

The Sabbath Recorder

HIS MESSAGE TO THE MINISTERS.

New demands and more acute dangers are closing in around you who take the work of the new century. That work can be done no longer by a few. Each Seventh-day Baptist minister must become a specialist in denominational history and work, if our cause goes forward. The years are over-ripe with this need. Sabbath reform is not a side issue nor one which any one of you can leave to others, without being untrue to your place. Perhaps some of you need not do less in other forms of general work, but all of you ought to do more than you are doing in specific denominational work; in pure Seventh-day Baptist work. I fear that some of our largest and most influential churches are suffering serious loss for want of better knowledge, and more vigorous faith in our mission.

—Dr. A. H. Lewis

1906

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

N. O. MOORE, Business Manager.

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EDITORIAL

Conference Will Soon be Here.

In about one month from the time this RECORDER reaches its readers, people will be on their way to Conference. It seems but yesterday that we were returning from Boulder, and now we must hurry if we get ready for Milton and for the Convocation at Albion. Every one who is to have any part on the programs begins to feel that the time is all too short in which to prepare for that event. Denominational questions will now crowd to the front and occupy the attention of the leaders; the churches will have to pass judgment upon the matter of reorganization which was reported last year by the Committee of Fifteen; the boards are pushing their annual reports to completion; and scores of people from Rhode Island to California are settling the question whether to go or to stay at home.

The attractions at the point of meeting are as strong as can be found in the great Northwest. Milton is the Seventh-Day Baptist Mecca of the western world, with its college, its group of churches, its beautiful village and its splendid rolling prairies. What could make a more helpful, inspiring outing for young and old than a trip to Conference this year? To some it will probably be the last Conference; to others it will be the first; and we trust that to all who attend it may be a precious meeting, a blessed experience.

Did you ever really think of the value

of the General Conferences to such a widely scattered people? These annual gatherings have been of untold value in more respects than one. The spiritual uplift that has come to the communities where Conference has assembled can never be measured. Many of the best helps to the churches in years gone by have come through the influence of these great meetings that have been held with them. Who can estimate the loss that would have been sustained by Alfred, Adams, Leonardville, Ashaway, Westerly, Shiloh, Plainfield, Nortonville and Milton if they had never known a General Conference! How could we have developed the splendid denominational spirit we now enjoy, how could the various parts of the denomination have the interest in all other parts which they have today if there had never been any of these annual gatherings? Rhode Island and Wisconsin without this means of acquaintance would have been strangers; the young people of West Virginia would know comparatively nothing of those of like precious faith in New York or Kansas or Colorado, if there had been no great general gatherings with a common interest.

As it is, we are each year becoming more and more united, and to the people the Conferences are becoming more like family reunions. To many the reading of these lines will bring memories of precious seasons in Conference, and to many this reading will arouse a strong desire to attend one more session.

All will want to go. We trust that all who can will do so. Let all churches send their pastors. This may be the only way some can get good out of Conference this year. Don't fail in this. You need the blessing it will bring you, and the pastors need the blessings it would bring to them. Let all the churches get ready for Conference. Send in your reports early. Don't fail to read the notice of your corresponding secretary, Rev. T. J. Van Horn. Indeed, I will place it right here before your eyes, so you can not miss it. Read it

now. Don't neglect doing as he requests. Let every one try to make the coming Conference the very best one of all.

Attention, All the Churches.

The corresponding secretary makes earnest request: (1) That the blanks which have been distributed to the clerks or pastors of the various churches be filled out and forwarded at once to him, if it has not already been done, in order that the Conference report may be as complete as possible; (2) That the churches that have not yet taken action on the report of the Committee of Fifteen, found on pages 96, 97 and 98 of the Conference Year Book of 1908, do so at the earliest possible moment and forward the result of that action *immediately* to

T. J. VAN HORN, Cor. Sec.

Albion, Wis.

Salem Expects Conference in 1910.

Communications from Salem, West Virginia, make it clear that the people of the Southeast expect the General Conference to meet at Salem next year. At the solicitation of Boulder, the West Virginia people yielded last year in order to allow it to go to Colorado. Then, when the time came to decide where it should go this year, Salem expressed willingness to entertain it in 1909 in case it seemed best to go there. Still, in view of the prospects of a new college building to be put up this year, with a fine large auditorium for the meetings, the people of Salem suggested that it would be more convenient for them to entertain Conference in 1910, and asked that, in case it should go elsewhere in 1909, it go to Salem one year later.

Salem is, therefore, working faithfully to "make good" for 1910 and the people there are looking forward with great anticipation to its coming.

Opening Day for Salem College.

