

# The Sabbath Recorder

## PETER'S COLOSSAL "THEREFORE."

He who promised to come again breathed upon them and said, "Receive ye the gift of the Holy Ghost." . . . Peter standing up, said "We heard, from him whom we know that God has raised from the dead, the promise of the Holy Ghost. He hath shed forth this; therefore, let Jerusalem know assuredly that God has made him Lord." I call that Peter's colossal THEREFORE. It is the strongest word in the first oration delivered in the defense of Christianity, the Holy Spirit was promised; it has been poured out: therefore, let those who receive it know that the power behind natural law—our Lord who was, and is, and is to come—is now breathing upon the centuries as he breathed upon us symbolically. He hath shed for this; therefore, let all men know assuredly that God hath made him Lord. . . . So be it. The influences of the Holy Spirit are Christ's continued life.

—Joseph Cook.

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## EDITORIAL

### The Elephant After Roosevelt.

Ex-President Roosevelt has had a very narrow escape from an infuriated bull elephant. He had just shot his first elephant, when an enraged bull from the herd charged him before he had time to reload. He and his companion dodged behind trees, and just before the animal reached Mr. Roosevelt, it was turned aside by a shot from his companion. It was said to be a very close call. Really, it would be a shame now after Roosevelt's successful fight with the "elephant" in America, for him to be run down and destroyed by an elephant in Africa! Indeed, this can not be. We will risk Theodore Roosevelt with the elephant anywhere.

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### Light in the Darkness.

A good sister writes: "If it seems desirable to you, I should be very much pleased to read an editorial along the following line of thought: Is God in everything? When trouble or annoyances come, can we be sure that it is God's will for us to have them? It seems to me that if we could be certain of that, we could meet everything cheerfully, even gladly. But can we be certain that everything that comes to us through human agencies is God's will for us?"

The writer says further that she has found no one who could give her any light upon the question and that any light we might be able to give would be thankfully received.

It was poor old Job who said, "And now men see not the bright light that is in the clouds." This is pre-eminently true in a spiritual sense, when clouds of trouble overshadow the soul. Job knew all about it, and it is a wonder he ever saw the light at all, when we think of the unwise counselors he had. They made the mistake of thinking that all of Job's trouble was sent upon him as a punishment for some sins which he had committed, but was not willing to confess. Job's heart rebelled against this representation of Jehovah, but for a time he could not see the light. It was indeed a dark day for him, yet he clung to God in faith and believed that there was light even though as yet he was unable to see it clearly.

The question which this sister asks can not be satisfactorily answered by human wisdom alone. The light she seeks can come only from the true Light of the World. Most of the afternoon I have been thinking of her question, several times with pen in hand, longing for the right words—words of light and help for any such troubled soul. But my pen does not seem like "the pen of a ready writer." The subject is so vital that I hesitate. The pen touches the paper over and over again, only to be withdrawn. Surely, if there were no helpful counsels from on high, my hand would trace words as meaningless and good for nothing as were the words of Job's comforters of old.

Thank God, we have more light than they had. The Christ has come and lived among men to teach them that not even a sparrow falls to earth without our Father's notice; that the Good Shepherd knows every one by name. He ministered unto his own in times of trouble and annoyances, enough to assure us that God does take cognizance of all our sorrows; and the apostles who knew Christ declare that all troubles are given for our good, or in other words, God has some wise purpose in all our troubles.

I feel that it is not always wise to say that God is in everything that comes by

human agencies in the sense that each affliction is especially dealt out to us, or as if it were his will or choice for us. In a world of free moral agents, sinful men must do much to trouble their fellows that is squarely against God's will. God certainly would not choose saloons for any community. They are the result of the choices of sinful men, and the cause of much of our sorrow and suffering. It would not be right, I think, to charge God with many of the evils which cause us trouble. To be sure, he must permit men endowed with choice and free-will to do many things which he does not approve; and these things bring trouble. If men would do only what God wills for them, most of our troubles would be avoided. Because wicked and selfish men bring about conditions that cause suffering to others, is no reason why God should be charged with inflicting such suffering upon us when it comes. I fear there is too much theorizing about what God sends upon his children, which really dishonors him.

On the other hand, I am afraid that we do not emphasize enough the truth that God is in all our troubles—even those that come from human agencies—in the sense of being an all-sufficient helper and friend. No trouble can ever come upon one of God's children, which is not well known to him, and for which his love and grace has not furnished a perfect remedy. While he may not be said to send every affliction that comes by human agencies, still he may be trusted to have the everlasting arms all ready as a refuge to every child thus afflicted. In this sense and in this only, do I think of God as being in any human-sent trouble.

Again, there are many sorrows and distresses which make the world dark to us, not traceable to any human agency. Loss of loved ones, troubles from storms and fires and earthquakes, decrepitude and decay natural to age, and suffering from diseases may be given as illustrations. The list is long. But I am sure that a Father so full of love and pity as is ours—one who has done so much to redeem his children and to help them in their pilgrimage from earth to heaven—would never send upon them one single woe that is not for their greatest good. For him to do such a thing is absolutely unthinkable. Hence we must

find some explanation of the "why of our troubles" in harmony with the idea of a God of infinite love.

We see that the Christian, in common with all others, has to drink deeply of the cup of sorrows, which often seems to overflow. The very best people of earth have had their full share of pain and trouble. Abraham's Sarah is taken to the cave in Hebron; Jacob's Rachel drops into that tomb by the roadside near Bethlehem and leaves her motherless children and heart-broken husband to plod along the weary way alone; Job's family and all his fortune are swept away in a great calamity, and his own health fails, leaving him in want and suffering; Joseph goes to the dungeon, Daniel into bondage; David's beloved son becomes a reprobate; and many a child of God has come into the shadows of night by sickness, by poverty and worry, by blasted hopes and by overwhelming calamities. Woe worth the day in which I was born! has been the agonizing cry of many a child of God since the days of Job.

Jesus himself was a man of sorrows and acquainted with grief. The apostles who lived nearest to him were none of them exempt from trouble. Paul made the question more of a study than many have done, because he was sore distressed for years of life. He must have known just what he was talking about when he said: "And we know that all things work together for good to them that love God." The "all things" certainly included the evil things as well as the good. Paul had already written: "We glory in tribulations also; knowing that tribulation worketh patience;" and a long chain of graces follow as a natural sequence. It was during his last missionary journey, while the Holy Ghost was assuring him of the "bonds and afflictions" awaiting him in every city, and with the memory of "stripes, imprisonments, infirmities, reproaches, persecutions for Christ's sake," and poverty, filling all the foreground of his past, that Paul wrote that wonderful eighth chapter of the Epistle to the Romans. He closes it with the question: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then comes the answer—out of the depths of a rich experience—

an experience well filled with "troubles and annoyances," all of which had worked together for good: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Do you think Paul could have attained this sense of God's nearness, this height of Christian experience, this ripeness of godly character, this fitness for heaven, without the discipline that came by trouble? What if he had been left to walk in his own way with everything smooth, with no crosses or afflictions, with no "thorn in the flesh," with no plans thwarted, with no heavy burdens, with no trials by human agencies—do you think it would have been as well for Paul? Would it have been as well for his fellow men and for the cause of God in the world?

No, indeed. Paul himself recognized God's hand even in his afflictions, and therefore he gloried in them, and rejoiced in tribulations. He had learned with the psalmist that "it is better to trust in the Lord than to trust in men;" he had discovered the fundamental truth that the pathway of the greatest and best men of earth leads where shadows rather and where afflictions multiply. He had seen the Man of Nazareth uplifted by trouble and adversity until his life was filled with light and peace, and helpfulness to men. He had learned of Jesus that the ways leading into life's Gethsemanes and up many a rugged Calvary path, where men weep in agony and faint beneath the cross, are the direct and unmistakable paths to peace on earth and glory in heaven. He had seen the celestial light in the face of the first martyr, who, after a life of trouble was facing a cruel death, and saw the heavens opened and Jesus calling him home. Many times he too had been surrounded by fanatical mobs seeking his life; and though robbed of every earthly comfort, he had been comforted by God. He had repeatedly heard the Father's voice saying, "Be not afraid, but speak, and hold not thy peace, for I am with thee." He had fully trusted the promise of God by the prophet, and in every dark hour had found a safe refuge in the words: "Fear thou not; for I am

with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Thus in the midst of the deepest trouble, and drawing near the close of a long life of affliction and sorrow, this child of God had reached the higher plane of Christian life—life in the Holy Ghost—where he could say from the depths of his heart: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This he said, too, face to face with the truth that "the whole creation groaneth and travaileth in pain," waiting for redemption. He was conscious of the Spirit's presence helping his infirmities, and making intercession for him with groanings that could not be uttered.

Thus Paul lived with "troubles and annoyances" multiplying to the end of his days, always conscious that God was in them all; that it was God's best way for him. And when he even prayed that his "thorn in the flesh" be removed, he recognized God's best answer in the words, "My grace is sufficient for thee." Finally, when the end did come, he could look back over all his life, so full of afflictions and tribulations, and leave as his last message to struggling men these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Do you think that Paul could have obtained such a victory over self, such a triumph over death, such assurance of the glorious crown, if all the troubles had been eliminated from his life? Do you think he had any doubt about its being God's will that he should be buffeted and defeated in his plans, and sorely afflicted? He did not have misgivings about God's personal sympathy and help in time of need. I do not think he charged God with placing the afflictions upon him that were given by cruel men; but he did thank God for the grace that made them all work together for his good.

I have referred to Paul somewhat at

length, as an example or illustration of the "why of our troubles," and how they should be met. God is no respecter of persons. He loves and offers to help each one of us in just the way he loved and helped Paul. If he had respect to the apostle's every trial, if he did sustain him in days of darkness so that even his afflictions worked for him "a far more exceeding and eternal weight of glory," then he will do the same for us, if we trust him. If God enabled Paul to rejoice in afflictions and bear his troubles cheerfully, even gladly, why should he not do the same for us? What hinders our seeing the silver lining to the clouds that darken our sky? This must be seen by the eye of faith, to be sure; but this should be no hindrance. The eye of faith is just as natural—just as certainly God-given—as is the physical eye. If we do not see the light, it must be because we have closed the eye of faith. And if we do not feel sure that God is leading even in our darkest day, it must be because we have let go of his hand, which is always extended to help his children.

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#### One Word More.

Bear with me while I say another word about the "why" of our troubles. Multitudes are sorely tried and perplexed over the providences that befall them and that come to their friends. As long as things go according to our wishes, we have no trouble to believe that God is in everything. While health is good, business prosperous, and friends are spared, we gladly accept God as the giver of all these blessings. As long as he sends only sunshine, we rejoice in the thought that God cares for us every moment, and loves us with infinite love. But when clouds hide the sun; when storms gather and the world gets dark and everything goes wrong, we are too prone to feel that God has forgotten us and left us to bear our troubles alone. We enjoy the draft from the cup he gives until it begins to taste bitter, and then we try to push it from us saying, "Let this cup pass." We think that almost any other cup would be better than the one he presses to our lips, and refuse to take cheerfully the medicine the great Physician gives. The tendency is to think that our trouble is harder to bear than that which comes to anybody else, and we take up the lamentation of the prophet:

"Behold, and see if there be any sorrow like unto my sorrow, . . . wherewith the Lord hath afflicted me."

When such dark days come, as come they will sooner or later, it is indeed hard to find a satisfactory answer to all the questions and misgivings of the heart. Why are all these disappointments; why this darkening of the home; why this bereavement; why this blotting out of the sunshine, with our hopes blighted, with our plans thwarted and with the thousands of annoyances that destroy our peace? Some who read these lines may even now be groping in the shadow of great affliction. Disappointments have brought distress, or bereavements have left them desolate, as Jacob was when he refused to be comforted. And now in despair the heart trembles on the very verge of rebellion.

What can one do at such a time? Shall he turn away from God entirely? To whom can he look for help if he lets go the Father's hand and goes adrift upon a sea of trouble! Shall we say that God does not lead when darkness comes? Shall we think that afflictions have slipped in which he did not anticipate or of which he is not aware, and that therefore he has left us to go alone? What good could come from such a course?

Shall we say God is in the things that please us; but that he is not in the things that give us trouble? This was not Paul's way. He rejoiced in tribulation. What should we do?

How shall I find words to answer those who are in distress of mind over the "why" and the "wherefore" of their afflictions? The evil one takes advantage of their sad plight and stirs up their hearts against God, and tries to extinguish what little light may be left. This is no mere fancy. There are thousands of troubled souls who are at this moment under clouds of doubt and distrust and who are sorely tempted to turn away from the idea of a loving Father who leads in darkness as well as in light.

There is one great truth that has helped me much in solving this problem which perplexes so many. Perhaps it may be just the thing for you. It must be that this truth enabled Paul to gain his victory. It is this: The present life is not the end, but only the beginning of our existence. It is the school that fits us for the endless life beyond. God

made man for the spiritual world, made him in the divine image, and all his plans for us are with reference to this great life in the spirit land. The spirit is the real man, and heaven is the real and abiding home. All God's plans for man are with reference to the higher life. To him there is no death as we view death; but it is only the door through which man passes to the life beyond. These things we call troubles are, after all, the best things for us, in view of our tendency to see only with the physical eyes and to labor for nothing but the things of earth. God loves his children too well to allow them to live for earth alone and so come short of heaven. He will, therefore, see that they have enough of troubles and discipline to wean them from the earth and to fit them for heaven. No suffering comes that is not calculated for their good. This I believe with all my heart. God sees the end from the beginning and knows what our troubles are doing for us. If we accept them in faith, if we meet them as Paul did, they will do wonders for us as they did for him. If we close our eyes and steel our hearts, we lose what God means for us to gain by the crosses he sends.

