, April 4, a committee was appointed to secure RECORDER subscriptions.

RIVERSIDE, CAL.—Our Christian Endeavor Society held its meeting yesterday with Roland Beebe, who is ill and confined to the house most of the time.—Our new Bible class had its first meeting this week. Miss Daisy Furrow is leader and we are taking up Greene's "Manual."—We are sorry to lose Miss Ethelyn Hurley who has spent the winter in Riverside, and who has been a great help in our society. She leaves for her home in Oregon this week.

Apr. 11, 1909.

In Memoriam.

Sarah D. Kenyon was born in Hope Valley, R. I., August 28, 1853, and died there in the house which has always been her home April 11, 1909. She was the daughter of Deacon Josiah W. and Tacy (Witter) Langworthy, and the widow of the late George A. Kenyon. Her father was quite a prominent man. He was connected with what was formerly the Nichols & Langworthy Co., of Hope Valley, from 1835 until the time of his death which occurred March 3, 1855. Her mother died December 30, 1883. Hence they were residents of Hope Valley in its formative condition.

Deacon Langworthy was a man of public spirit and an active Christian gentleman, taking much interest in those things which pertain to the best interests of a growing community. Here he erected a home and raised a family of five children, of which the deceased was the youngest and only surviving one.

When a young woman she publicly professed Christ as her Saviour and was baptized, but did not at that time unite with any religious body. On March 4, 1880, she was married to George A. Kenyon—a worthy young man. A few years later she united with the Second Seventh-day Baptist Church in Hopkinton, of which her husband was a member and of which both her parents were constituent members and her father a worthy deacon from 1841 until the time of his death.

Mrs. Kenyon was a warm-hearted, affectionate Christian woman and a genuine home-maker. Both she and her husband were lovers of music and it was made

quite a prominent feature in their home. In this line they both rendered valuable service in church work. She served for several years as church organist and he as a member of the choir. During the early part of their married life their home was brightened by the birth of a daughter who grew into a noble woman and was a great comfort and help to them. There were few brighter, happier homes than theirs until darkened and saddened by sickness and death (which is the common lot of all earthly homes). On February 23, 1905, the husband and father died. His death was deeply regretted not only by his family but also by the church of which he was a member, and the entire community in which he lived. After his death the mother and daughter resided together.

The daughter is now left sad and lonely, but not without warm friends and an abiding trust in God. Even now, though bereft of her earthly parents, and without brother or sister, yet she is leaning hard and trusting on the Saviour whom she several years ago accepted as her support and in whom she seems to have perfect trust.

The funeral occurred on the afternoon of April 14, at 2 o'clock, in the Baptist church, Rev. L. F. Randolph officiating, assisted by Rev. Mr. Thomas, pastor of the Baptist Church of Hope Valley and Rev. Mr. Sutton, pastor of the Seventh-day Baptist Church of Rockville. Elder Randolph's sermon was a fine and appropriate production. Several selections of music were finely rendered by a quartet composed of members of the choir of Hope Valley Baptist Church. Beautiful floral offerings rested upon the casket. After the services at the church, the remains were conveyed to Pine Grove Cemetery and deposited by the side of those of her husband on the family burial lot where also rest the remains of her parents, brothers and sisters. The bearers were Alexander C. and Albertis D. Kenyon, brothers-in-law of the deceased, and Charles N. and Deacon Elwin Kenyon, who were nephews of Mrs. Kenyon's husband.

We take the cup we can not understand
And in our weakness give ourselves to thee;
Although it seems so very, very far
To that dear home where our beloved are,
I know, I know it is not so.
Oh, give me faith to feel it when I say
That they are gone—gone but a little way.

A. A. L.

HOME NEWS

NEW AUBURN, MINN.—We have just enjoyed a visit from Miss Minnie Green, who gave us a temperance lecture which was very instructive and uplifting. We always enjoy a visit from her. She brings sunshine and good cheer.—Our Christian Endeavor Society is well attended, with a good degree of interest. The Friday evening prayer meetings are interesting and profitable. ***

"Scatteration."

Did you read Rev. George W. Lewis' article, "What Next and How?" in the RECORDER of April 5, 1909? Well, perhaps you did not agree with all he said. If you read it, read it again; and if you did not read it, do so now. You must not think, because he spoke of the four corners of the earth, that he believes the world is square, but he is one of the squarest men we have in our denomination.

I wanted to speak a word to those who wish to avoid "scatteration." To avoid it, we need a better system of colonization, and we need it now. Many among us are desirous of founding new homes.