So far as we know, our notices on the cover for Alfred and Milton are correct as to the date of opening the fall term; but the date for Salem is wrong. We have to print covers several weeks ahead and did not learn that conditions had made it necessary for Salem to change its date, previously published, from September 7 to September

21. Let every one take notice of change of date.

PROPER RECOGNITION FOR SALEM.

The laws of West Virginia make it necessary for the denominational colleges to come under a critical examination by State officials appointed for that purpose, whose business it is to determine whether their graduates shall stand equal with those of the State University and normal schools in the matter of receiving State certificates. Toward the close of the spring term this august State Board of Education visited Salem College and carefully examined the work done there. A letter from President Clark assures the editor that Salem passed muster and is one of the "recognized" schools with all the privileges secured by the new law. This is as it should be.

A GOOD WORD FROM OUTSIDE.

The *School Journal* of West Virginia, published at school headquarters in Morgantown, contains the following article, probably written by Doctor Barbe of the university, who made the address at the laying of Salem's new corner-stone. We are glad to give it place here, because it shows the good will which State educators are holding toward Salem College. For years we enjoyed the helpful friendship of those educators, and it is pleasant to know that their friendships are still strong for brave, true, struggling Salem.

A GOOD WORD FOR SALEM.

Commencement week this year at Salem College was a very happy time for the members of the college and its friends.

On June 6 the Commencement sermon was preached by Pres. C. B. Clark. The next day the two literary societies had their programs and at night occurred the annual concert. June 8 was Class day, and at 3.15 that day also occurred the laying of the corner-stone of the handsome new building now being erected. This ceremony was exceedingly impressive and interesting. Hon. Jesse F. Randolph, president of the Building Committee, laid the stone, the students sang inspiring songs, Prof. Van Horn and Mr. L. D. Lowther spoke briefly of the new building, and Dr. Waitman Barbe of the university made an address. President Clark had charge of the exercises. The new building is to be three stories and basement, and is to be admirably arranged and equipped.

That night an alumni meeting was held and the next day was Commencement day proper, when the following persons received diplomas:

Ada Pearl Bond, Roanoke, W. Va.; Mary Jane Dew, Salem, W. Va.; John Riblet Kemper, Free-

mansburg, W. Va.; Everett Ainsley Luzader, Auburn, W. Va.; Oma Jane Martin, Salem, W. Va.; Olive Irene Seager, Salem, W. Va.

The first five received normal diplomas and the last a preparatory diploma.

This was President Clark's first year at Salem and he has already added new life and vigor to the college. He has made a great number of friends who admire his enthusiasm, industry and judgment and who believe he is the right man to inaugurate a new day for Salem College.

God's Way of Helping.

We all believe in God's love, and every trusting soul looks for divine help in life's journey. Still we do not always recognize the help when it comes. We read the precious promises, believe that Christ is with us always according to his own words and, in a way, we accept the Bible teaching that all things work together for good; but somehow we find it difficult to include the troubles and disappointments with the "all things." When Samuel set up his "Eben-ezer" stone near Mizpeh, which meant to Israel, "Hitherto hath the Lord helped us," that "hitherto" covered all their past. It covered the days of grievous sighing over the loss of the ark which the Philistines had captured; it covered all the bitter experiences that came by the folly of Eli's sons; it meant that in all their days of darkness as well as in days of light the hand of God had been leading Israel.

Man thinks only of his so-called bright and prosperous days as being his best and most helpful ones. Here is where he is mistaken. It may be that these days have been his worst, instead of his best. It would be good for us all if we could see the providences that befall us more as God sees them. Good parents can see that it is often far better to disappoint the beloved child than to please him; better sometimes to make the dear one cry than to make him laugh. He may not be able to see at the time that he is really being helped to truer manhood—yea, to the best things in life—by the experiences that break his heart.

It would be interesting to see the difference between our estimate of our joys and sorrows and that which the divine Master places upon them. A man may think the past year has been a good year for him. He has made money at every turn, and everything he tried to do has prospered. So far as he can see with his finite vision, the

past year has been the best year of his life. On the other hand, God who sees the heart, who knows the end from the beginning may say, "This has been the worst year of that man's life. He used to be spiritually minded, pure and devout; he loved the church and rejoiced in the work of the kingdom. Now all is changed. His prosperity has turned his head; he is becoming avaricious, forgetting to pray, growing proud, and every day he seems more absorbed in the pleasures of life and more eager in the scramble for riches. He has deserted the prayer meetings and does not seem to care now whether the church prospers or not. If his plans continue to succeed, and everything to go as he wishes, he will forget that he has a soul to save, and surely go to ruin."