The very best things that came to Paul, as far as his real life was concerned, were his troubles and afflictions. And if you are a Christian man living near to God, you can look back and see that the best things that ever came to you are those things you called troubles. Who are the men that have secured the brightest hope of immortal life, and who have grown Christlike with the passing years? Who are the ones whom the world recognize as earth's greatest benefactors and who have lived nearest to heaven even while on earth? They are invariably the ones upon whom the crosses have rested most heavily, and whom the fires of affliction have purified. Many a man never sees heaven until he sees it through the telescopic vision of tears. Those who have had everything their own way, or who have seen but few troubles are most likely to be selfish and of little good on earth, and also to have little hope of heaven. Some of us have had many troubles; but we have always found our loving Father a little nearer to us at such times, and we have then felt the comfort of the everlasting arms as on no other occasions. When we shall

have clung to the Father's hand through all this dark night of earth, and have reached the home where sorrows never enter, we shall then be able to see the "why" of our trouble. We shall thank God for every one of them. We shall then understand Paul's words about the "far more exceeding and eternal weight of glory," which our light afflictions on earth were designed to bring. In the home above, today, Job must thank God that the whirlwind ruined his fortune; Joseph that he was cast into prison; Jacob that he had the hard struggles of forty years of service, and for that night of terror. Bartimeus must thank God that he was blind, Lazarus that he was poor, and many a saint in glory must praise God for the hard times with poverty and trouble that turned him away from his worldly ambitions, and made him lean on the arm of God. Even the latter days of Job's earth life show that he made no mistake when, in his days of darkness, he said: "Though he slay me, yet will I trust in him."

#### CONDENSED NEWS

##### Nicaragua's Troubles.

The rebellion in Nicaragua has become very serious. The reports on October 25 speak of a most disastrous defeat to the government troops with one hundred killed and three hundred wounded. The rebels suffered but little loss and captured many arms. It looks dark for President Zelaya and the government of Nicaragua.

##### A Coat of Skunk Skins.

Mrs. Taft is to be cloaked in skunk skins! A New England trapper and hunter has had one hundred and eighty-three choice skunk skins, specially dressed, made into a coat which is to be presented to the mistress of the White House at Washington. The far-famed polecat is to be honored at last. Who will dare to taboo this little blundering night wanderer after this? Skunks are now bound to be popular. Who knows but that their soft pelts will soon be in such demand as to make skunk farming a profitable industry?

##### Of Course Tillman Kicks.

The leaders in South Carolina are making a special effort to welcome the President by a royal luncheon in his honor, and

have sent out invitations asking the guests for ten dollars a plate. The dinner is to occur on November sixth, but it will have to go on without the inspiring presence of Senator Benjamin R. Tillman.

Upon receipt of his invitation to attend and to send his check for ten dollars, the famous Congressman took up his pen and wrote:

This may be a new way of conducting entertainments in South Carolina that will find favor in the future, but it is wholly contrary to all the ideas of courtesy and hospitality that I ever heard of in this State, and I do not propose to lend any aid or countenance to it.

It seems to be the official scheme to ask men to meet the President and have them pay the expenses. I tell you emphatically no, I will not attend the luncheon.

After all, we can not blame Mr. Tillman so very much, even if the governor of South Carolina and other leaders have accepted invitations and paid for tickets. Mr. Tillman evidently likes the good old Southern ways, and has some regard for his stomach. Probably he feels the need of sparing his life as long as possible in order to keep things lively in Washington, and does not propose to commit suicide by stuffing his stomach with ten-dollar feasts.

#### Prince Ito Assassinated.

The shocking news comes from the far East that another great man has fallen by the assassin's bullet. This time it is Japan's noted statesman and diplomat, Prince Ito, the former president-general of Corea and the "Bismarck of Japan." He was shot down by a Corean in Harbin, Manchuria. The Prince was making a tour of Manchuria, and just as he stepped from the railway train, while smiling, and bowing recognition of the cheers of the great throng, three bullets were fired into his back and he fell to rise no more. His private secretary and two others in his company each received a bullet, but were not fatally wounded.

The dead man had been four times Prime Minister of Japan, also Viceroy of Corea, confidential adviser of the Mikado, and was regarded throughout the entire world as Japan's greatest statesman. He was the author of the Imperial Constitution, by which Japan has been transformed from a semi-barbarous nation to one of high civili-

zation. His country is overwhelmed with grief.

#### Tokio Much Pleased.

The correspondence and newspaper reports from America to the Japanese regarding the visit of the Japanese to this country have been extensively published in the island kingdom, and the people there are much pleased with the cordial reception given their countrymen in the United States. There had been so much talk about trouble with Japan, and prospective ill feeling, that the Oriental visitors expected nothing more than ordinary civilities in return for courtesies shown our visitors by Japan. But the liberal hospitality of the people of the United States, as well as that of the American Government, has completely surprised and captivated the people of Japan. They are loud in praises of this country. This cordial feeling should be cultivated on both sides of the Pacific. The people of the United States have level heads and will not allow calamity howlers to stir up ill feeling between the two nations.

#### Emperor Nicholas in Italy.

The Emperor of Russia has been visiting in Italy, and the Italian government has given him a royal reception. The world opens its eyes at this, since Italy in the Triple Alliance is an ally of Austria-Hungary, while Nicholas of Russia takes no pains to conceal his great animosity toward that nation, and on his journey to Italy went far out of his way to avoid crossing Austro-Hungarian territory. The people of other lands seem much pleased over this visit, because it shows that even the bonds of the Triple Alliance are not so rigid and exacting as to prevent such a friendly visit between Russia and Italy. It is the first time a Russian emperor has officially visited Italy. The latter nation is in an alliance with two other nations against the aggressive spirit of Russia, and it is a fact very agreeable to other countries that the international relations in Europe are so gracious as to make such a visit possible.

#### Death of Judge Peckham.

Rufus W. Peckham, associate judge of the Supreme Court of the United States died on Sunday, October 24. He was one of the senior members of that court, and one of its best posted justices, whose ex-

perience made him a most valuable judge. For many years he was identified with the highest court in New York State, thus following in the footsteps of his father, who was considered authority on all legal matters. Judge Peckham, however, went one step higher than his father—to the highest federal court in America. He was entirely devoted to the interests of this court, and never accepted any outside trusts. He never made public speeches nor entered into political discussions; and was considered one of the most impartial and influential members of the Supreme Bench. He was nearly seventy-one years old, and had been a member of the Supreme Court fourteen years. Chief Justice Brewer is one year his senior.

### DENOMINATIONAL NEWS

#### Resignation Accepted.

At a business meeting of the Seventh-day Baptist Church and society on Sunday, the resignation of the pastor, Dr. L. A. Platts, was accepted to take effect January 1. Doctor Platts was present at the opening and made a brief statement of the reasons for his resignation, after which he retired. No action has been taken regarding his successor.

Doctor Platts has served thirteen and one-half years, coming here from Alfred, N. Y., with his family in 1896. During this time he has been a faithful and efficient pastor; not only a leader in church affairs but prominent and capable in the social life of the village. He has welcomed children and others into the church, performed the marriage ceremony for the young people, spoken words of comfort and inspiration to the sorrowing and officiated at the burial service of his parishioners. Thirteen years of such service! Who can estimate its value or forget the ties thus formed?

The close of his pastorate brings sadness to hosts of friends not only in Milton, but wherever Doctor Platts is known. The report is current that failing health compelled the resignation. Such is not the case. Doctor Platts is in better health than for years and it will be unfortunate indeed if the denomination loses his further services as a clergyman.—*Milton Journal*.

#### Letter From Brother Leath.

We organized the First Seventh-day Baptist Church of Cullman Co., Ala., September 4, 1909, with five members, and three have been added since. I baptized a young man yesterday who joined us. Several of this church had been converted in meetings which we held with the Methodists in Logan, in which about thirty-five persons found the Lord. We are expecting more to be added to our church soon. I preached to a good congregation at the Methodist church in Logan last evening, and am to preach again a week hence.

The Methodists are friendly toward us here, but the Missionary Baptists try to keep us from building up. They had a vacated church building here, for which they asked fifty dollars, and we thought we had bought it; but when we wanted to close the trade and get a deed to the lot on which the house stood, offering them their price in cash, they said they did not want it to go that way.

I have had Baptists to receive me cordially and talk favorably of the Sabbath till their preachers got hold of them, and afterward they were unfriendly to both me and the Sabbath. I tell them that, when I was a boy, immersion was unpopular where I was acquainted in Tennessee and Mississippi, but the space of forty years has made a great change. The people who were preaching, debating, writing and talking against immersion, calling it "indecent," "rigorous," "diving for periwinkles," etc., are now largely practicing it, and I never hear of them preaching against it. Many of their preachers were immersed themselves, and so many of their members have received it, that their mouths are closed against it. I knew of twenty-five in one revival to join the Methodists, twenty-three of whom chose to be immersed.

About thirty-four years ago, I heard a minister say, in preaching a sermon on baptism, that "immersion is not baptism." He had previously given any the privilege of asking questions, and I said: "Brother W., I understand you to say immersion is not baptism." "I do most emphatically, sir!" "Will you please tell us why you sometimes practice it and call it baptism if you say it is not?" He was like the man who did not

have on the wedding garment. He was speechless. This was shortly after I left my second circuit in Methodism, under conviction of duty to God, having honestly investigated the subject of baptism.

There was nothing written by man that influenced me like Adam Clarke's comment on 1 Cor. xv, 29: "As they received baptism as an emblem of death in voluntarily going under the water, so they received it as an emblem of the resurrection unto eternal life, in coming up out of the water; and thus they were baptized for the dead in perfect faith of the resurrection." I quote from memory, but think this is exact. I became more uneasy about this subject from this time. My dissatisfaction increased from additional information, till I took it to the Lord in prayer. He sank me in pangs of anguish and I promised to give up Methodism, and obey God. He raised me and I was happy, and from that time I was "a deep-water Baptist." After my obedience to God in baptism, I had the burning Spirit of God in my soul and could preach better and enjoyed religion.

I believe the Sabbath, like immersion, will win in this country with those who earnestly desire to walk in the light of God and to obey him rather than men. I had many times greater conviction over the Sabbath than I did over immersion. God, having put his burning love into my soul, cleansing and purifying me, and dwelling in me, making me the habitation of God through the Spirit, prepared me to receive his holy Sabbath. I am thankful to our heavenly Father for calling me to the kingdom for this very time, and enlightening me on great truths, so that I can preach a whole law and a whole Gospel.

What a great responsibility rests upon us Seventh-day Baptists! We can not afford to be filled with petty jealousies, envyings, strife and divisions, when life is a vapor that rises for a little while and then vanishes away, an orbit through which we pass but once, an hour-glass in which every sand should be a good deed. Many times have I been slighted and mistreated by preachers and others, and though I have apologized for little things said or done unthinkingly, I never slighted nor mistreated one intentionally in my Christian

life, nor ever was I jealous of a minister. Absurd is the idea of being advocates of sin and promoters of strife, when life is such an awful tragedy, upon which man enters with the cry of pain and departs it with the groan of death. Every purpose, every motive, every word and every deed is weighed by the all-seeing One who looks upon the heart.

The world and other denominations will read us and judge of our claims to truth by what we are ourselves. When people see the grace and love of God in us, they will be favorable toward us. When I went from New Orleans to Hammond, La., about twelve years ago, and preached about a week for the Seventh-day Baptist Church, a young man said to me: "I am a Methodist and president of the Epworth League, but I am willing to concede that the Seventh-day Baptists are the best people we have. Of all, your people are the most spiritual." I was not yet identified with the Seventh-day Baptists, but had been a Sabbath-keeper about four years. This testimony had a very favorable influence with me.

The following winter, when I united with the First Seventh-day Baptist Church of Chicago, and being employed as evangelist, was holding my first protracted meeting at Farina, Ill., with Bro. D. B. Coon as pastor, an outsider said: "Your people are the best people we have." I felt that I loved the Seventh-day Baptists not only for the truth they held, but because they were also adorning the doctrine of God their Saviour.

We want to build up a model church here by the help of the Lord. We have two preachers, two teachers, one deacon, a medical student, one student in the State Normal College at Jacksonville, Ala., and an organist in our little church. All pray in public or at family worship who are at home, and not one uses tobacco or belongs to a secret society. If any one wants to come to a mild, healthful climate, write me or Rev. T. J. Bottoms, Logan, Alabama.

Fraternally,  
D. W. LEATH.

The last touch of refinement to gentle manners is given by piety or religion.—*J. H. Shorthouse.*

## Missions

Report of F. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society.

For the quarter ending September 30, 1909.

The first week in July was occupied with work in the office at home. On the ninth I left for New York City, where the Sabbath and Sunday were spent visiting, with Brother C. C. Chipman, the Italian Mission. A portion of Sunday was occupied in attending the meeting of the Board of Managers of the American Sabbath Tract Society at Plainfield, N. J. Before returning home Monday, a call was made at the headquarters of our Adventist friends in New York City, and I there had a conversation with the secretary of the Conference in regard to communications which have been received from that office. The substance of this interview has been verbally reported at a previous meeting of this board.