Let me suggest, please, that you go to western South Dakota for cheap homes where you can still get government land free. There are several families here in western Wisconsin, that would be glad to cooperate with others in forming a colony. Having lived seven years in South Dakota, I know something of its possibilities and opportunities for growth, and feel qualified to help locate any of our people who wish to form a Seventh-day settlement.

I spent the month of March, this year, in Butte County and vicinity, South Dakota, where there are still homestead lands with good water in springs, and in wells from forty to fifty feet deep. There is an abundance of coal, and very productive soil right in the corn belt.

For maps and other information address, with stamp, the undersigned.

E. D. COON,
Milton Junction,
Wisconsin.

DEATHS

HUNTING.—Winifred Curtis Hunting was born in the town of Brookfield, N. Y., February 7, 1870, and died of heart failure resulting from pneumonia, March 25, 1909.

Her parents were Ephraim G. and Julia Williams Curtis. Being left motherless at the age of two and one-half years, she was kindly cared for by her grandmother, and later, by her stepmother, Elizabeth West.

In 1884 Mrs. Hunting accepted Jesus as her Saviour and entered upon an active Christian life. She was baptized by her pastor, Elder Julius M. Todd, and united with the Second Brookfield Church. Subsequently her membership was removed to Westerly, R. I., and then to Plainfield, N. J. In 1888 she was graduated from the Brookfield High School and, after teaching for one year, entered the Utica Business College to take a course in commercial business and typewriting. She acted as private secretary for the Rev. W. C. Daland from 1891 to 1893, removing with him to Westerly, R. I., when he became pastor of the Seventh-day Baptist Church at Westerly. In 1893 she entered the employ of Hon. Geo. H. Utter, remaining with him in the office of the *Westerly Sun* for nearly nine years. On August 21, 1901, she was married at the home of her brother, Allie E. Curtis, at New Market, N. J., to Irving A. Hunting, then a student of Cornell University but for four years previously an employee at the Cottrell Press Works at Westerly, R. I. In 1902 she came with her family to Plainfield which has since been her home.

Sister Hunting leaves, to mourn her loss, a father and stepmother and two brothers, Allie E. Curtis of New Market, N. J., and Leslie P., of Brookfield, N. Y. But the deepest grief comes to the husband and the three little ones—Everett Curtis, aged 6 years, Leonard Morell, aged 2½ years, and little baby Ruth Viola of five months. May the "God of all comfort who comforteth us in all our affliction" so constrain us "that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Gentle and kind in all her ways, a devoted mother and loving wife, she will be greatly missed by all who knew her.

The farewell services were held at her late home on Sabbath afternoon, March 27, 1909, and in the absence of her pastor, Rev. Edwin Shaw, who was in Salemville in evangelistic work, were conducted by Rev. Henry N. Jordan. Services were also held by Rev. Walter L. Greene on the following day at Brookfield, N. Y., and the body was laid to rest in the Brookfield Rural Cemetery.

H. N. J.

FITCH.—Philarmon Fitch in Binghamton, N. Y., aged 79 years.

Philarmon Fitch passed away at the home of his daughter, Mrs. J. E. Austin, in Binghamton, Tuesday morning, March 30, 1909, aged 79 years.

He was the second of a family of six children, four sons and two daughters, born to Patten and Polly Clarke Fitch and was the last of these to be called away. Philarmon Fitch was married to Susan Williams about fifty years ago and to them was born one daughter, Mrs. Minnie Pearl Austin. Mrs. Fitch passed away about five years ago.

Our people feel a deep sense of loss in the death of Philarmon Fitch, for a better citizen never lived among us. Though of quiet manners and unassuming he was a power for good in the community. He could be counted upon always to endorse and cordially support any measure calculated to upbuild and improve our village. His progressive spirit always asserted itself for he took a deep interest in all pertaining to the welfare of the town and its people. His life was actuated by kindly and generous impulses and as has been truly said of him he took delight in giving those with whom he came in business contact the big end of the bargain. This quality is so rare as to deserve recognition when found. For long years he lived a quiet, happy life and his genial, optimistic ways were an inspiration to all. But one other has a longer record for continuous service in the Second Brookfield Seventh-day Baptist Church than Mr. Fitch. True to every precept, and plainly living in his every-day walk the teachings of the church, he was one of its most valued members.

The funeral service was held at the residence of Mrs. Sarah E. Spooner in Brookfield village, conducted by Rev. Walter L. Greene, and was largely attended.