Another man may mourn over his troubles and distresses and feel that the past year has been the very worst in all his life. But God sees that it was after all the best year this man has ever had. He was fast becoming worldly and losing his interest in spiritual things. He had been prosperous, and everything tended to lead him away from Christ and to undermine his hope. Then came the reverses over which he grieves. Sorrow darkened his home, or his plans miscarried and fortune seemed to turn against him, until now he thinks he is in hard luck. He sees no light in the line of his ambitions; his pathway seems all hedged up. But somehow his neighbors discern in him a softening of temper, a refinement of spirit, a subdued attitude of devotion which he did not possess before. He leans heavier on the arm of God, and his better nature is clearly gaining the ascendancy. In the crucible of affliction his dross is being purged away, and by and by when the refiner's fire has completed its work, it will appear that God has been helping him in ways he did not understand.

Only One Hope for the World.

Thousands are longing for a coming better day, when justice and truth shall triumph and when man shall love his fellow man. Multitudes deplore the conditions that bring misery and shame and that destroy manhood; they long to find a remedy for earth's degradation, its impurity, its dishonesty, its heartlessness. With altruistic

spirits men are constantly seeking remedies for human woes and in various ways are trying to rid the world of sin and secure a truer manhood for the fallen race. They long for the day of righteous statesmen, of honest politicians, of just judges, of consecrated men of wealth, of noble, pure and pious multitudes among the poor and lowly.

What a glorious day that would be, if these longings for a better future could be realized! How glad we should be for the opportunity to bear some part in hastening the dawn of such a day! It is coming, even though the world's progress toward it does seem all too slow. Multitudes are working to bring it in. Indeed, it is surprising to see what a variety of remedies for evil times are constantly being tried. While those who push these remedies do at heart desire the one blessed end, it nevertheless sometimes seems as though they are squarely working against each other. I believe the verdict of history favors one perfect remedy and only one. The experiences of the world's greatest philanthropists all point to one fundamental truth as the permanent cure for a sin-sick world. This left out, and all others, though in some way belonging to it, come short of an effectual cure. It is not, then, by political reforms alone, important as they are; not merely by education, uplifting as it always is; not by human philosophy or natural sciences or esthetic culture, inspiring as they may be; nor yet by any one of the societies and organizations designed for the temporal relief of the downtrodden and oppressed—no one nor all of these can alone secure the longed-for better day. These things do not meet the needs of the hungry, homesick soul.

The one thing needed first and most of all by earth's fallen millions is the vision of God and his love, and faith in the Lord Jesus Christ "and him crucified" as an exponent and expression of that love. Instead of taking away our Christ, instead of robbing the lost world of its "God manifest in the flesh," instead of casting doubt upon the records that tell of such matchless love, such unerring justice and such uplifting righteousness, let every one strive to clear the sky of clouds, until the Sun of Righteousness with his healing rays shines into all hearts, bringing his glorious truth of

the new birth and the life by faith, and the good day longed for will speedily come.

What would be the effect if all educators and teachers and moralists and scientists and philosophers should today thoroughly embrace and faithfully practice and teach all the fundamental truths of the Bible? What if all these should turn to be loving evangelists with hearts burdened for lost souls, and set about the work of saving men in every walk of life? The divine spark now buried in sinful hearts would soon be kindled into a flame, and millions now in midnight darkness would become the "light of the world." Then would the kingdoms of this world become the kingdom of our God. I know of no other remedy that could bring such results.

CONDENSED NEWS

The Shah of Persia is now having his time of trouble. A formidable rebellion has broken out, and an army of Constitutionalists is marching on Teheran, the capital, evidently bent on deposing the Shah. The news at this writing is that a battle has already been fought, the results of which are not known. Perhaps by the time this paper reaches its readers the Shah, if able to escape, may have gone to sympathize with the deposed Sultan of Turkey. The world does move, and such rulers as the Sultan and the Shah can not hope to rule with an iron hand much longer, people who live in the light of the twentieth century. These progressive times make it impossible for great masses of men to remain unenlightened anywhere on this earth. The influences of civilization are being felt more and more in the world's darkest corners. The Shah is getting his eyes open too late. He is now ready to promise the reforms demanded; but he has promised and deceived his people so long they have no confidence in him.

Death of a Great Astronomer.

The New York *Tribune* of July 12 has the following:

Washington, July 11.—Professor Simon Newcomb, astronomer, mathematician and traveler, died at his home in this city at an early hour this morning, at the age of seventy-four years. The

THOUGHTS FROM THE FIELD

DEAR EDITOR:

We have been lone Sabbath-keepers, but now we are living where there are enough of our faith to get together for a little Sabbath school. This is indeed a great privilege to us. The dear RECORDER has cheered us each week, and it has been handed to others for reading as well as a lot of Doctor Lewis' tracts. We trust that some good may come from these efforts to spread the truth. Living as lone Sabbath-keepers has done one thing for us. It has made us stronger in our faith in the true Sabbath and more loyal in keeping it. Our hope in God and trust in his promises are stronger than ever.