The following week was occupied in preparing the quarterly report of your corresponding secretary and also a rough sketch of the annual report of the Board of Managers of the Seventh-day Baptist Missionary Society, both of which were presented to the board at its regular meeting held July 21. The completed annual report was formally adopted at a special meeting of the board held July 30. On August 4 I left home for Battle Creek, where the work was again continued until the twenty-second, when pulpit supplies were procured for the church at Battle Creek and your secretary left for the General Conference, on the way there stopping at Walworth, Wis., and attending the last two days of the Convocation.

While at Conference various plans were made for special work, among others, that in connection with the Southwestern Association and on the Arkansas field. One day was occupied in attending the young people's Post-Conference Rally, held at Milton Junction, Wis. Here an opportunity offered and was used to give a talk on

the work of Doctor Palmberg of China. The two following Sabbaths were spent with friends at Nortonville, Kan., where the cause of missions was presented to our people.

On September 14 your secretary started for Attalla, Ala., where the Southwestern Association was to convene the following week on Thursday, the twenty-third. A special series of meetings were commenced with fairly good interest on Sabbath evening. It seemed best to hold them and also the meeting of the association in the Curtiston schoolhouse, which is two miles west of Attalla but centrally located for our people. Eight meetings were held with growing interest previous to the association. Rev. C. S. Sayre was the delegate from the Northwestern Association. By request of your secretary and at the expense of the board so far as his traveling expenses were concerned, and by the kindness of his church in giving him leave of absence, Mr. Sayre's services were procured for a few weeks of labor with Brother Randolph on the Arkansas field. Rev. S. H. Babcock, delegate from the three sister associations, also remained at Attalla for one week of labor after the association.

Returning north on the twenty-seventh, I spent two days at Chicago, in consultation with friends of the work and in answering correspondence which had accumulated. Several communications were received requesting your secretary to stop at other points in this journey for special meetings and to assist in ordination services, some of which may be attended to later, among them Stone Fort, Ill. After an absence of five Sabbaths the work on the Battle Creek field was again resumed. Here Brothers Hills of Salem, W. Va., and Lippincott of Jackson Center, Ohio, on their return from Conference, each supplied our church one Sabbath, and this was greatly appreciated by our people. At our last communion service and covenant meeting, October ninth, there were about seventy people present, while at the Young Men's League in the Sanitarium Sabbath school fourteen of our young men were in attendance.

One new church has been organized during the quarter, "The First Seventh-day Baptist Church of Cullman County, Alabama." Brother D. W. Leath has been

working at his own expense during the summer in Alabama and it is thought that about one hundred people have been converted. Out of this work he has organized this church of seven members, and others are expecting to unite with it.

The Hungariafi work in the city of Milwaukee, Wis., under the direction of Brother Jos. J. Kovats, is progressing as usual. The Italian Mission in New York City, by Brother A. Savarese, has been visited and advised by Pastor E. D. Van Horn and brethren of the New York Church. The work has grown until some eight or ten are ready for baptism and perhaps the time has come when they should be organized into a church.

Among the changes which have come to our missionary churches are the following: Brother A. L. Davis again took up the work on September first at the Second Verona Church, preaching alternate Sabbaths and going monthly to Syracuse. Mrs. M. L. G. Churchward has become the pastor of the Marlboro (N. J.) Church and has been serving the church during nine weeks of the quarter. Brother W. L. Davis has with his family settled on the Hebron (Pa.) field and served both churches during the entire quarter. An effort is being made to build a parsonage. Brother Davis is preaching five times a week, walking to his appointments and to do his work. Brother J. Franklin Browne has been serving the church at Scott, N. Y., since last June. The work in the Central Association under the joint direction of the Missionary Committee and your corresponding secretary has been increased. Brother Ira S. Goff has continued the work at Cosmos, Okla., but on account of drought will have to receive more aid or reduce his long drives on account of hard times. The missionary fields occupied by Brothers Hurley, Seager, Loofboro, Davidson, Wilson and Randolph continue to yield their harvests.

Reports have been received from 26 missionaries who have labored in 50 different localities, rendering 230 weeks of service. They have preached 520 sermons to congregations ranging from 30 to 100 people; held 260 prayer meetings; made 2,858 calls. The largest number of calls reported are by the following men: A. Savarese,

1,200; W. L. Davis 257; R. R. Thorngate, who has been making a canvass in Alleghany County, 234; J. J. Kovats 220; J. A. Davidson 217; J. Franklin Browne 168. Pages of tracts distributed 12,500. Brother Savarese distributed 2,500, Brother Davidson 5,500, and Brother Loofboro the next highest number. One-half of the men report no tracts distributed. Added to our churches 28; by baptism 20, by letter 8. Six of our churches have received additions and one new church organized.

Your secretary has baptized six people and received eight into membership with the Battle Creek Church, while six have been received into the Attalla Church. He has spoken 20 times, 6 of them on missions in different places; has written or dictated 250 and received 200 communications. Among the latter is one of especial interest from Peter Fraser, a native teacher and Sabbath-keeper at Prestea, West Africa, which is two days' journey from Ayan Maim. Transportation has been arranged for Ebenezer Ammookoo and he is to sail from Cape Coast Castle, October 18, arriving here about November 20 on ship *Pennsylvania*. Your secretary has traveled about 5,000 miles during the quarter.

Respectfully submitted,

E. B. SAUNDERS,  
*Corresponding Secretary.*

**Extract From a Letter.**

*From one of our people who has been attending a conference of another religious body.*

MY DEAR MR. SAUNDERS:

I feel impressed to write you about a conference meeting I have been recently attending. I wish that our General Conference could be, in many respects, like this one.

It is a great disappointment to me not to be able to attend our own Conference this year. I am very much enjoying a conference and Chautauqua here where I am living. I am also getting valuable information in regard to the general management.

For three days before the conference opened, teams began to arrive, the wagons heavily loaded with people—many whole families. One man with his family arrived last night. He had driven overland three

hundred miles in a "prairie-schooner," which was fitted up suitable for housekeeping. Here on the grounds, meals are furnished in the dining-hall, "Cafetra" style. There is a long counter where the eatables are dealt out. As a person enters the dining-hall, he takes a waiter, goes to the counter, selects what he wishes, takes it to the table where he eats, and then deposits his tray on another table. This does away with the waiters and much of the help. I like that part of it, as those who wait on table lose very much of the meeting. There is a store on the grounds, where groceries are procured at wholesale prices. The menu yesterday was certainly cheap. There were only two things on the bill of fare which cost even five cents each—meat and gravy, and pudding. Potatoes, baked beans, corn, etc., were two and three cents each. Drinks, three cents, except lemonade, which was five. I saw one who had soup, meat, one vegetable and dessert. The entire dinner cost him only seventeen cents.

The people who are here are all from this one State, except the speakers—more than seven hundred delegates. The cottages and tents are all filled, and a number of private shelters improvised. It makes me think of the Israelites observing the Feast of the Passover. Many of the people who came are foreigners. They have a special audience tent and some one to speak to them in their own language. If all the foreigners could be reached in this way, what good citizens they would make! I wish we, as a people, were more aggressive and were trying to reach the masses of people.

This one State has nearly twice the delegation of our General Conference, held once a year. These people have over a hundred such conferences each year. I wish we could find some suitable time of year so that the farmers and working people could attend, then that we could hold Conferences in different locations and have Bible-institute work. So many of us never or seldom attend a Conference. There is a host of children and young people here, and every one of them is engaged in Bible study, more or less each day. They are able to give a reason for the hope which is within them.

Yours truly,

**A Letter From Rev. T. G. Helm to the Southwestern Association.**

To the brethren and sisters at the Southwestern Association, convened at Attalla, Ala., greetings.

Near the close of a life of eighty years, and after more than fifty years spent trying to serve the true and living God, I write you this letter. I am blessed with the privilege of addressing you once more ere the lamp of life goes out. In my feeble condition, I can see that the end is near at hand, and regret that I can not be with you once more. Yet, with glowing hopes, burning zeal and bright anticipation, I look with the Spirit's eye beyond the rolling billows of the Jordan and behold the attending messenger waiting for me to pass over the waters, after a struggle of more than fifty years, sometimes in the valley of humiliation, and sometimes by desperate effort nearing the mountain heights.

In my aged, lonely and crippled condition, despair takes hold of me at times, and I cry out, My God, is there no help for me? Am I so unworthy? Again I call for a refreshing drink of the water which, if a man drink, he shall never thirst, and for the Bread of Life. A fresh supply is always given to me, and again I take courage and go on my way.

I see in the report from the Convocation, that many souls have been filled with fresh inspiration, which gives me burning zeal and joy, and again I take heart. How I wish I could have been there! Must I spend my remaining days in this lonely condition? O Jehovah, how long? Am I so unworthy? Am I cast off? Then I cry out, Wilt thou take my hand and lead me on until I reach the summit of the Mount of God?

I am surrounded on every side by the Prince of Darkness. How long must I endure this, and none to give a word of comfort?

Brethren and sisters, pray for me in my lonely condition. By the help of the Prince Emmanuel, I am determined to struggle on until I reach eternal bliss.

O God, wilt thou destroy this entire community? Oh, give us thy Spirit and save!

I pray that the God of love and mercy

may guide you in every act and word during the session of the Association.

Your brother in Christ,  
T. G. HELM.

**Missionary Board Meeting.**

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, Oct. 20, 1909, at 9.30 o'clock a. m., President Clarke in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, L. F. Randolph, Alex. C. Kenyon, Chas. H. Stanton, Ira B. Crandall, Erlo E. Sutton, Wm. L. Burdick, E. F. Stillman, Geo. H. Utter, John Austin, E. B. Saunders, A. S. Babcock, G. T. Collins, Horace Stillman, Clayton A. Burdick.

The Rev. Erlo E. Sutton offered prayer. Minutes of the July meetings were read and approved.

The quarterly reports of the Treasurer and Corresponding Secretary were received and ordered recorded.

A. S. Babcock was appointed to prepare a minute of the death of Joseph H. Potter, which occurred since the last regular meeting of the Board.

The Treasurer was authorized to pay for labor on the home fields at the end of each quarter during the year 1910 upon receipt of reports and vouchers approved by the Corresponding Secretary.

E. B. Saunders and Geo. H. Utter were appointed a committee to consider the matter of printing a history of our work in China.

It was voted that the Emergency Fund be increased in the amount of \$100 for 1909.

Appropriations were made for the Scott (N.Y.) Church for the last half of the year 1909, at the rate of \$50.00, and for work of Rev. W. L. Davis on the Hebron (Pa.) field for the same period, at rate of \$100.

The Corresponding Secretary was instructed to employ Rev. D. W. Leath on the Alabama field for six months, at the rate of \$25.00 per month.

The bill of Rev. H. N. Jordan for postage on *Pulpits* was ordered paid.

The afternoon session opened with prayer by Rev. Wm. L. Burdick.

The following appropriations for the year 1910 were voted:

Jay W. Crofoot.....	\$1,000 00
H. Eugene Davis .....	1,000 00
Rosa Palmborg .....	600 00
Susie M. Burdick .....	600 00
School work .....	300 00
Incidentals .....	100 00
<i>Holland—</i>	
Rev. G. Velthuysen .....	300 00
<i>Denmark—</i>	
Rev. F. J. Bakker .....	300 00
<i>Home—</i>	
Rev. E. B. Saunders, Cor. Secretary ..	900 00
Rev. L. D. Seager, on West Va. field ..	200 00
Rev. L. A. Wing, Lincklaen field .....	50 00
Rev. W. L. Davis, Hebron field .....	200 00
Rev. R. S. Wilson, Attalla, Ala. ....	360 00
Western Association .....	300 00
Rev. L. F. Skaggs .....	25 00
Rev. J. H. Hurley, Northwestern field ..	600 00
J. A. Davidson, labor on Northwestern field .....	500 00
Joseph J. Kovats, under direction of Corresponding Secretary .....	240 00
Oklahoma field .....	100 00
Emergency Fund .....	100 00
Salemville (Pa.) Church .....	100 00
Cumberland, N. C. ....	25 00
Marlboro, N. J. ....	100 00
First Westerly, R. I. ....	75 00
Second Westerly, R. I. ....	75 00
Scott, N. Y. ....	100 00
Second Verona, N. Y. ....	50 00
Hartsville, N. Y. ....	50 00
Shingle House, Pa. ....	100 00
Richburg, N. Y. ....	75 00
Riverside, Cal. ....	150 00
Carlton Church (Garwin, Ia.) .....	100 00
New Auburn, Minn. ....	150 00
Farnam, Neb. ....	100 00
Welton, Ia. ....	100 00

Rev. E. B. Saunders, Rev. Wm. L. Burdick and Geo. B. Carpenter were appointed a committee to consider the needs of the Southwestern Association and the best way of meeting them, and report at next meeting.

A committee was appointed to confer with a like committee of the Tract Board concerning matters of mutual interest, consisting of Rev. Wm. L. Burdick, Ira B. Crandall, Rev. L. F. Randolph, Rev. C. A. Burdick and Geo. B. Carpenter.

J. Irving Maxson and John Austin were appointed auditors.

Communications were received from Rosa Palmborg and J. W. Crofoot, China; Peter Fraser, West Africa; F. J. Bakker, Denmark; also from Rev. A. E. Main, Rev. S. R. Wheeler, Rev. E. D. Van Horn, H. G. Whipple, Esq., G. Velthuysen Jr., and others.

Brother Bakker writes a very encouraging letter regarding our work in Denmark.

Ebenezer Ammokoo is now on his way from Africa to this country and is expected to arrive in November, going directly to Tuskegee, Ala., for study.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Recording Secretary.*

**Treasurer's Report.**

For the three months ending September 30, 1909.