W. L. G.

COON.—In North Stonington, Conn., April 5, 1909, Mrs. Martha Coon, aged 88 years, 11 months and 4 days.

Mrs. Coon was the daughter of Charles W. and Martha Miner Brown, and the most of her long life was spent in the town of her birth, North Stonington, Conn. In early life she made a public profession of faith in Christ and was baptized. Fifty-five years ago she joined the First Seventh-day Baptist Church of Hopkinton, R. I., and remained a member till called to join the church triumphant. In 1839 she and Rowland Coon were united in holy wedlock, and after having borne the burdens of life together for nearly fifty years, he passed to the life beyond, in 1889. To them were born six children, Herbert E. and Charles F. of North Stonington, Conn., Mrs. E. A. Brewer and Mrs. B. F. Arnold of Westerly, R. I., Mrs. B. F. Maxson of Weekapaug, R. I., and a son who died some years ago. During the last years of her life she was confined to her home, but those who were privileged to associate with her recognized at once that she had grown old beautifully and that her life was one of the pleasant ones of earth.

Farewell services were held April 8, at the homestead where she passed the last sixty years of her life, and interment took place in Oak Grove Cemetery.

WM. L. B.

DAVIS.—Amos Wells Davis was born at Shiloh, N. J., June 24, 1819. He died in Walworth, Wis., April 7, 1909, aged 89 years, 9 months and 13 days.

He passed the early years of his life at Shiloh.

As he approached manhood his father brought the family to what is now Riverside, Iowa. On May 31, 1845, he was married to Hannah Randall. Seven children were born to them, the two oldest dying in infancy, and five survive him. About 1848 he moved to Milton, Wis., where he became a member of the Seventh-day Baptist Church. In 1863, at the request of his father, he removed to Mansfield, Pa., and from there to Mill Grove, N. Y., his father making his home with him during those three years. Longing for Wisconsin, he returned in July, 1866, to make his home in Walworth. He united with the Walworth Seventh-day Baptist Church on May 6, 1876. He was a faithful member, being in regular attendance at the preaching and devotional services until his age and circumstances prevented his enjoying these means of grace. By the death of his wife in 1899 he was left with only his children to comfort him, and made his home with his son, James B., until January, 1901. Since that time he has been a member of the family of his youngest son, Will S. Davis.

Our brother Amos Davis was a man of quiet, peaceful, intelligent turn, and lived almost his long life without calling for help of physician. He was also a man ever ready until old age prevented, to work his way most honorably in the world.

The funeral was held at the home of his son-in-law, Mr. E. Robar, whose wife, Ella, was his only daughter. Three of the four sons who survive him were present at the funeral service which was led by the pastor of the Walworth Seventh-day Baptist Church, assisted by Rev. A. C. Warner, pastor of the Congregational Church. Burial in the Walworth Cemetery. M. G. S.

Cook.—Hannah Clarke Cook was born at Unadilla Forks, Otsego Co., N. Y., October 17, 1818, and died in Walworth, Wis., April 10, 1909, aged 90 years, 5 months and 23 days.

Her grandfather Clarke was own cousin of the famous naval commander, Commodore Oliver Hazard Perry, from Rhode Island, the hero of the famous battle of Lake Erie. Her father, Dr. Henry Clarke, was a young surgeon in that war. His first wife was Maria Wilcox, and his first-born son, Henry W., was born the same year that the fighting ended in that war, 1815. This first son became an attorney of good long service in Chicago. Dr. Henry Clarke, a man of great force and skill, came from Otsego Co., N. Y., to Chicago in that famous panic year, 1837, when eight states went bankrupt, and the United States Government could not pay interest on its debt. He came on into this township of Walworth the next year, 1838, and with a friend by the name of Wood, took a strip of government land about 2½ miles long and ½ mile wide. Some of the same is held by descendants to this day. We see by the figures that his daughter Hannah was then at the age of twenty. Afterward, June 20, 1847, she married LaFayette Cook, to whom she was ever faithful through all these years until his decease last year in September. They lived for a long time in Chicago, but in later years they lived in

Minnesota and in Wisconsin. Her first step-mother was of another prominent family of Clarks, who lived in Chicago.