I can not see how any one can grow careless and slack about keeping God's holy day, after once knowing the commandments, simply because there is no church of our faith near.

BE YE PERFECT.

I believe that Christ was a perfect man and that he bestowed upon us the power to be perfect. I am grieved that when such power is offered we will not accept it. The first step is to preach it. We can never become pure in heart or perfect by persistently saying we can not. The thing to do is to keep affirming that we can and will. Even though we may never reach the ideal, we will come nearer to it by saying "I can" than we ever will by saying "I can not."

I do not claim to be perfect, but I truly believe I could be so if I would use the power which is mine in Christ Jesus.

C.

Letter From Rev. George Seeley.

DEAR BROTHER GARDINER:

I have for some time past thought of writing you a few lines for the SABBATH RECORDER of how I am getting along in my work. I often feel sad and lonely, but I know that "Jesus Christ" is "the same yesterday, and today, and forever." How comforting to know that he changes not.

Two letters, among many others, have come to me during the last few months,

body will be buried with military honors in Arlington Cemetery next Wednesday.

This man was recognized all over the world as a leader in his profession. Ten colleges and universities in Europe and Canada, and four in the United States conferred on him their highest degrees. For many years he was professor of mathematics in the United States Navy, and was sent abroad by the Government for astronomical observations. He was also professor of mathematics and astronomy in Johns Hopkins University for some time. In 1887 the Russian government ordered his portrait painted for their famous collection of noted astronomers in the observatory of Pultowa.

John D. Rockefeller, on his seventieth birthday, gave ten million dollars to the General Board of Education. His contributions to colleges and to the General Board now amount to one hundred million dollars.

Recognizing the importance of the subject of public health and preventive medicine, Harvard University has just announced the establishment of a department in the medical school, to be exclusively devoted to the subjects of hygiene and preventive medicine. Work is to begin in this department with the opening of the school year.

A Rain of Frogs.

In a heavy rain and wind storm along the line of the Rome, Watertown and Ogdensburg Railroad, small, perfectly formed frogs recently fell in such quantities as to make walking on sidewalks difficult; and they covered the rails for half a mile so that the speed of trains was materially lessened.

Doctor Lewis to the Convocation.

The men who make up this Convocation will decide our immediate mission and work and in no small degree our denominational future. You hold the key. A sharply defined crisis in our denominational history is at hand. While it is part of the crisis which confronts all Protestants, it is most vital to us because we stand for a complete Protestantism in contrast with the popular compromise.

very different as to their authors and contents. One complains of our work as trying to destroy the foundations of other denominations; the other is from a man who was compelled to search the Word of God for himself to see if the foundation upon which he was building was scriptural and not man-made. For many years he has been an elder in a Presbyterian church in a large town in Ontario. He says: "Dear Sir—I beg leave to acknowledge the receipt of a number of pamphlets on the Sabbath question, for which I am sending you my sincere thanks. While doing so, I can not but wonder what moved you to select my name as one to whom the subject would be of interest. I happen to be one to whom the subject is full of interest, but of course it was not possible for you to be aware of that fact. I knew nothing of Seventh-day Baptists. I had never met a member of that body of Christians, nor did I know anything more than the name till receiving your package. Even the name conveys a meaning. The two doctrines embraced in that name are those on which I have been compelled to change my opinions, namely, the Sabbath and Baptism. I believe that the "seventh day is the sabbath of the Lord" our God, that the fourth commandment was never abrogated or the day changed. I believe also that what is called infant baptism is entirely unscriptural. It must be administered only to believers as its subjects and by immersion as its mode. (See Rom. vi, 5.) So strong had my convictions on this point become that on the fourth day of last October I was baptized by immersion on profession of my faith in the Lord Jesus Christ by the resident Baptist minister of this town, but through his kindness and that of his official board, without having to become a member of his congregation, or to sever my connection with the Presbyterian Church. So far at least as these two doctrines are concerned, I may be regarded as a Seventh-day Baptist."

This brother lives in a town where there are no Seventh-day-keepers—a true lone Sabbath-keeper. This case reminds me much of my own; formerly he took what his church taught and practiced, now he searches the Scriptures for himself to find out "what is truth." This is the right plan

and every one's privilege. Just in this way truth reaches one and another, and spreads gradually. Later on it will run very swiftly, "have free course and be glorified."