GEO. H. UTTER, *Treasurer,*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

*Dr.*

Cash in treasury, July 1, 1909 .....	\$ 29 53
Cash received in	
July .....	1,025 44
August .....	1,257 13
September .....	762 68
Loan .....	500 00
	<u>\$3,574 78</u>

*Cr.*

E. B. Saunders—	
Salary, July and August, 1909 .....	\$150 00
Traveling expenses, July, August .....	34 37
	<u>\$ 184 37</u>
G. H. F. Randolph—	
Salary, quarter ending June 30 .....	150 00
Traveling expenses .....	23 36
	<u>173 36</u>
J. H. Hurley—	
Salary, quarter ending June 30, 1909 .....	150 00
Traveling expenses .....	3 00
	<u>153 00</u>
R. S. Wilson—	
Salary, quarter ending June 30, 1909 .....	90 00
Traveling expenses .....	7 60
	<u>97 60</u>
Judson G. Burdick—	
Salary, May and June, 1909 .....	100 00
Balance on traveling expenses .....	4 28
	<u>104 28</u>
Quarter ending June 30, 1909, for the Church at	
Westerly .....	18 75
Niantic .....	18 75
Salemville .....	25 00
Shingle House .....	25 00
Richburg .....	18 75
Hartsville .....	12 50
Garwin .....	25 00
Boulder .....	37 50
Farnam .....	25 00
New Auburn .....	37 50
Hammond .....	25 00
Riverside .....	37 50
Welton .....	25 00
J. W. Crofoot, balance, quarter ending Dec. 31, 1909 .....	230 00
Rosa W. Palmborg, salary, quarter ending Dec. 31, 1909 .....	150 00
Susie M. Burdick, salary, balance quarter ending Dec. 31, 1909 .....	150 00

H. Eugene Davis, salary, quarter ending Dec. 31, 1909 .....	250 00
E. B. Saunders, traveling expenses and incidentals, Ebenezer Ammokoo, from Gold Coast, Africa, to New York .....	175 00
L. D. Seager, salary, quarter ending June 30, 1909 .....	50 00
Ira S. Goff, labor on Oklahoma field .....	15 00
E. B. Saunders, labor among Italians in N. Y. City .....	50 00
J. A. Davidson, labor in southern Illinois field .....	122 70
L. A. Wing, labor in Lincklaen, N. Y., quarter ending June 30 .....	12 50
E. B. Saunders, labor in Milwaukee, Wis. Recorder Press—	40 00
<i>Pulpits</i> , August and Sept., 1909 .....	\$74 00
450 Copies annual reports for Conference .....	43 00
	<u>117 00</u>
W. L. Davis, labor at Hebron .....	18 00
Freight and custom charges, supplies sent to Rosa W. Palmborg, Shanghai ..	5 55
Interest .....	9 38
Transferred to Shanghai Mission Fund ..	9 00
Cash in treasury, September 30, 1909 ..	1,126 79
	<u>\$3,574 78</u>

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

**Supreme Character.**

Great things are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was no great trial, like the temptation in the wilderness; no moving triumph, like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes, striking situations, or tragic sorrows; without the dramatic, the uncommon, or the miraculous, he grew into the fulness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure million to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary. Use spiritually and faithfully a life of apparent trifles, and it shall furnish all you need.—W. L. Watkinson.



may guide you in every act and word during the session of the Association.

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T. G. HELM.

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Oklahoma field .....	100 00
Emergency Fund .....	100 00
Salemville (Pa.) Church .....	100 00
Cumberland, N. C. ....	25 00
Marlboro, N. J. ....	100 00
First Westerly, R. I. ....	75 00
Second Westerly, R. I. ....	75 00
Scott, N. Y. ....	100 00
Second Verona, N. Y. ....	50 00
Hartsville, N. Y. ....	50 00
Shingle House, Pa. ....	100 00
Richburg, N. Y. ....	75 00
Riverside, Cal. ....	150 00
Carlton Church (Garwin, Ia.) ....	100 00
New Auburn, Minn. ....	150 00
Farnam, Neb. ....	100 00
Welton, Ia. ....	100 00

Rev. E. B. Saunders, Rev. Wm. L. Burdick and Geo. B. Carpenter were appointed a committee to consider the needs of the Southwestern Association and the best way of meeting them, and report at next meeting.

A committee was appointed to confer with a like committee of the Tract Board concerning matters of mutual interest, consisting of Rev. Wm. L. Burdick, Ira B. Crandall, Rev. L. F. Randolph, Rev. C. A. Burdick and Geo. B. Carpenter.

J. Irving Maxson and John Austin were appointed auditors.

Communications were received from Rosa Palmborg and J. W. Crofoot, China; Peter Fraser, West Africa; F. J. Bakker, Denmark; also from Rev. A. E. Main, Rev. S. R. Wheeler, Rev. E. D. Van Horn, H. G. Whipple, Esq., G. Velthuysen Jr., and others.

Brother Bakker writes a very encouraging letter regarding our work in Denmark.

Ebenezer Ammokoo is now on his way from Africa to this country and is expected to arrive in November, going directly to Tuskegee, Ala., for study.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Recording Secretary.*

**Treasurer's Report.**

For the three months ending September 30, 1909.

Geo. H. UTTER, *Treasurer,*  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

*Dr.*

Cash in treasury, July 1, 1909 .....	\$ 29 53
Cash received in	
July .....	1,025 44
August .....	1,257 13
September .....	762 68
Loan .....	500 00
	<u>\$3,574 78</u>

*Cr.*

E. B. Saunders—	
Salary, July and August, 1909 \$150 00	
Traveling expenses, July, August .....	34 37
	<u>\$ 184 37</u>
G. H. F. Randolph—	
Salary, quarter ending June 30 150 00	
Traveling expenses .....	23 36
	<u>173 36</u>
J. H. Hurley—	
Salary, quarter ending June 30, 1909 .....	150 00
Traveling expenses .....	3 00
	<u>153 00</u>
R. S. Wilson—	
Salary, quarter ending June 30, 1909 .....	90 00
Traveling expenses .....	7 60
	<u>97 60</u>
Judson G. Burdick—	
Salary, May and June, 1909 ...	100 00
Balance on traveling expenses .....	4 28
	<u>104 28</u>
Quarter ending June 30, 1909, for the Church at	
Westerly .....	18 75
Niantic .....	18 75
Salemville .....	25 00
Shingle House .....	25 00
Richburg .....	18 75
Hartsville .....	12 50
Garwin .....	25 00
Boulder .....	37 50
Farnam .....	25 00
New Auburn .....	37 50
Hammond .....	25 00
Riverside .....	37 50
Welton .....	25 00
J. W. Crofoot, balance, quarter ending Dec. 31, 1909 .....	230 00
Rosa W. Palmborg, salary, quarter ending Dec. 31, 1909 .....	150 00
Susie M. Burdick, salary, balance quarter ending Dec. 31, 1909 .....	150 00

H. Eugene Davis, salary, quarter ending Dec. 31, 1909 .....	250 00
E. B. Saunders, traveling expenses and incidentals, Ebenezer Ammokoo, from Gold Coast, Africa, to New York .....	175 00
L. D. Seager, salary, quarter ending June 30, 1909 .....	50 00
Ira S. Goff, labor on Oklahoma field ...	15 00
E. B. Saunders, labor among Italians in N. Y. City .....	50 00
J. A. Davidson, labor in southern Illinois field .....	122 70
L. A. Wing, labor in Lincklaen, N. Y., quarter ending June 30 .....	12 50
E. B. Saunders, labor in Milwaukee, Wis. Recorder Press—	40 00
<i>Pulpits</i> , August and Sept., 1909 \$74 00	
450 Copies annual reports for Conference .....	43 00
	<u>117 00</u>
W. L. Davis, labor at Hebron .....	18 00
Freight and custom charges, supplies sent to Rosa W. Palmborg, Shanghai ..	5 55
Interest .....	9 38
Transferred to Shanghai Mission Fund	9 00
Cash in treasury, September 30, 1909 ...	1,126 79
	<u>\$3,574 78</u>

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

**Supreme Character.**

Great things are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was no great trial, like the temptation in the wilderness; no moving triumph, like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes, striking situations, or tragic sorrows; without the dramatic, the uncommon, or the miraculous, he grew into the fulness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure million to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary. Use spiritually and faithfully a life of apparent trifles, and it shall furnish all you need.—W. L. Watkinson.

## Woman's Work

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

Do it now.

### Thy Kingdom Come.

Lord, when we pray, "Thy kingdom come!"  
Then fold our hands without a care  
For souls whom thou hast died to save,  
We do but mock thee with our prayer.

Thou couldst have sent an angel band  
To call thine erring children home;  
And thus through heavenly ministries  
On earth thy kingdom might have come.

But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers with thine?

To word and work shall not our hands  
Obedient move, nor lips be dumb,  
Lest through our sinful love of ease,  
Thy kingdom should delay to come?"

—Selected.

### President's Message.

DEAR SISTERS:—We, the members of the Woman's Executive Board, often wish we might come into closer touch with the women of the denomination, that we might know you personally. I wonder if that feeling may not be somewhat mutual and that you wish you might become personally acquainted with the members of the board who are your servants.

If this be true, it is my purpose, as far as may be done with pen and ink, to gratify your wishes, and to take those who care to follow me into one of our meetings and introduce its members.

To be sure, you have always had reports of the meetings through these columns, but these have simply been business reports. These will be continued and will be given by the secretary as usual. It is my purpose only to bring you within the circle, and let you feel you are one of us.

The meetings are held at the homes of the resident members, beginning usually with the home of the president and proceed-

ing in the order in which their names appear in the directory in the RECORDER, unless, as is sometimes the case, circumstances are such that it is necessary to make a change.

Here let me digress to explain why the RECORDER does not yet have the directors for the present year. The RECORDER covers, in which the directory is printed, are printed in quantity to save expense, so that no change can be made in the directory until new covers are printed. In the meantime we must be patient.

In vice-presidents the board is most fortunate. Most of them are women who by reason of years of devoted service are entitled to release from the cares and responsibility of the work, but who can so ill be spared they are retained for their wise counsel.

One of these is the tall woman with the beautiful white hair, Mrs. Harriett Clarke. The face beneath the crown of white tells of a busy life, but the smile is sweet and the hand-clasp warm. Of Mrs. Clarke's friendliness you are soon assured. Mrs. Clarke was for many years president of the board, and is one of its oldest members. Another vice-president of long standing is Mrs. Jane Morton, widow of the Rev. J. W. Morton and known to many former pupils in the college in years past. Mrs. Morton, like her neighbor, Mrs. Clarke, is tall but has dark eyes instead of blue; and though their ages are not far apart, her hair has not yet many silver threads.

Miss Phoebe Coon, the corresponding secretary of last year, comes to us from her home in Walworth. She would no doubt have been retained in the office so ably filled last year, but for the fact that it seemed necessary to have the president and corresponding secretary in closer touch than was possible when living so far apart. So Miss Coon comes back to us as vice-president and we still have the advantage of her excellent suggestions. To attend the meetings requires from her twice as much time as from the other members as she is obliged to spend so much time in coming and going.

Still another vice-president is Mrs. A. R. Crandall, wife of Prof. A. R. Crandall of the college. She has been a member of the board but a few years, but is a counselor of excellent judgment. Just now we are all

sympathizing with her and her daughter, Ellen Crandall Place, in their struggle for the life of her tiny grandchild, suffering from a long illness.

Perhaps the best known woman on the board is Mrs. L. A. Platts, loyal and devoted wife of the pastor of the Milton Church. Mrs. Platts has lived in so many different places in her capacity of pastor's wife and thus has become known and endeared to so many, she scarcely needs an introduction. Her hair, too, is growing white, but one does not associate the thought of age with her strong and cheerful face. Mrs. Platts has served the board many years and in different offices, last year as its faithful treasurer. No doubt many will miss the letters she was wont to write both as corresponding secretary and as treasurer, but her friends will be glad to know that in the midst of many duties she is relieved of these and still retained in the board.

Our new recording secretary is Mrs. Edna Zinn Stillman, a young matron and mother, and a daughter-in-law of the Rev. M. G. Stillman of Walworth. Mrs. Stillman's name appeared for some time in the RECORDER directory of last year, but she resigned from the office before serving, as home duties claimed her attention. The readers of these columns will have opportunity for further acquaintance with Mrs. Stillman through reports of the meetings.

The corresponding secretary is also new this year, but by no means new to the work of the board. Mrs. John H. Babcock, sister of the Rev. L. A. Platts, has served in previous years as recording secretary and last year as president, so that she is well equipped for her present office, and knowing so well our needs is full of plans for the coming year.

Another new member and young matron is Mrs. Leo Coon Whitford. She has in custody the formidable looking volume known as the treasurer's book. Mrs. Whitford has, up to this time, been best known as the possessor of a beautiful voice, to which many have listened with delight. She is the wife of the principal of the Milton public schools, J. Fred Whitford.

Though the board handles no great sum of money comparatively speaking, the task of the treasurer is no easy one. There are many different funds to which money is contributed, which must be separately ac-

counted for, and there are many different societies and individuals with which to keep account.

Right here let me correct an error that seems to exist in the minds of some. At one of our meetings during Conference it developed that some suppose that the members of the Woman's Board have salaries, possibly drawing their conclusion from the fact that funds are called for to meet board expenses. No member of the board receives a salary. The fund designated "Board Expense" goes to pay the postage of the various associational secretaries and other officers in their correspondence for the board, to pay for printing the circular letters, report blanks and stationery, and to pay other running expenses. Some of the secretaries have generously returned the checks sent them for postage, but in that case these have been credited as gifts from individuals returning them, as indeed, they were.