To Dr. Henry Clarke, by the second wife, were born, Wm. M., Mills D., and Geo. R. The younger of these three was the manager for many years of the "Pacific Garden Mission" in Chicago. Mrs. Geo. R. Clarke, a woman of great spiritual power, is yet serving most faithfully in that mission, unless she has been deprived of that very recently. To Dr. Henry Clarke by his third wife, Lorinda Coon, were born six children, Charles C., Oliver Perry, Fred J., Benjamin Franklin, and John M., all living, and one sister, Alice, deceased some years ago. So we see that Sister Hannah was next oldest of all the children.

With what force and gift of soul was hers by birth and training she has served through all these years. From the force of circumstances, her faith was a quiet and unassuming type. She made profession of faith in Walworth many years ago. She believed in the divine Providence and went in the hope of the divine promises.

Funeral service at the home of Chas. C. Clarke, led by Pastor Stillman, and burial in the Walworth Cemetery, Easter Sunday afternoon.

M. G. S.

Lose Not Heart.

Workmen of God, O lose not heart,
But learn what God is like!
And on the darkest battlefield
Thou shalt know where to strike.
O, blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

—F. W. Faber.

"Thou canst not stand aloof and wait
For peaceful aftermath,
Lest thy indifference prove a snare
In some other toiler's path.
If so thy feet have reached the heights,
Build up toward day,
The torch within thy lighted hand
Lights all the downward way;
And if its guiding spark is quenched
In tears of selfish dole,
One day thy God may ask of thee
Thy weaker sister's soul."

The best duster for polished wood is a good chamois skin, not too big. Dip it in clear water, wring it very dry—so that it feels merely damp—and go over dusty surfaces until the chamois looks dirty. Wash it clean, and wring hard before going on. A little ammonia in the water helps to remove finger marks. Change the water as it becomes dirty, and be sure the chamois is clean and well wrung out.—*American Farmer.*

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 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 VI.—MAY 8, 1909.

PAUL'S FIRST MISSIONARY JOURNEY—
ANTIOCH AND PISIDIA.

Acts xiii, 13-52.

Golden Text.—"The word of the Lord was published throughout all the region." Acts xiii, 49.

DAILY READINGS.

First-day, Gal. iii, 1-22.
Second-day, Gal. iii, 23—iv, 11.
Third-day, Gal. iv, 12-29.
Fourth-day, Gal. v, 1-25.
Fifth-day, Gal. vi, 1-18.
Sixth-day, Acts xiii, 13-41.
Sabbath-day, Acts xiii, 41-52.

INTRODUCTION.

Although Barnabas and Saul were sent forth from Antioch, it is to be noted that Paul took the prominent part in the conflict with Bar-Jesus, the sorcerer of Cyprus, and beginning with the present Lesson the names of these two missionaries are, usually in the reverse order, Paul and Barnabas. In the first verse of our Lesson indeed Barnabas' name is omitted entirely, and we hear of "Paul and his company." We are not to think of this change of usage on the part of our author as a mere accident connected with his mention of the fact that Saul also had the name Paul. It is rather his way of declaring that Paul was from this time forth distinctly the leader.

Many recent investigators think that Antioch of Pisidia, Derbe, and Lystra were really in the Roman province of Galatia, and that the Christians in these cities are the ones addressed in Paul's Epistle to the Galatians. There is certainly much to commend this view. According to the traditional opinion, we have only two casual allusions in the Book of Acts to the people to whom Paul wrote that most remarkable letter which we call the Epistle to the Galatians.

We may easily imagine that it was upon this journey from Perga to Antioch of Pisidia that Paul encountered some of the perils of rivers and perils of robbers of which he speaks in 2 Cor. xi, 26, 27.

TIME.—A few weeks after our Lesson of last week.

PLACE.—Antioch of Pisidia, the chief city of southern Galatia.

PERSONS.—Paul and Barnabas; the Jews of the city and a great multitude of Gentiles. Mark is also mentioned.

OUTLINE:

1. The missionaries come to Antioch of Pisidia. v. 13-15.
2. Paul proclaims the Gospel. v. 16-41.
3. The missionaries turn to the Gentiles. v. 42-52.

REC LES—8—B

NOTES.

13. *To Perga in Pamphylia.* Nothing is here said of the seaport of Perga, Attalia. Compare ch. xiv, 25. We may infer that the missionaries did not stop at all in Attalia, and made only the briefest tarry in Perga, but hastened on into the interior to preach the Gospel at Antioch. At this distance we can not hope to discern very fully the motives that determined choice of field of action for Paul and his company. We may notice however that Paul was frequently aiming for the centers of population and for cities that had extensive commercial intercourse with other regions. *And John departed from them.* There has been much speculation as to the cause of this desertion. Some have imagined that he left because his cousin Barnabas was no longer the leader of the expedition, but a more plausible view is that he feared the dangers of the way. For the sequel to this incident see ch. xv, 37-40.