Nearly all important truths come to the surface through great difficulties and humble agencies. And I do not wish to give up the fight for any human reason, or cease to pursue the work given me by the Lord and by his assistance as he may be pleased to bestow from time to time. The Bible teaches the Seventh-day Sabbath. The dear old Book is true; it is the anchor of our faith and the day-star of our hope during our earthly pilgrimage. On its precious promises hang all our earthly duties and hopes of heaven in the future. As Seventh-day Baptists we cling to the Bible; for without it we would be like a lost ship on an unknown sea, without chart or compass, drifting we know not where, or like shipwrecked mariners on a desert isle with vision bounded and obscured.

Many thousands in this great Dominion have been the recipients of literature during the last few years since my return from Berlin, N. Y., where I had the opportunity of ministering to that church for more than four years, and becoming acquainted with some of the best people I ever knew. The Baptist minister of the place at that time said to me one day: "The people who will keep the Seventh-day Sabbath of the fourth commandment can be trusted to keep all the others." This is an encouraging fact and I found it true. Dear old Berlin, how I love the people there. I look back with pleasure on those good and prosperous years. May the Lord bless that church with gifts and graces and numbers and gracious influence during the coming years. I would like to see them once more if it be his will. May the young pastor be encouraged and blessed in his work.

As Seventh-day Baptists let us never be discouraged. Though our people do not increase faster and our borders widen more all the time, let us go on doing all we can to help the cause onward. Let us be "faithful unto death," leaving the rest with God. Though our great leader fell in the battle, God will raise up others, and the work will go on to final glorious victory.

I can not close without saying that the

SABBATH RECORDER is an all-important factor in the church and home life of our people and should be in every family. How can we keep house and be without it? I greatly enjoy the RECORDER—it keeps me in touch with the doings of our people. I am so glad to have it; through it I know what is going on among them; otherwise I should be ignorant of all our work as a denomination. I greatly enjoyed your able and beautiful articles on the associations.

"The years seem long, the tears grow strong;
Faith falters and is dumb;
But God's time is the harvest-time,
And it will surely come."

GEORGE SEELEY.

Moncton, N. B.,
July, 1909.

Communication From Salem.

Since the editorial about Conference in 1910 was set up for the press, the following communication has unexpectedly come to hand. We are glad to find that the editor was not mistaken about the high anticipations of the Salem people regarding the coming of Conference next year.

Conference in 1910.

The Salem Church is looking forward with pleasant anticipation to the coming of Conference next year. For good and well-known reasons, we cheerfully gave way to the claims of Boulder in 1908 when we were ready for, and expecting, the Conference here. Then, knowing that this year our streets and sidewalks would be torn up preparatory to paving, and that the college campus, where the Conference tent has usually been pitched, would be all confusion on account of the new building, we asked Conference to postpone its visit to us till 1910, when we hoped to be able to entertain it more comfortably, and also more economically. We now have better reasons than ever for hoping that such may be the case. Out of the confusion on the campus there is gradually rising a very orderly, and we think, a very beautiful building, which we hope will be completed some months before the assembling of Conference in 1910. The auditorium in the new building will be ample in size for all the sessions, and the recitation, lecture and lyceum rooms will be convenient for com-

mittee and departmental meetings. There will thus be saved the expense, labor and inconvenience connected with holding Conference in a tent. We believe the mechanical system of ventilation to be installed in the new building will make the auditorium reasonably comfortable even in the warmest weather.

The church has asked the Southeastern Association to invite the Conference to Salem in 1910, and is quite anxious to have the pleasure of entertaining the members of her sister churches in Conference assembled at that time. Send the Conference to Salem, then when the time rolls around, come and bring all your family and friends. Salem would really enjoy an overflow Conference.
M. H. VAN HORN.

The Solitary Way.

MRS. M. E. H. EVERETT.

The cypress boughs outspread so wide
They bar the light on either side;
But from o'erhead the morning's glow
Shines on a bracken stream below,
And pallid stars that watch all night
Weave its black pools with threads of light.

The willow branches bend so low
The wavelets sway them as they flow;
And water-weeds, and sedges dank
Crowd close against a low, moist bank
Whereon a path is faintly shown
So narrow one must walk alone.

Within this mystic vale is heard
No sound of voice, nor song of bird;
Only the night-owl's mournful cry
Or some bent mourner's bitter cry;
For scarcely would a passing breeze
Dare whisper in those drooping trees.

They who along this path are led
Are like weaned children comforted;
The willow branches, when they pray,
Like wands of consolation sway,
And the green sedges press their feet
With touches pitiful and sweet.

No more with lustful eyes they turn
To where Earth's lurid altars burn;
Her power, her wealth henceforth they know
An idle dream, an empty show;
For their unfettered spirits see
An infinite eternity.