We have one associational secretary meeting with us—Mrs. Nettie M. West, secretary of the Northwestern Association. Mrs. West is of the sunny-haired type, and of sunny disposition as well. Her business ability is proved by the fact that for several years she was manager of a company that sold lumber, coal and feed. She is now retired but is a busy woman, being equipped for service in many different lines.

The other members of the Executive Board, the other associational secretaries and our editor of Woman's Work are so far away they are unable to meet with us, much to our regret.

And now let me call attention to the new plan originating with the corresponding secretary, Mrs. Babcock, for the issuing of missionary leaflets for the use of the local societies in their monthly meetings. One of our denominational leaders in missionary work has said that we as a denomination are deficient in missionary spirit, and it has long been felt by many that we as women should do more for missions. Such important work in this line is being done by the great organizations of women in other denominations, it seems that we might do more. In order to rouse interest in missions we plan to have missionary leaflets for use in local societies. On these will be suggested hymns, a reading containing information about different missionary

fields, home and foreign, and questions for research. The first number will be ready soon and sample copies will be sent out with the annual circular letter.

We hope for hearty coöperation from the societies and that these little leaflets will fill a long-felt want of something instructive and inspiring. We are hoping for an increase of interest in missions as a result of their use.

And now we have taken you into the circle and introduced to you each member. Now may we not hear from you? Can we not have a little corner of news on our woman's page? Do not wait to write an article, but send any little items of interest about the work of your society to the editor or to the corresponding secretary, and they will prepare them for publication in the news corner.

Let us together "press toward the mark for the prize of the high calling."

Lovingly yours,

HATTIE E. WEST,

President Woman's Executive Board.

Milton Junction, Wis.,

Oct. 18, 1909.

#### Report of Board Meeting.

The Woman's Board met in regular session, Thursday, October 7, at 2 o'clock p. m., at the home of the Corresponding Secretary, Mrs. J. H. Babcock. The other members present were the President, Mrs. Allen B. West, the Vice-Presidents, Mrs. S. J. Clarke, Mrs. J. B. Morton and Miss Phoebe Coon, the Treasurer, Mrs. J. Fred Whitford, and the Northwestern Associational Secretary, Mrs. Nettie West. Mrs. O. U. Whitford as visitor was also present.

In the absence of the Recording Secretary, Mrs. Harold Stillman, Mrs. Nettie West was appointed secretary pro tem.

The President read the third chapter of Philippians, closing with these verses: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It was suggested that this be the motto of the Board for the coming year. Mrs. Babcock then led in prayer, asking for wisdom and guidance in the work.

The Treasurer's report was read and

adopted. This report showed a good balance for the beginning of the year.

On motion it was voted that the usual appropriations be made to the Secretaries, the Treasurer, and the Editor of Woman's Work, and that the Treasurer forward the same.

The motion that the Board extend to our retiring Treasurer, Mrs. L. A. Platts, a vote of thanks for her efficient services during the past year, met with hearty approval and was unanimously carried.

Voted that the Corresponding Secretary procure appropriate letter-head stationery for the use of the Board and distribute the same to the members.

The circular letter prepared by the Corresponding Secretary for the local societies was read and after discussion was adopted.

The missionary leaflet prepared by the Corresponding Secretary for the local societies for the month of November was read and approved by the Board, and instruction given her to have them printed and sent to the Associational Secretaries as soon as practicable.

There being a large number of the missionary programs on hand—"All the World for Jesus"—it was voted that the price and sale of these be left to the discretion of the Corresponding Secretary.

Letters were read in regard to the beneficiary of the Sara Gardiner Davis scholarship in Salem College, and the Corresponding Secretary given instruction to answer the communications.

Voted that the Board subscribe for a magazine devoted to the interests of missions—the *Missionary Review*—thinking that by deepening our own interests in this cause we may be able to give greater inspiration to others.

The Board then adjourned to meet with the President, Mrs. Hattie West, the first Thursday in November.

NETTIE M. WEST,

Secretary pro tem.

Milton Junction, Wis.,

Oct. 17, 1909.

Love all men, trust a few, do wrong to none.—*Hamlet*.

The spectacles of regret always magnify.—*Henry Van Dyke*.

#### Sermon.

REV. EDWIN SHAW.

*They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.* Psalm cvii, 23, 24.

Spurgeon in his book called "The Treasury of David," says of this psalm from which our text is taken, "This is a choice song for the redeemed of the Lord. Although it celebrates providential deliverance, and therefore may be sung by any man whose life has been preserved in time of danger, yet under cover of this, it mainly magnifies the Lord for spiritual blessings, of which temporal favors are but types and shadows. The theme is Thanksgiving and the motives for it. The construction of the psalm is highly poetical, and merely as a composition it would be hard to find its compeer among human productions. The bards of the Bible hold no second place among the sons of song."

I have selected the text, however, because of its reference to sailors and to merchantmen, those who "go down to the sea in ships" and those who "do business in great waters."

There begins officially today in and about New York Bay and the lower Hudson River the most gigantic, the most elaborate, the most magnificent celebration, the most remarkable in many respects, I think, in the history of America if not of the entire world. For six years the city of New York and the great Empire State have been making preparations for this celebration which begins today and continues for two weeks, until October 9. The printed program of the events for this the first day closes with these words: "On this day will occur the religious observances of those accustomed to worship on Saturday." I am thankful for this public acknowledgment on the part of the Celebration Commission of the fact that there are yet people in the world who observe the Sabbath of the Ten Commandments and of Jesus Christ.

We of course do not live directly on the shores of New York Bay or of the Hudson River, but the interests of the city of Plainfield are so closely related to Greater New York and the adjacent cities of New Jersey that I do not feel that I have any reason to

apologize for making this celebration the subject of our thoughts at this time in our Sabbath worship. I read in the Bible that the poets and prophets of Israel made the passing events of their times the theme of their songs of praise and thanksgiving to God, and the illustrations for the impressing of religious truth; and I notice that Jesus Christ made frequent reference to what was going on about him while he was doing his work here among men.

This celebration is to commemorate two historical events; first, the discovery of the Hudson River in September, 1609, by Henry Hudson. It therefore calls to our minds those bold, daring spirits, those venturesome men, those intrepid explorers, who three hundred years ago went down to the sea in ships, but ships very unlike those of today that are able to cross the great Atlantic in four and one-half days. Some of us will in the next few days have the opportunity of seeing at New York the little ship called the *Half Moon* which has been built and brought to this country by Holland. It will be the center of attraction all the way up and down the Hudson, for it is as exact a reproduction as can be made of the ship in which Hudson and his crew were going down to the sea when they came first to these parts of the western continent. We are then really celebrating that undaunted spirit of exploration which resulted in the discovery of this part of the world; and it seems to me a remarkable coincidence that just at the time of this celebration the city of New York should have the pleasure of welcoming the return of two men who in the same spirit of resolute, patient endurance have been successful in making new explorations; for be it known that when Hudson discovered New York he was really looking for a passage to India, and had just turned aside from the Arctic Ocean, where he had been vainly trying to get to the other side of the world by sailing across the region of the North Pole.

It is the spirit of the men who go down to the sea in ships that makes progress and advancement possible. The poet Horace says—in Latin of course, I put it into English—"He must have had a heart of oak girt round about with ribs of steel, who first

entrusted to the raging sea his fragile bark with slender keel." The world has much to be thankful for because of the nerve and courage and heroic fortitude of those who go down to the sea in ships.

The other historical event being celebrated is the centenary of the first successful navigation by steam, when Robert Fulton with his boat, the *Clermont*, attained a speed of five miles an hour in the trip up the Hudson from New York to Albany. The development of this invention has enabled the world to do business in great waters as it never had been done before.

I do not need to tell you here of the wonderful, marvelous changes that have taken place in the science and art of navigation during these years, nor to suggest to you the difference in the scenery around New York Bay and the Hudson River today and what it was when the discoverer first anchored his ship in these waters. To me there is a delightful fascination, an attractive pleasure, in making comparisons of those times with the present; but I forbear to impose them upon you now, for I wish rather to turn our attention towards the thought in the last part of our scripture text, "these," that is, these "that go down to the sea in ships, that do business in great waters," "these see the works of the Lord, and his wonders in the deep."

The spirit of exploration and the spirit of commerce on the sea do behold the works of the Lord and his wonders in the deep. The sailor and the merchantman in the mighty storm, when the tumultuous waves are tossing the ship about almost like a bubble, see the Lord God manifested in the powers of nature, and they see him none the less in the quiet calm which follows when the storm has past.

Some way the ocean with its limitless expanse, its resistless strength when disturbed, with the power of its tranquil repose, with its sublime grandeur, has always spoken to men of God and his works. But I see the handiworks of the Lord, and wonders of God, none the less in the powers of nature which man has learned how to use to his own advantage and to the glory of God. Man in the beginning was bidden of God to subdue the earth and to have dominion over all its creatures and powers,

and in this dominion, I say, I see the handiworks of God himself; and should I visit New York some day or evening during this celebration and behold all the beauty and pageantry and glitter and illumination there displayed, I should feel like exclaiming, "O Lord, how wondrous, how marvelous are thy works; in wisdom hast thou made them all." When I see those mighty ships, floating palaces, fortresses, hotels and warehouses, tens and hundreds—yes, thousands will be there, moving here and yonder, slowly and rapidly, in and out among and about one another, and when I realize that they are moved and controlled simply by the powers of nature directed by the mind and hand of man, who is the highest and greatest of God's creation, I am constrained to say, "Behold the works of the Lord and his wonders in the deep; in wisdom has he made them all."

And when I notice that, although among these wonders of the deep there are battle ships, engines of destruction, designed for warfare, yet after all their real purpose is peace and protection and safety; and they mingle with one another of their own land and of many nations, and with the merchantmen, and with those laden with human lives bent on pleasure or hurrying to business, and all is friendship and fellowship and the spirit of brotherhood, then I would fain sing the song of the angels on the hills of Bethlehem, "Glory to God in the highest, and on earth peace, good will among men."

And when in imagination I stand at night by the Statue of Liberty in the bay and looking up the river behold the darkness almost turned to day by all the glittering lights on ships and shore, and see the great river itself spanned with a shining arch where the search-lights have combined their rays in adjusted harmony, and see where other search-lights have bent their beams on columns of ascending steam and smoke, making veritable pillars of fire from earth to heaven, and see on both banks on every hill and knoll and elevated spot the brightly burning beacon fires, and know that there are hundreds of them, yes, thousands, all the way to Albany—when I see the city and the sea illuminated thus, making a spectacle of beauty that surpasses all

description, I am speechless and can only think, "The wonders of the Lord, how great they are; in wisdom has he made them all!" For in these works of men I see the works of God. Why, all these inventions, all these contrivances, these machines, are only discoveries of how to use the works of God; and it is the spirit of the explorer in realms of thought and reason that has led to these discoveries. Some men may not in a storm at sea or in the beauty of an ocean sunset discern the works of God; but most men do. And I can just as truly, yea, more clearly, see his works in the things which he hath wrought through man, the creature of his love and wisdom.

And so while very likely I myself shall not see very much of the splendor and the wonders of the Hudson-Fulton celebration, yet as I read and hear about it, it has its lessons for me. I am glad that such a thing is going on. I shall of course deplore whatever wrong is done, all spirit of wicked, reckless revelry, or greed for selfish gain, and I should grieve should any accidents occur that take the life of any one.

It may seem wrong to some people and to indicate conditions out of even rightful balance in society that so many thousand dollars are spent in decorations and parades and banquetings, in costly memorial tablets and statues and public parks, in fireworks and night illuminations, while so many of the poor of earth are crying out for help, and so much is needed for schools and hospitals and missions. But do you know, I think that celebrations like this one just now before us are educative; they have a tendency to develop and to broaden out the lives of the people who attend and know about them, with the result that the poor are better cared for, more money goes to objects of reform and charity, and a better feeling of fellowship prevails, than otherwise would be. And so, while the people about and in New York are spending time and money in getting up and in going to this celebration, I am glad, because in this commemoration of the deeds of those who go down to the sea in ships, and the works of those who do business in great waters, and in the mighty progress which has taken place since those times, and in all the marvels, beauties, wonders which

make up this celebration, I see the hand of God. I see his power displayed; and O that men would praise the Lord for his goodness and for his wonderful works to the children of men! May this be our attitude of thought and heart, and may it be the attitude of all who look upon or have any part in this celebration.

Let us pray. O Lord our God, forgive, we pray, the blindness of our eyes; forgive us that we have not seen thy power and might on every side as we have sailed along the sea of life. Had our eyes been open, then had we seen thee in every wave of trouble, in every cloud of trial, in every wind of duty, in every rock of opposition, in every calm and quiet sea of joyous work and peaceful rest. Do thou, we pray, give clearer vision and more attentive minds. Forbid that we should turn our eyes too much upon ourselves, or be so taken with the things of earth that we shall fail to see thy power and love on every hand. And as we go down to the sea of life in ships, and do business in great waters, help us to see the works of God and his wonders in the deep.