14. *Passing through from Perga.* The verb implies that they were engaged in missionary activity by the way, and not simply at their journey's end. *Antioch of Pisidia.* Or more literally, the Pisidian Antioch. So called because it was on the border of Pisidia. There were so many Antiochs at that time that they had to be distinguished in some manner to avoid confusion. *And they went into the synagogue on the sabbath day.* This was not necessarily on the first Sabbath that they were in the city. Our author mentions the particular Sabbath when there was a crisis in their work. They would very naturally go to the synagogue as furnishing opportunity to speak to many people at once.

15. *And after the reading of the law and the prophets.* Certain particular sections of the Pentateuch and of the Prophetic books (including most of those which we usually call the Historical books) were assigned to be read upon the Sabbath throughout the year. *The rulers of the synagogue* were the officers who had charge of the service. It was within their province to appoint the readers for the day, and also speakers. It would be natural for them to invite any respectable stranger to speak if he seemed to have a message. Upon this occasion they were certainly very courteous to Paul and his companions.

16. *Beckoning with the hand.* We may imagine that this was a gesture to secure attention. Compare ch. xii, 17. *Men of Israel, and ye that fear God.* Besides the Jews present there were evidently some proselytes, and also earnest men who had not really accepted the Jews' religion. Paul's address has many similarities with the sermons of Peter and that of Stephen recorded earlier in the Book of Acts.

He was speaking on the same theme and to the same class of people which the earlier preachers had addressed. It is very natural therefore that we should find certain likenesses.

Paul speaks of the loving care which Jehovah had ever manifested towards his people, and warns his hearers not to be disobedient and disloyal like many of their ancestors. He tells of the Messiah who came in fulfilment of the prophecy, of his death at the hands of the heartless rulers, and of his resurrection in accordance with the word of Scripture. He brings to his hearers the promise of free salvation through this Saviour, a salvation which law was utterly unable to bring.

38. *Through this man is proclaimed unto you remission of sins.* This is the conclusion toward which Paul had been directing his discourse. It was the keynote of his preaching—of Peter's, of John the Baptist's, and of our Lord's. There is no emphasis to be placed on the word "man" in this line; it does not occur in the original, and is inserted by our translators simply for the sake of smoothness.

39. *Could not be justified by the law of Moses.* That is, could not because no one could completely fulfil the requirements of the law. Doubtless Paul had found by his own experience that however diligently he might strive for conformity to the requirements of the law there was still something lacking for complete accord with the heavenly Father.

40. *Beware therefore lest that come upon you,* etc. Paul has been presenting the Gospel truth not only for their intellectual apprehension, but also and especially that they may escape from the moral calamity that impends over them.

41. *Behold, ye despisers,* etc. The words of the prophet Habakkuk speaking of the impending overthrow of the nation by Nebuchadnezzar seem to the apostle very well suited to express a warning for the present situation. The quotation follows the Greek Bible (the Septuagint) rather than the Hebrew text. We may imagine that Paul had already thoroughly discerned the character and disposition of his hearers, and accordingly spoke severe words because he saw that they were needed.

42. *And as they went out,* etc. King James' Version, following the Revised Text, has made the Jews appear even worse than they were. There were some of them who took the message to heart giving heed to Paul's exhortations and warnings, and were accordingly eager to hear him preach further. This is clearly shown also by the following verse. According to the true text the Gentiles are not mentioned as being included in those who listened to Paul's preaching until the next Sabbath.

43. *Now when the synagogue broke up,* etc. We are to imagine that Paul's preaching had a marvelous success, and that a great many people were ranging themselves as adherents of the new teaching.

44. *Almost the whole city.* The teaching of the missionaries was attracting great attention. Very likely in their going about during the week they had not confined their attention exclusively to the Jews.

45. *But when the Jews saw the multitudes,* etc. They were angry because the blessings of God were so freely offered to the Gentiles. Mastered by their prejudices they would not listen to the message for themselves, and did their best to destroy the influence of the apostles. They denied the truth of what Paul was saying, and spoke evil of these men who had come to preach to them. *Blasphemed.* This word is sometimes used of disrespect toward God, and sometimes of speaking evil of men. Here the malice of Jews is evidently aimed toward Paul and Barnabas. It seems better therefore to translate the Greek word, "reviled" or "railed." The Jews were of course disrespectful to God by being disrespectful to his messengers.