Earth may not bind their broken bands,
Nor stain anew their tear-washed hands;
Where prophets walked, where Christ was seen,
They in their pilgrim garb have been.
Well may the sunbright hills be trod,
But that dim pathway leads to God.

Coudersport, Pa.

Missions

A Blessed Work.

The following letter, taken from *Woman's Work in the Far East*, published in China, is full of interest. It shows what transformations the "Christ religion" makes in heathen lands. After relating several instances where conversion had made marked changes in the lives of young women rescued by the "Door of Hope" mission, the writer said:

"Another girl, who though only fifteen, was already a fallen girl and in a sad condition from the use of opium, entered the Home helpless and hopeless. She is now a healthy, happy girl, and praises God for saving her from the devil's hand, and asks prayer that she may be the Father's true child.

"The following letter, translated literally from the Chinese and the wording entirely her own, was written by one of the girls to her mother, who was responsible for the girl's being in the life of sin from which she was rescued, but for whom the girl has notwithstanding a most tender affection and yearning desire for her salvation."

REVERED MOTHER:—This your small daughter has now been separated from her mother for several months; moreover it is a long time since she has received any news. She trusts her dear mother's honorable body is in good health, and that all family affairs are in a prosperous condition. The small daughter's heart has great happiness now that she is in the Door of Hope, and her body is also in good health. Because she has learned to know the one true God, the creator of heaven and earth and all things, the all-powerful God who is truly to be revered, to be believed, to be worshiped and served—because of this, even though separated from her own mother, her heart knows great joy. From the Book of Salvation (which now she is able to read) she has a true evidence, a sure proof, that Jesus is the Son of God and the Saviour of the world. Through the kindness of the foreign lady teacher, the small daughter is permitted to write this letter to her dear mother, with all her heart to beg her to go to a Jesus chapel and hear with her own ears the good news, and quickly putting away all false worship of idols, to believe in the true God and Jesus his Son—with real sorrow to repent of all sin and put it away. Jesus will then forgive all sin. He has this power, because he has already come to this

earth and died for us all. Have no anxiety for your daughter, only for your own soul. The small daughter prays daily to the true God that he will save her mother and trusts that at the end of the year they may meet to speak face to face of the joy in their hearts.

With reverent regard,
THE HUMBLE DAUGHTER.

Treasurer's Report.

For the month of June, 1909.

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

<i>Dr.</i>	
Cash in treasury, June 1, 1909	\$ 832 67
Church at	
Plainfield, N. J.	26 90
Salemville, Pa.	9 20
Little Genesee, N. Y.	15 05
Westerly, R. I.	75 00
Hornell, N. Y.	5 50
Walworth, Wis.	26 00
Albion, Wis.	13 00
Shingle House, Pa.	10 00
Mill Yard, London, Eng.	22 77
Dodge Center, Minn.	7 00
Leonardsville, N. Y.	11 75
Riverside, California	6 33
Battle Creek, Mich.	5 00
Collection at Eastern Association	10 00
West Edmeston, N. Y., Young People's Society of Christian Endeavor	6 50
Mrs. H. Malmgren, Petaluma, Cal., Foreign missions	5 00
One-third collection at Western Association, 1909-1908	18 16
Cash, Providence, R. I.	1 00
Ladies' Missionary Benevolent Society, Albion, Wis.	5 00
Sabbath school at Dodge Center, Minn.	5 00
Woman's Executive Board	26 25
S. C. Maxson, Utica, N. Y.	5 00
Geo. W. Hills, to complete Life Membership of Ira Jeffrey, Battle Creek, Mich.	15 00
W. Taylor, Battle Creek, Mich.	2 00
A Friend	10 00
Pulpit subscriptions	4 00
Income from Permanent Funds	508 76
	\$1,687 84

Cr.

E. B. Saunders, For labor performed in Milwaukee, Wis.	\$ 60 00
Salary and expenses in June	103 81
Orra S. Rogers, appropriation for Historical Volume, prepared by order of General Conference	150 00
Recorder Press, <i>Pulpits</i> to July, 1909, and job printing	138 20
G. Velthuysen, salary, July 1 to Dec. 31, 1909	150 00
F. J. Bakker, salary, July 1 to Dec. 31, 1909, and increase for first six months of 1909	175 00

J. W. Crofoot, salary July 1 to Sept. 30, 1909	250 00
H. Eugene Davis, salary July 1 to Sept. 30, 1909	212 50
Dr. Rosa W. Palmberg, salary July 1 to Sept. 30, 1909, balance	118 80
Susie M. Burdick, salary July 1 to Sept. 30, 1909	150 00
D. H. Davis, account of Mission School appropriation	150 00
Cash in treasury, June 30, 1909	29 53
	\$1,687 84

E. & O. E. GEO. H. UTTER, Treas.

The Necessity of Extending and Reenforcing Our Evangelical Work.