Through Jesus Christ our Lord, Amen.  
*Sabbath, Sept. 25, 1909.*  
*Plainfield, N. J.*

#### **Their Shoes Betrayed Them.**

Two young Americans were walking on a summer day in Germany, when they came upon a company of people assembled for an out-of-door festival. They found that it was a reunion of the veterans who fought in the Franco-Prussian war. Coming within range of the merry-makers, the Americans were invited to join in the festivities. Being curious to know how they were recognized, and why they were welcomed, they made inquiries, and were told: "We knew you were Americans by your hats and shoes. If you had been English, we should not have spoken to you." Reports from many quarters indicate that this incident only reveals a feeling that is wide-spread in Germany and which causes the people of Great Britain to believe that German ambition and hatred will never be gratified until a German Armada attempts a landing on the east coast of England or Scotland.—*Church Register.*

## Young People's Work

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

It's no' in books, it's no' in lear,  
To make us truly blest:  
If happiness has not her seat  
And center in the breast,  
We may be wise or rich or great,  
But never can be blest.

—Burns.

### Prayer Meeting, November 13, 1909.

PASTOR M. B. KELLY.

*Pilgrim's Progress Series, XI. Beulah Land (Isa. lxii, 3-5).*

#### Daily Readings.

Nov. 7—A Land of God's care (Deut. xi, 10-15).

Nov. 8—Beulah's opposite (Deut. xxix, 22-29).

Nov. 9—Joseph's blessing (Deut. xxxiii, 13-17).

Nov. 10—Moses' vision (Deut. xxxiv 1-7.)

Nov. 11—In a good land with God left out (Jer. ii, 1-13).

Nov. 12—The country sought by God's people (Heb. xi, 11-16).

Nov. 13—Beulah land (Isa. lxii, 3-5).

The prophet was speaking of Zion, of which he says she shall be called Hephzibah (my delight is in her), and her surrounding land which he calls Beulah (married). The assurance is, that the land should be no more forsaken, but the tie of endearment between it and God should be such as that existing between the tender, devoted bridegroom and his bride.

This intimate relationship is brought out most beautifully by Bunyan where he pictures Beulah land as just across the river from the Celestial city, a land that belonged to the King of the Celestial country—a place where the weary pilgrims refreshed themselves in the free orchards and vineyards of the King. "Legions of shining ones" were constantly coming and going between here and the Celestial city, and those who tarried in Beulah land were ever expecting a summons from the King to cross the river and be forever with him.

Beulah land is the place of peaceful confidence and unshaken faith in God which the pilgrim reaches after he has passed all the dangers and trials of his eventful pilgrimage. Is it not possible to reach Beulah land much earlier in life? I am sure we have all known those who have tarried years, oh, so pleasantly, in Beulah land before receiving the call to cross the river.

#### Minutes of the Young People's Rally.

*Milton Junction, Wis., Aug 31, Sept. 1, 1909.*

The Seventh-day Baptist Young People's Rally as arranged for by the Young People's Board was called to order at 2.00 p. m., August 31, in the Milton Junction church, by President M. H. Van Horn. After a devotional service, consisting of song, scripture lesson and prayer, conducted by Rev. H. C. Van Horn, the gavel was presented to President Van Horn by Robert West, president of the local society, with appropriate remarks. The response by Mr. Van Horn contained in well-chosen words the purpose for which the meeting was called.

On motion President M. H. Van Horn was elected chairman of the meeting and H. C. Van Horn, secretary. Mrs. E. B. Loofboro rendered a solo. The address of the afternoon on "The Duty of the Young People to the Cause of Missions" was delivered by the Rev. D. B. Coon. Following this order and before the discussion, the following Committee on Recommendations was appointed:

Western.....Rev. W. L. Greene.  
Northwestern.....Jennie Crandall.  
Southwestern.....Rev. G. H. F. Randolph.  
Southeastern.....Rev. G. W. Hills.  
Central.....C. C. Williams.  
Eastern.....N. O. Moore.  
At large:

Lillian Babcock,  
Bertha Pierce,  
R. J. Severance,

The splendid address of Mr. Coon was then discussed in open parliament, conducted by W. L. Greene, in which the following named people took part: Rev. E. B. Saunders, William Simpson, Rev. J. L. Skaggs, Mabel West, Rev. I. L. Cottrell, D. B. Coon, Rev. A. J. C. Bond, Rev. W. D. Burdick, Rev. Geo. W. Burdick, Dr. L. A. Platts, Herbert Polan, Burchard Loofboro,

Rev. S. H. Babcock, Mrs. L. A. Platts, and a lady from Little Prairie (name unlearned). The discussion was summarized and closed by Mr. Greene, and the session was dismissed with the benediction pronounced by E. B. Saunders.

TUESDAY, 7:30 P. M.

Session was opened with music led by William Simpson and prayer by S. A. Ford. A solo was rendered by Viola Brown. The address of the evening, "The Duty of Our Young People to Education," was delivered in a masterful way by President C. B. Clark of Salem College. Following this most inspiring address, Pastor A. J. C. Bond conducted an open parliament in which many participated as follows: G. H. F. Randolph, G. W. Hills, H. C. Van Horn, Dr. C. B. Clark, Rev. Edwin Shaw, Luther F. Sutton, and Rev. Jesse Hutchins. Meeting was dismissed by Rev. M. B. Kelly.

WEDNESDAY, 10.00 A. M.

The session opened at the hour with a devotional service conducted by President M. H. Van Horn in which W. D. Burdick and C. C. Williams offered prayer and the congregation was led in singing by H. C. Van Horn. An address, "Duty of Our Young People to the Tract Work," was given by Rev. Edwin Shaw. Mr. Shaw's unique way of putting it impressed upon us that there were three ways of becoming members of the Tract Society, one or another of which made the most of us members of this society though we did not know it. He emphasized our relation to the work in three respects, namely, SABBATH RECORDER, distribution of literature, and the need of young people being consistent, living Sabbath tracts. Mrs. A. J. C. Bond rendered a beautiful solo. An open parliament following the address was conducted by Geo. W. Hills, who recommended the taking and reading of the RECORDER, the securing new subscriptions for the same, the distribution of tracts, and tract-study circles.

Those taking part in the discussion were L. A. Platts, Edwin Shaw, H. C. Van Horn, I. L. Cottrell, A. J. C. Bond, Rev. A. G. Crofoot, W. L. Rood, Geo. Larkin, M. H. Van Horn, Rev. D. K. Davis.

Address, "The Duty of the Young People to Junior Work," was delivered by Mrs.

Edith Hutchins, superintendent of the juniors of the denomination. Questions were asked and the suggestions of the paper discussed by Eva Churchward, Minerva Stillman, Mrs. Bertha Osborne, W. L. Greene, Edwin Shaw, Mrs. Eugene Ellis.

It was voted that we ask the Tract Society to publish for the young people the address, "Duty of Our Young People to the Cause of Education," by President C. B. Clark, in tract form, after its publication in the SABBATH RECORDER. The session closed with the benediction pronounced by D. K. Davis.

WEDNESDAY, 2.00 P. M.

The meeting was opened with singing "Onward, Christian Soldiers" by the congregation, and a song by some of the Milton Junction juniors. The report of the Committee on Recommendations was read and adopted as follows:

I. Missions.—

1. Believing an interest in mission work largely depends upon our knowledge of the needs and existing conditions, we therefore commend the interest that some of our societies have taken in mission study, and recommend that all our societies follow some systematic plan of mission study for the coming year.

2. Feeling that there are opportunities for the young people in most of our churches to strengthen themselves and to know the Master by engaging in outpost work, we urge upon our societies the importance of this line of missionary activity.

3. Realizing the great good that may come to the work and to the workers by continuing the student-evangelistic movement, we urge its importance; but recommend that efforts in this line be made with a view to permanency of the work.

4. Under the broad missionary commission of our Master the duty in foreign and home missions is equal; therefore, we recommend an equal consideration of and an equal support for each on the part of our young people.

5. We commend the Young People's Board for its assistance in the support of Doctor Palmberg on the China field, and also for its efforts to aid in the work on the Southwestern field; and urge that all our societies loyally support the board.

II. Tract Society.—Under this head your committee would report the following points for careful consideration:

1. A closer study of our denominational organ, the SABBATH RECORDER, and a greater loyalty to its interests, in order that we may (a) come into closer touch and fuller sympathy with the Tract Society in its aims and work, and (b) become better acquainted with our denomination, its leaders, its needs, its purposes, and the masterful work it is accomplishing.

2. We recommend the use of the SABBATH RECORDER as a means of expressing our views and needs in the Master's work.

3. We recommend that the movement for securing subscriptions for the SABBATH RECORDER be vigorously continued.

4. That we institute a thorough and vigorous campaign for tract distribution, and that as far as possible, we pursue a "follow up" system of personal work.

5. That each local society form a "Tract-study Circle," for the purpose of tract study that we may become better acquainted with the foundation principles of our distinctive beliefs, and also become better prepared to meet oppositions.

6. We recommend that our Young People's Board secure the systematic arrangement of our tracts for the use of the "Sabbath Tract-study Circle" referred to above.

7. We call attention to the book on "Sabbath Study" by Dean A. E. Main, soon to be published.

III. Education.—

1. We commend to the attention of our young people the excellent courses of Bible study, the study of missions and religious education, which may be pursued in local societies and by individuals under the direction of Alfred Theological Seminary. We also recommend that our young people freely use the circulating library of the seminary, from which books may be had on all phases of religious work, without cost except for return postage.

2. We recommend that the young people's societies through the Young People's Board assist the Fouke School in such ways as the board in consultation with Rev. G. H. F. Randolph may determine.

3. The libraries of our colleges and seminary are in urgent need of new books; we,

therefore, recommend that our Christian Endeavor societies contribute money to these schools for the purchase of books to provide an adequate working library.

IV. Junior Work.—

1. Awarding junior banner.

We recommend the following points as a basis for awarding the junior banner:

(1) Attendance at church service.

(2) Attendance at junior meeting.

(3) Increase in membership.

(4) Study of the catechism or other work of that kind.

(5) Bible verses committed to memory.

(6) Money raised for all purposes.

2. We would recommend that the board appoint an intermediate superintendent.

All of which report is respectfully submitted.

(Signed)

W. L. GREENE,  
G. H. F. RANDOLPH,  
JENNIE CRANDALL,  
C. C. WILLIAMS,  
N. O. MOORE,  
GEO. W. HILLS,  
LILLIAN BABCOCK,  
BERTHA PIERCE,  
R. J. SEVERANCE,

Committee.

It was voted that the minutes be referred to the Young People's Board for correction and for engrossing in the record books of that body. A duet was beautifully rendered by the junior boys.

An address, "How to Arouse Interest," by Rev. Alva L. Davis, who was kept away on account of serious illness in his family, was read by Eva Churchward. After a prayer by M. B. Kelly, an address, "Winning Souls for Christ," was delivered in a most effective manner by Mrs. Martha H. Wardner. Parting words were spoken by President M. H. Van Horn. It was heartily and unanimously carried that we extend, by rising to our feet, our appreciation of the smiles, cordial welcome, and bounteous entertainment of the people of the Milton Junction Church. An expression of our appreciation of Brother Ch. Th. Lucky's work among his fellow countrymen in Austria was taken by a rising vote. Mr. Lucky responded by telling of his pleasure in being here, and of the good received at

Convocation, Conference; and the Rally.

It was voted that the minutes of this Rally with such addresses, blackboard outlines, etc., as may be deemed advisable, be left to the Young People's Board for publication, in form and size consistent with the Conference Year Book. The discussion of this subject by the young people demonstrated clearly what they can do when given a chance to express themselves.

The address, "How to Secure the Coöperation of all the Societies," that had been passed over its regular order on the program on account of the absence of the speaker, was at this point delivered by W. G. Rood.

Farewell words of appreciation by Pastor Bond were followed by a brief consecration meeting in which many young people took part. "God be with you till we meet again," was feelingly sung, and the Rally closed with a prayer and benediction by Pastor Bond.

#### Winning Souls for Christ.

MRS. MARTHA H. WARDNER.

Address given at Young People's Rally.

MR. PRESIDENT:—My heart was made to rejoice when I read in the RECORDER the announcement of the Young People's Rally to be held at the close of Conference; for I felt that under the good providence of God it would mean much for the cause we represent.

It affords me untold pleasure to be with you on this occasion, and this pleasure is in no way diminished by the fact that we meet in Milton Junction: for whatever attractions other places hold, this alone is home; and when my work is done and the messenger comes to summon me to the Father's house with its many mansions, I would like to respond to that summons from this place.

It is an inspiration to look into your faces, flushing with young life, gleaming with hope, and read there the resolutions formed in your hearts to grapple bravely with life's problems and solve them to the best of your ability, be they ever so difficult; and whatever the future has in store for you, I hope you will always keep young in spirit.

Nearly twenty years have passed since

I stood at the marriage altar by the side of one who was many years my senior, but who possessed the youngest spirit it has ever been my good fortune to meet. I was an old woman at that time, but as the old spirit came into association with the young spirit it was quickened, I trust, never to grow old again.

Would I, were it in my power to do so, go back in years so that I might stand side by side with you in the world's great work? I think not; for while I realize that your opportunities and responsibilities are greater than were mine in my early life, I would not go back in years because the "life (that) is hid with Christ in God" grows better as it advances, and "forgetting those things which are behind, and reaching forth unto those things which are before," it presses "toward the mark for the prize of the high calling of God in Christ Jesus." It matters not how bright your past may have been, nor how pleasant is your present environment, the best is yet to come, if you have submitted your life to the keeping of the all-powerful, all-loving God.