46. *Spake out boldly.* Men of less confidence or with less of the influence of the Spirit might have been overawed by the Jews. *It was necessary,* etc. It was in accord with the natural order and appropriate that the Good News should first be preached to those of that race from which the Messiah came. Compare Rom. i, 18 and other passages. *And judge yourselves unworthy of eternal life.* By this act they had judged themselves, and had virtually deprived themselves of the great blessing so freely offered. *We turn to the Gentiles.* This is not to be understood as a declaration that they would have no more to do with the Jewish race. When they went to other cities they still continued to speak to the Jews first. But from this time on Paul was no longer preaching to the Gentiles incidentally or by the way; their evangelization was to be his chief business.

47. *For so hath the Lord commanded us.* Paul justifies his action by showing that it is thoroughly in accord with Old Testament scripture. He quotes from Isa. xlix, 6, a passage which shows that the blessings of the Messianic age are certainly designed for others besides the Jews. Paul might have referred also to his own explicit commission to preach to the Gentiles.

48. *They were glad.* Very likely many of the Gentiles were aware of the Jewish exclusiveness, and feared that the opposition manifested by the leaders of the Jews might result in dampening the enthusiasm of Paul and Barnabas for preaching to the outsiders. *As many as were ordained to eternal life believed.* This form of expression emphasizes the election of God. We are not to think however that God interfered with their freedom of choice. As the Jews chose for themselves to reject the message, so the heathen chose for themselves to accept it.

49. *The word of the Lord was spread abroad throughout all that region.* The zeal of the new converts contributed to the diffusion of the Good News. It is very likely also that Paul and Barnabas made many visits in neighboring towns of which we have no record.

50. *But the Jews urged on the devout women of honorable estate.* Many of the most influential women of the city were proselytes to Judaism or favorably inclined toward that religion. It was easy therefore for the leaders of the Jews through these women to arouse in the magistrates a prejudice against these missionaries which speedily resulted in their expulsion from the city. It is noteworthy that in this age of

the world women were very influential in the affairs of many Roman cities.

51. *Iconium* was about forty-five miles south-east from Antioch; and was probably at this time included in the Phrygian region of Galatia.

SUGGESTIONS.

With this Lesson the doctrine that the blessings of Jehovah are limited by no boundaries of race is most clearly established. There had been a theory to this effect even in the Old Testament, but now it is made plain as an established fact.

In this age of the world we have no difficulty in believing that the Anglo-Saxon race has as good a right to the Gospel as the Jews. Shall we not confess also, not only in theory but in practice, that the Gospel is designed for the Chinese and the other far-away heathen people?

Paul and Barnabas were not discouraged by difficulties. Mark went back when they reached Perga; but they went on. When their message was rejected by the Jews they turned to the Gentiles. When they were prevented from doing further work at Antioch they went to Iconium. Paul had ever great faith in God, and knew that there was a silver lining to dark clouds. In writing to the Philippians he says, "The things which happened unto me have fallen out rather unto the progress of the Gospel." Let us also have an unflinching trust in God, so that we shall remain unmoved in the presence of difficulties and accept no hindrance as a defeat.

SPECIAL NOTICES

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

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

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

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

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

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For His Sake.

Two men were sinking a shaft. It was rather a dangerous business that they had to do—it was to blast a piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled up. When the bucket again descended, the other man got into it, and—with one hand on the signal rope and the other holding the fire—he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. It was a dangerous business. One day they left their knife above, and rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire." Both leaped into the bucket, and made the signal; but the windlass would haul up but one man at a time; only one could escape. One man instantly leaped out, and said, "Up with ye; I'll be in heaven in a minute."

With lightning speed the bucket was drawn up and the man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other

miner; but the charge had loosed a mass of rock, and it lay diagonally across him, and with the exception of a few bruises and a little scorching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that skeptics would laugh at. If there is any being on the face of the earth I pity, it is a skeptic; I would not be what we call a "skeptic" today for all this universe. They may call it superstition and fanatical—but what did he say? "Why did you insist on this other man's ascending?" In his broad dialect he said, "Because I knowed my soul was safe, for I've give it in the hands of him of whom it is said that faithfulness is the girdle of his loins; and I knowed that what I gied him he'd never gie up. But t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world can not produce such a single act of heroism as that. —*Exchange.*

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