REV. I. L. COTTRELL.

Read at the Central Association.

Evangel means good news, the Gospel. Evangelical means of or pertaining to the Gospel, which is Christianity. The necessity of extending and reenforcing the Gospel, or Christian work, is the question before us. Evangelical work is generally understood to be work conducted by an evangelist who goes from church to church with the especial object of church revival, by increasing the zeal and efficiency of church work, and by winning souls and thus reviving the church and extending the kingdom. This was really promised Abraham, if he would leave his home land and go into a land that God would show him, that through him would come a blessing to all the world.

More than seven hundred years before the Christian era, a God-inspired man (Isa. vii, 14) foretold that a virgin should bear a son and should call his name Immanuel, "which (Matthew i, 23) being interpreted is, God with us;" and the apostle John says, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i, 14). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (v. 14). "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood,

nor of the will of the flesh, nor of the will of man, but of God. . . . Behold the Lamb of God, which taketh away the sin of the world" (John i, 10, 12, 13, 29b). "The Father sent the Son to be the Saviour of the world" (1 John iv, 14b). "I came not to judge the world, but to save the world" (John xii, 47). "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii, 18).

This work of soul-saving brought Christ into the world. There is no greater or nobler work under heaven or known among men. It not only saves men in this world but it saves men in eternity. Our Saviour called Peter and Andrew and said: "Follow me, and I will make you fishers of men". And they left their boats and followed him, to engage in the greater work of catching men. He called John and James from another boat and they left all and followed him to engage in this most important work as evangelists. We read (Luke ix, 1) that Christ called his twelve disciples together and sent them to preach the kingdom of God, and they went through the towns preaching the Gospel. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke x, 1). John the Baptist came to proclaim Christ's coming, and now as of old Christ sends his disciples into every place and to every heart whither he himself will come. Christ, after his resurrection, met his disciples on a mountain in Galilee and said, "Go ye therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Paul says (Rom. x, 13), "For whosoever shall call upon the name of the Lord shall be saved." He continues, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

The risen Saviour commanded his disciples not only to go and evangelize; "but tarry ye in the city of Jerusalem, until ye

be endued with power from on high." At the close of Pentecost, suddenly there came a sound from heaven and they were filled with the Holy Spirit, and Evangelist Peter, lifting up his voice, preached unto them the everlasting Gospel, and 3,000 were converted. A little later 5,000 were added to their number. The Lord added to the church daily such as should be saved. Stephen was stoned to death. Saul made havoc of the church, entering into every house, seizing men and women and sending them to prison. The Christians were scattered abroad, but they went everywhere preaching the Gospel, which like firebrands they carried in their hearts, and kindled a flame of Christian zeal and hope that has become world-wide.

Saul the persecutor is converted; he becomes a powerful missionary evangelist. The flame of God, the Gospel, unquenched by persecution, has swept on into every clime and every land and is permeating the whole world. Let us look again at the process. The primitive church was evangelical and missionary, and its growth in the face of the persecution that confronted it was phenomenal. History records that the Christian world a few centuries ago seemed to be sinking into indifference. "The religious condition of large portions of the English people was but little elevated above the condition of heathens, nor was America much better." At this time Methodism arose. "It appealed to the consciences of the people. Its machinery was eloquence, song and prayer. It sought to save men." And so successful was it, that it outstripped in its progress even the spread of the primitive church in the same length of time. While the early church is credited with only a half million population at the end of the first century, the Methodist Church at its centennial anniversary in 1839 had, it is said, a membership of one and a half million and a population of 4,000,000. "In the meantime its doctrines and language and zeal have become widely adopted." The denomination has become the strongest numerically of the Protestants.

It is natural for converts, other things being equal, to adhere to that people with or by whom they are brought to Christ. Of the twenty-two who have united with the First Brookfield Church the last year, more than half of them formerly observed the

first day of the week. After years of observation I consider evangelistic meetings the best way of gaining converts to the Bible Sabbath. When people fully surrender to Christ they wish to know what his will is; and where can they find his will better expressed than in the Bible? And the Bible teaches no other weekly Sabbath than the Sabbath of the Lord. "The seventh day is the sabbath of the Lord." Christ said, "The Son of man is Lord also of the sabbath." If we had one hundred powerful, consecrated Seventh-day Baptist evangelists to put into the field, through whom the mighty convicting and converting influences of the Holy Spirit would come to save men, something as it did in the Pentecostal time, we should not lack for growth.