Poets have sung of a golden age away back in the dim past when this grand old earth was young, but, thank God, the Christian's golden age is yet to come: and while from a human standpoint it may seem to be afar off, we shall find it by and by; for its assurance rests, not upon a poetical fancy, but upon the unchangeable Word of God. So I bring to you a message of good cheer, admonishing you to meet all obstacles in your pathway with an unflinching courage and make them stepping-stones to higher, nobler lives.

I am sure you will agree with me that, as Christians, whatever lines of work you decide to take up, all must converge toward the one point—soul-winning.

We are told in Sacred Writ that "he that winneth souls is wise," and "they that turn many to righteousness (shall shine) as the stars forever and ever." How many times in the past, when my spirit has been troubled, have I gone out into the stillness of the night and gazed up into the heavens with their myriads of stars flashing their brilliant lights upon this dark world. Under the benign influence of the hour, the

stars have spoken of faith and hope and love, in terms so potent that my ruffled spirit sank into repose and I gazed on and on and on until it seemed to me I could almost pierce the veil and catch a glimpse of the unseen world that lies beyond the stars and yet as indescribable as is the glory of the stars. The time is coming when their light shall fade out and they will fall from the heavens as the leaves fall from the trees in autumn. But they "that turn many to righteousness" shall stand amid the clashing of worlds and shine as stars in the spiritual heavens forever and ever. Their light shall never fade out nor become dimmed.

"He that winneth souls" must possess the wisdom that cometh down from above, which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy; and God has promised to give this wisdom liberally to those who ask it.

Jesus Christ is our great example in soul-winning, and when he was here among the children of men, he said, "And I, if I be lifted up from the earth, will draw all men unto myself;" and, as his redeemed children, our lives ought to be so conformed to his that we would unconsciously point those around us to the uplifted Christ. Not only was it necessary that the Christ should be lifted up from the earth on the cross, if he would draw men unto himself, but it is necessary that he be lifted up from the earth in the lives of those who bear his name.

I sometimes fear that our realization of the drawing power of the Gospel of the Son of God which has been committed to our keeping is altogether too feeble. Were it otherwise there would be more of that gentleness about us which is a powerful magnet in attracting souls.

I remember reading an allegory, when I was a girl, in which it was claimed there had once been an iceberg in the northern seas which the winds were anxious to destroy. Upon consultation it was decided that the west wind should try to demolish the iceberg; so he blew against the iceberg, but as it only increased in size he became discouraged and withdrew in favor of the east wind, which met with a similar result.

Then the north wind stepped proudly forward and said, "Where you have failed I will succeed." At this he summoned all the forces at his command and hurled them furiously against the iceberg, until his strength was spent, only to discover that it had assumed still greater proportions.

At last the south wind, which up to this time had not dared to speak, said modestly, "Let me try," and the more powerful winds sneered at her folly in attempting to do in her weakness what they with their great strength could not accomplish. But she could not be turned aside by sneers, and under her gentle touch the iceberg began to melt and float downwards until it vanished in the southern seas. So hearts, calloused by sin, that have grown harder and harder under cold rebukes and criticisms, when touched by the gentle influence of a human soul that had been baptized into the Spirit of the lowly Nazarene, have melted, until finally they were lost in the unfathomable ocean of God's love.

Jesus Christ came into the world to seek and to save that which was lost, and he found no one so low or sunken in sin that he did not reach out to him the helping hand. When he went away he committed the work of discipling the nations to his followers. How could they accomplish such a work? He told them to tarry at Jerusalem until they were baptized with the Holy Spirit and by this means they would receive the power to fulfil his commission. The same qualification is imperative at the present time.

Come with me for a moment to the railroad station. Here we see a train of cars with a new engine in front. The hour of departure comes, the trainmen are all in their places, the engine has been tested and found perfect and is properly attached to the train, and still it moves not. Upon inquiry we learn that it is awaiting the application of the steam-power. Apply that and it moves off majestically, bearing its burden as if it were a mere trifle.

What the steam-power is to the engine, the Holy Spirit is to the Christian. Without it, although he may be properly attached to the work and his life faultless, he will not be able to cope with the conditions.

The Holy Spirit will bring into our hearts something of that tender compassion for the lost that dwells in the heart of the infinite and without which we can not hope to succeed in winning souls for Christ.

While we loathe sin let us not forget that it holds within its iron grasp souls that are just as precious as ours and that even we, who are pointing out the way of life, dare not claim absolute freedom from its thralldom, because we also are compassed with infirmities. Without the sacrifice of the Lamb of God you and I could no more hope to enter through the pearly gates into the New Jerusalem than can that poor, besotted fellow who tonight will sleep in the gutter.

When the martyr Stephen was arraigned under false charges, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Alexander Raleigh comments on this statement as follows, "The things within affect the outward appearance, and find there perpetual expression. . . . Keep soul-brightness, and the smile will in some way ripple through. . . . Love God with heart and soul and strength and mind, and your neighbor as yourself, and you will never need to think of putting up a face-advertisement of what will be found within. The poor will bless you, and the fallen will look up in your face as they looked in the face of Christ and see pity and help written there. Be a Christian man through and through, in belief and practice, and the Lord your God will put his beauty on you; . . . and in some supreme moments of life, in suffering, in trial, in death, may give your friends beholding you the privilege and joy of looking as it were upon the face of an angel."

All these qualities given by Mr. Raleigh are gems to be coveted by the Christian. I know not how you feel, but if I could possess but one of these gems I should choose that lives, around which sinful habits have forged chains of iron, and who yearn for freedom with a yearning that is indescribable, but from whose souls hope has long since fled could look up into my face as they looked into the face of Jesus and read pity and help written there in unmistakable lines.

But is it not true that too often we sing in church,—

"Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can restore:  
Touched by a loving heart,  
Wakened by kindness,  
Chords that were broken will vibrate once more."

and as we sing we are carried away on a wave of emotion over the thought of the glorious Gospel we are presenting to the world, and then we go out of the church and when we meet these ruined lives on the street we draw our skirts closely around us lest in passing they touch the hem of our garment and we become defiled? What do you suppose they think of our religion? Do they not think it consists of words and phrases and beautiful songs that are meaningless?

O the pity of it, that while in our songs and prayers we point sin-sick souls to the uplifted Christ, in our daily lives we fail to lift him up from the earth sufficiently that they, beholding the reincarnation of his life in us, will "look to him and live!"

In a little village on our eastern shore there lived one time a sea captain with his wife and two sons, Will and James. The father lost his life at sea when the boys were quite young; the mother worked hard to support herself and children. When Will reached the age of eighteen years he went to sea and on a voyage across the Atlantic was thought to have been lost.

One summer afternoon a terrible storm arose on the ocean and the villagers flocked to the shore to render assistance to any vessel that might drift onto the rocks just off the shore. Very soon a vessel was seen drifting in that direction and ere long she was a sinking wreck.

As James and his mother, with many others, stood looking toward the wreck, they caught the dim outline of what appeared to be a man clinging to a floating mast. The sight was more than James could stand, and he asked who would go with him to help save the man. All hesitated at first, for the danger was great, but after a moment's thought three other men volunteered their services.

James' mother threw her arms around his neck and pleaded with him not to go. She told him that his father lost his life

at sea, that brother Will had left them two years ago, that he was all she had left and that he would surely lose his life if he ventured out upon that raging sea.

"Mother," James replied, "God is on the sea as well as on the land, and if I die I'll die doing my best." He tore himself from her embrace and with the other three men went to the rescue of the man in peril.

As darkness settled down they were soon lost to view; and only as the lightning flashed across the storm-tossed shore, could the anxious watchers get a glimpse of the wrecked vessel and the brave rescuers.

To some lives there come moments when it seems as if centuries are crowded into a very brief space of time. So it seemed to that mother as with blanched face and wildly beating heart, she stood on that shore waiting to know her fate.

Finally, as they listened attentively, there came to them through the medium of the signal trumpet the words, "We've reached the wreck—rescued one—tell mother it's brother Will."

Blacker, fiercer and more terrible than storm at sea ever raged around a sinking bark is the storm that is raging in the moral and spiritual world. Listen! over the tumultuous billows of life's sea comes the wailing cry of despair. Souls for whom Jesus died are sinking beneath the fury of the blast and their agonizing cries for help are rending the very heavens. Shall we go to the rescue? Shall we disentangle, if need be, mother's arms from our necks, putting behind us all that life holds most dear—yea, counting not our own lives dear unto ourselves that we may save them and fly to the rescue? God help us so to do, and when they are saved how our hearts will bound with joy as we discover they are our brothers and sisters.

#### News Notes.

GENTRY, ARK.—Miss Carrie Nelson of Milton, Wis., on her way to Fouke where she expects to teach the coming year in the Randolph school, spent one Sabbath with us.

NEW AUBURN, MINN.—The pastor preaches for the Sunday people once in two weeks and sometimes oftener. The regular appointments of the church are

kept up as usual. So many of our members being absent, some visiting and others away permanently, makes against our attendance and weakens interest.

NEW YORK CITY.—Pastor Edgar D. Van Horn and family are now located among us, and the work of the church has started off in a promising manner. Several new faces are seen in our congregation, chiefly those of young people in the city for school advantages.

DODGE CENTER, MINN.—The Endeavor Society held a bonfire social at K. R. Well's, September 25. Every one had an enjoyable time roasting *Wieners* and corn.—Pastor Sayre attended the Southwestern Association and since has been holding some meetings at Fouke and Little Prairie, Arkansas.

MILTON, WIS.—Six persons were received into the church, Sabbath day, October 9.—A farewell reception was given Miss Carrie Nelson, Monday evening, October 11. She left Wednesday for Fouke, Ark., where she will teach in the mission school. Miss Nelson will be greatly missed in the Endeavor Society as well as in other church work.—A Philathea class was organized September 26, with a goodly membership, with Pres. W. C. Daland for teacher and Miss Alberta Crandall, assistant. The following officers were elected: president, Miss Hattie Oursler; vice-president and secretary, Miss Leila Stillman; treasurer, Miss A. Cora Clarke.

If you can't conscientiously be an optimist, don't be a pessimist. The world is getting better right along. Don't believe it? That's because you're barking up the wrong tree, or have been mighty unfortunate with your environment. If you keep one eye half open you will catch the color of the rainbow; if you but slightly incline the ear the music will break upon you; if you but just stop sniffing must and malodor and get out in the open, the perfumes of life's blossoms will reach you.—*Western Christian Advocate*.

If a man deserves praise, be sure that you give it him.—*Ruskin*.

## Children's Page

### Where Four-leaf Clover Grows.

I know a place where the sun is like gold,  
And the cherry blooms burst like snow,  
And down underneath is the loveliest nook,  
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,  
And one is for love, you know;  
And God puts another one in for luck—  
If you search you will find where they grow.

But you must have hope, and you must have faith,  
You must love and be strong—and so  
If you work, if you wait, you will find the place  
Where the four-leaf clovers grow.

—E. K. S.

### What Keith Found Out.

"Keith, don't forget to fill the wood-box," Mrs. Lawson reminded her son the morning after his return from a visit to his aunts and his Uncle Jack.

"What'll you pay me?" Keith was searching for his gloves, and he asked the question without looking up. In a moment he turned and met his mother's astonished gaze. "Aunt Kate, Aunt Harriet and Uncle Jack always paid me in some way when I worked for them," he explained hastily, "and I think you folks could, too."

"Well!" Keith knew by the tone that his mother was displeased. "All right," she added in a moment, but with a hurt look, "I'll give you five cents if you will fill it heaping full."

When the wood-box was filled, Keith's grandmother called: "Where is the boy who hunts my glasses? I'm glad he is home again."

"I'll find them if you will pay me, grandmother," was the answer.

"Let me see, I haven't any change. How would a bag of candy do?"

Keith decided it would do, and he hunted the glasses. That night he was paid for getting his father's slippers. He wouldn't take his little sister to bed until he was promised a new knife. So things went on day after day. His parents had thought, at first, that it was only a notion that would soon be forgotten, but it was not. One

day Mr. and Mrs. Lawson and Grandmother Lawson had a talk, but Keith didn't hear the talk.

That very same day he hurried home from school, and rushed into the house. "Mother, where are you?" he called. "Won't you sew my football? It's ripped."

"What will you pay me?" his mother asked.

"Why! Why!" Keith was so surprised that this was all he could say for a minute. "I could give you the big red apple that Carl Horton brought me," he finished. "I will fix it for that," was the reply. When Keith went out again the ball was mended, but the red apple was on the table by his mother's side.

"Won't you help me with my example, Father?" he asked after supper that same evening.

"I will for ten cents," Mr. Lawson replied.

Keith shut his teeth tight to keep from saying anything. Father had always been so willing to help. The help was given this time, but the elephant bank was ten cents lighter when the work was finished. For five days Keith paid each member of the family who did anything for him; he was paid, too, for anything he did for others. The fifth evening he said to baby Lillian: "Won't you hand me my pencil off the table, Lillian?"

"What 'oo pay?" she lisped.

That was too much for Keith, and when his father looked at him a big tear was rolling down his cheek. "What's the matter?" he inquired.

"I haven't hardly a thing left," he sobbed. "I've given away my knife, my big marble, my top, my paints, and lots of my money to have things done for me. I don't like this way. Let's just do things because we like each other."

"All right," father, mother and grandmother agreed, "we don't like this way either."

"I have found out how mean I've been, though," and Keith smiled through his tears. "I'll fill that wood-box up high in the morning, Mother. I'll do what I'm asked to do after this and I won't ask to be paid for doing it, either."—*The Advance*.



## Resolutions of Respect.

Mrs. Georgianna Cross Wilmot, who died at Syracuse, N. Y., on September 29, 1909, was one of the constituent members of the First Seventh-day Baptist Church of Syracuse. The following resolutions of appreciation and esteem were adopted by the church:

*Whereas*, For the first time since the organization of this church, death has entered our ranks and has removed our sister, Mrs. Georgianna Cross Wilmot, therefore, be it—

*Resolved*, That we deeply feel the loss we have sustained in the death of a beloved and loyal member, who had endeared herself to both old and young.

*Resolved*, That while we miss her presence, we rejoice that her influence will still be a living factor among us.

*Resolved*, That her uprightness, kindness and Christian character were such as commended her to our highest esteem.

*Resolved*, That these resolutions be entered upon the official records of this church, that a copy be sent to the SABBATH RECORDER and that copies be sent to her nearest relatives.

E. S. MAXSON,  
MARION A. PARSLow,  
MABEL E. PARSLow,  
*Committee.*

## A Boy Who Was Lucky.

The following is a genuine essay by a ten-year-old boy:

My life has been a very lucky one. When I was three years old I fell down-stairs and cut my head. When I was five years old I was looking at some hens and a dog bit my leg. When I was eight I went with my brother in the trap and the horse fell and threw us out of the trap; my brother lit on his feet and I lit on the horse's back. Last year I was playing, and I ran into a lurry and cut my eyebrow, and it has left a mark. One day I went into the slaughter house and a big sheep ran after me and knocked me down. I have had a happy life.—*Exchange.*

"Is he a young man of brains?"

"I really can't say. I've only met him in society."—*Judge.*

## HOME NEWS

ROCKVILLE, R. I.—Some time has elapsed since the people of Rockville have been heard from through the columns of the RECORDER. It was our privilege to receive into the church by baptism, October 9, two of our young people.—Sabbath, October 23, Charles O. and Harold R. Crandall were ordained as deacons for this church. The sermon was preached by Rev. Wm. L. Burdick from Eph. ii, 21. An address, "The Church and Its Deacons," was delivered by Hon. Geo. H. Utter. Delegates were present from Westerly, Ashaway, Hopkinton City and Niantic.

FARINA, ILL.—Rev. F. O. Burdick of Boulder recently visited his brother, Rev. Charles A. Burdick, and preached in our church on Sabbath morning, October 16.—Our intermediate and young people's societies of Christian Endeavor secured fifty copies of "Jubilant Praise" at Conference, and are getting pleasure and profit in learning the many excellent pieces in the book.

## 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.

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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.

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## Sabbath School

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Edited by

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

Nov. 20. Paul's Story of His Life...2 Cor. xi, 21—xii, 10.  
Nov. 27. Paul on Self Denial—  
World's Temperance Lesson...Rom. xiv, 10-21.  
Dec. 4. Paul on the Grace of Giving...2 Cor. viii, 1-15.  
Dec. 11. Paul's Last Words.....2 Tim. iv, 1-18.  
Dec. 18. Review.  
Dec. 25. The Birth of Christ.....Matt. ii, 1-12.

LESSON VII.—NOVEMBER 13, 1909.

PAUL A PRISONER—IN ROME.

Acts xxviii, 11-31.

*Golden Text.*—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. i, 16.

DAILY READINGS.

First-day, Rom. i, 1-17.

Second-day, Rom. ii, 1-16.

Third-day, Rom. ii, 17-29.

Fourth-day, Rom. iii, 1-20.

Fifth-day, Rom. iii, 21—iv, 8.

Sixth-day, Rom. iv, 9-25.

Sabbath-day, Acts xxviii, 11-31.

INTRODUCTION.

On the island of Malta there was another period of waiting, but at length Paul reached the long sought for goal and came to the city of Rome, the metropolis and ruler of the world.

With the passage for our study this week Luke concludes his narrative, not because there is no more to say about Paul or the other apostles but because he had accomplished the purpose with which he began to write, namely, to tell of the progress of the Gospel from Jerusalem to Rome. There were still other worlds to conquer. Paul had expressed the purpose of going to Spain, and he was not the man to leave without his personal care the churches that he had already founded if there was any good opportunity to revisit them.

We have some glimpses of Paul's two years' sojourn in Rome from letters which he wrote, the so-called Epistles of the Imprisonment, Colossians, Ephesians, Philemon, and Philippians. It is easy to imagine that Luke intended to write another, to make a third in the series with the Gospel and the Acts and that in this book he was going to tell of Paul's doings in Rome and of the further work of his ministry.

TIME—Paul's sojourn in Rome very likely began in the early part of the year 61. Some recent writers present arguments for an earlier date.

PLACE—Rome, and the concluding stages of Paul's journey to that city.

PERSONS—Paul and his companions; the Christians, and the Jews of Rome.

OUTLINE:

1. The conclusion of Paul's journey to Rome. v. 11-16.
2. Paul's Message to the Jews of Rome. v. 17-29.
3. Paul's two years' sojourn in Rome. v. 30, 31.

NOTES.

11. *After three months.* Most sailing masters were too wise to attempt long voyages during the winter months. *The Twin Brothers.* Castor and Pollux, two celebrated Greek heroes or demigods after whom one of the constellations of the Zodiac is named. Our author was certainly an eye witness, as we may infer from his mention of so many unimportant but interesting details.

12. *Syracuse*, about a hundred miles north of Malta, was in the usual course of vessels bound for Rome. They probably spent the three days waiting for a favorable wind.

13. *We made a circuit.* Very likely because their favorable wind did not continue long enough. *Rhegium.* The modern Reggio, one of the cities which suffered so severely in the earthquake of December, 1908. *Puteoli.* The modern Pozzuoli. Although this city was about one hundred and thirty miles from Rome, it served as the principal seaport for the imperial city for freight or passengers coming from the south.

14. *Where we found brethren.* We are to infer from this verse that there was already a Christian Church at Puteoli. There were many Jews in this city. We don't know how the Gospel came to this city or to Rome, but it is easy to imagine that some of those who heard the preaching of Peter on the day of Pentecost brought the word to friends in Italy.

15. *To tarry with them seven days.* Some have inferred that Paul now had such influence with the centurion that the party might easily be delayed at his request. On the other hand it is not at all unlikely that Julius found it necessary to wait for instructions, or for equipment to convey his prisoners to Rome. Thus Paul was privileged to spend one Sabbath with the brethren at Puteoli.

15. *As far as The Market of Appius and The Three Taverns.* Two different parties of Christians came out from Rome to greet Paul; one meeting him at The Market of Appius, forty miles from the city, and the other at The Three Taverns, ten miles nearer Rome. Paul was greatly encouraged to find the Christians of Rome filled with such zeal and enthusiasm as to come so far to meet him.

16. *Paul was suffered to abide by himself.* That is, he was not confined with the other prisoners, but allowed a certain measure of liberty. Possibly he was granted this favor because Festus had reported that there was really no serious matter against him, but more likely it came by reason of a report from Julius that Paul had been instrumental in saving the lives of the soldiers and others at the time of their great danger from the storm. *With the soldier that guarded him.* It is not to be supposed that one soldier guarded him all the time. The guard was relieved doubtless a number of times a day. This circumstance would give Paul a wide ac-

quaintance with the Imperial Guard, and a good opportunity for preaching the Gospel. Paul was bound to the soldier by a light chain.

17. *After three days.* The shortness of this interval is an indication of Paul's indefatigable activity. He went to work at once. A part of this time must have been required to send out the invitation. *The chief of the Jews.* As elsewhere Paul desired to begin his work with his own nation. Since he came to Rome as a prisoner charged with offenses against the Jewish religion it was necessary for him first to set himself right in sight of the Jews before he could hope to have any considerable influence among them. Although the decree of Claudius banishing the Jews from Rome seems never to have been repealed, it became soon of little effect, and there were a great many Jews in the capital city at this time. *Nothing against the people or the customs of our fathers.* Paul would like to have them know that his teaching was really the truest expression of the Jewish faith in its highest development, and that in his own life he was showing the greatest loyalty to his own nation. He intends to be conciliatory. *Was delivered prisoner,* etc. Paul is giving a summary rather than mentioning details. The Jews were indeed directly responsible for his being held as a prisoner by the Romans, even if they had not officially handed him over to the Roman soldiers.

18. *When they had examined me,* etc. Paul refers to the judicial investigations under Felix and Festus.

19. *The Jews spake against it.* That is, against his release. This is a very mild way of saying that they made a vehement demand for his execution. *I was constrained to appeal unto Caesar.* Paul would have them notice that he made this appeal in self-defense, and that he did not intend to make any counter-charge against the Jews on account of their ill-treatment of him. He still calls them "*my nation,*" in spite of all that he had suffered.

20. *For this cause therefore.* Because there was no real discord between Paul and the Jews, and no real difference in the fundamentals of their religious beliefs. *For because of the hope of Israel I am bound with this chain.* Paul's real unity with his Jewish brethren is shown from the fact that it was from his devotion to the central feature of their religion that he had come into his present unpleasant circumstances. The hope of Israel lay in the fulfilment of Messianic prophecy. All the Jews shared in this Messianic hope. Paul thought that it was fulfilled in Jesus Christ; and for this very reason he was now a prisoner in Rome.

21. *Letters from Judea concerning thee.* It is not surprising that no letters had come to the Jews of Rome concerning Paul; for before his appeal there would be no particular purpose to be gained by the Sanhedrin in reporting the case against Paul to the chief Jews of Rome, and after his appeal it is probable that any vessel could reach Rome with letters from Syria earlier than the one upon which Paul came from Malta. Very likely they had heard rumors concerning Paul, and knew who he was, but they

had no specific reports of his misdeeds nor of the charges against him.

22. *But we desire to hear of thee,* etc. They profess—very likely with sincerity—to be open to conviction and eager to hear what Paul had to say. *This sect.* That is, Christianity. It was in their eyes a mere faction or party among the Jews. They could not imagine that it was the true expression of the hope of Israel. *Everywhere it is spoken against.* Doubtless there was a little note of contempt in their remark. Many have wondered that since there was already a Christian church in Rome these Jews did not know of the new "sect" from personal knowledge. But in so large a city the congregation of Christians may well have escaped their particular notice, and these Jews also may have been speaking very guardedly and representing their ignorance as greater than it really was.

23. *In great number.* A few representatives had come at the first summons. Paul had made a favorable impression, and now many came to hear him expound his position. *The kingdom of God.* It is noteworthy that a great share of the teachings of Jesus himself were upon this general subject. *The law of Moses.* That is, the Pentateuch. Paul did not by any means despise the law, and dishonor it, as he had been falsely charged. He was showing these Jews how the Scriptures which they revered found their fulfilment in Jesus Christ and his teaching. *From morning till evening.* We need not imagine one continuous address. He was probably answering questions and conversing a part of the time; and very likely his audience changed considerably in the course of the day.

24. *And some believed.* Literally, were being persuaded. The Gospel has certainly a power even in the presence of those who are held most strongly by the bands of prejudice. From the fact that Paul in his concluding address gives the quotation from Isa. vi, it is plausibly inferred that the great majority of his hearers were among the number that disbelieved. Paul used these words in the same way that Jesus used them, (and also Isaiah himself), as a solemn warning to those who were closing their ears to the truth of God. We are not to understand that God was unwilling to have his people turn unto him, nor that Paul meant to imply anything of that kind.

28. *This salvation of God is sent unto the Gentiles.* Thus does Paul strive to provoke the Jews to jealousy, still very anxious that they may by some means be won to repentance. For Paul's theory concerning the casting out and the restoration of Israel see Rom. chs. ix-xi.

29. This verse is omitted by the best manuscripts.

30. *And he abode two whole years in his own hired dwelling.* Showing that he had a large measure of liberty. We are to understand that during all this period that his case was being put off from time to time. This long delay is easily accounted for. The reports of Festus may have been lost in the shipwreck, witnesses may have been summoned from Jerusalem, the Jews may have had the case adjourned upon some pretext when they feared that it was going in

Paul's favor. What happened at the end of the two years? Some think that Paul was condemned and executed, and that Luke omits to mention this fact because he does not like to have so bad an ending for his book. It is much more probable that Paul was released, and continued his work. Luke speaks briefly at the end of his first treatise (the Gospel), of the parting of Jesus from his disciples, and takes the same topic for the beginning of the Acts. We may imagine that he intended to begin his third treatise with an account of Paul's work in Rome.

31. *With all boldness.* It is manifest that Paul had ample opportunities for carrying on his work, and that his imprisonment was no serious hindrance to the proclamation of the Gospel. *None forbidding him.* One word in the Greek, A happy closing of this record of the triumphs of the Gospel in the age just succeeding the earthly life of our Lord.

#### SUGGESTIONS.

It must have taken a considerable courage for the Christians of Rome to go out to meet a prisoner coming to Rome in the custody of soldiers. They might have argued that such a demonstration would do no good and it might lead to a considerable danger to themselves. But it did do good; for it brought encouragement to Paul, and thereby helped to equip him for the work he was to do in Rome.

Some are surprised at the stubbornness of the Jews in rejecting Paul's plain message; but there are many people who in modern times reject teaching that is just as plain and has the added testimony of many centuries of Christian history.

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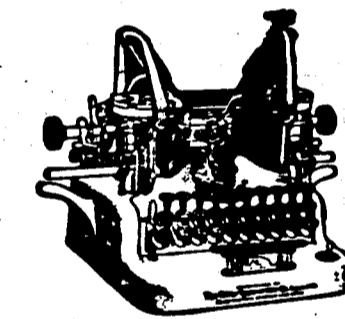
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