Please note the influence that an evangelist has to mold people for life in the time of a revival. It is like a teacher's power to mold children to accept the good or shun the bad. So Christ tells us that except a man becomes as a little child he can not enter the kingdom of heaven. The evangelist should realize his opportunity to lead the new convert to a high standard of Christian life while the soul is young and plastic in spiritual experience. For these reasons there is no other field so favorable not only for building up the denomination, inspiring with faith and courage our own people, old and young, but also for gaining the confidence of those who are considering the Bible claims of the Sabbath. The tests are, Have we the truth of God? Are we growing rapidly? Are we able to conquer the world? These are the measuring rods applied to the denomination by the world.

In Rev. James Bailey's "Seventh-day Baptist General Conference", the year 1803 is given as our first General Conference, with 1,130 members. In 1820, seventeen years later, the number of members is given as 2,376, a little more than double. In 1837 about four times as many as in 1803, that is, 4,489. Six years later, 1843, there were 6,077. In this period of growth, the denomination, I understand, was principally engaged in evangelical missionary work. If we had continued to double every seventeen years, we would now have about 100,000 members instead of 8,000 or 9,000. But

let me encourage you with this thought: Counting all Protestant Sabbath-keepers, there may be now about 100,000. By glancing at the annual report of the Missionary Board in the Conference Minutes of 1890, and others, it seems that little evangelical work was being done for several preceding years. I find the membership reported at that time to be 8,227. It appears that we had no evangelists in the field that had developed strong powers in evangelistic work. A new interest in evangelistic work manifested itself in the decade between 1890 and 1900. In 1900 the membership of the denomination reached its highest point, which was 9,304, more than a thousand larger than in 1890.

It is interesting to notice some of the results of this evangelistic interest. The missionary secretary, A. E. Main, in his report in 1892 records under "Summary of Home Missions": 34 workers, 17 years of labor, 260 additions, 195 by baptism, the actual income \$13,686.99. "The largest," says the report, "ever received." This report in speaking of the work of our late beloved evangelist, J. L. Huffman, says he reports 52 weeks of labor with the churches of Cuyler Hill, Lincklaen, Watson, Adams Center, Portville, West Genesee, Richburg, Little Genesee, N. Y., Hebron, Hebron Center and Shingle House, Pa., and Farina, Ill.—twelve churches, largely among the smaller, only about three or four out of the twelve entirely self-supporting—411 sermons, 522 visits, 144 additions, 123 by baptism, the organization of 5 Christian Endeavor societies and 2 Bible schools. It is suggested that in our rejoicing let us not forget the seed-sowing that went before, and especially the vast amount of teaching, training, etc., that are needed in order that the tender blades may become full corn; neither let others whom God may call be discouraged if they are not able to reap like this mighty giant in revival work, for there are few who are his equal. But note that he was able to report 146 of the 260, more than one half of all the additions reported by the 34 workers, who, it seems, averaged 6 months each of labor, or 17 years of work. This evinces, too, the advantage of employing those who have a special gift in evangelistic work.

Our brother, Secretary Main, commences the summary of 1892, referred to, thus:

"The following figures show that in apparent results the past year has been one of the best in the history of the society." The missionary secretary, Rev. O. U. Whitford, in the summary of home mission work of 1894, records 363 additions to churches, 237 by baptism, 35 converts to the Sabbath, 3 churches organized, 3 Bible schools, 2 Christian Endeavor societies. Through the evangelistic work, hundreds have joined other churches of other denominations, hundreds have been reclaimed. In extent and results, our home mission work the past year, 1894, has been one of the most successful in the history of the society.

Among the workers this year were E. B. Saunders, now our missionary secretary, L. C. Randolph, a Milton quartet, and others. In 1895 the summary of home missions was 314 additions, 216 by baptism, 42 converts to the Sabbath, 2 churches organized, 2 Bible schools and 4 Christian Endeavor societies. By these three evangelists, E. B. Saunders, J. L. Huffman and L. C. Randolph, working in all 1 year and 9½ months, there were added 222 to our churches. The report for 1899 for the home fields records additions to the churches 220, converts to the Sabbath 31, Sabbath schools organized 3, churches 2. In the summary of 6 months' labor by L. C. Randolph we find added to the churches 70. Brother Huffman finished his earthly labors March, 1897, and this faithful laborer went to his reward.

We quote the following from Brother Saunders' last report as evangelist of the Missionary Board in 1899: "This is my sixth annual report to the Missionary Society. All this time I have been in their constant employ, besides working for them part of the year of 1892. During these years I have preached from 250 to 300 times a year, traveling from 4,000 to 7,000 miles, have seen from 100 to 1,000 people converted each year, have worked in twenty different States. . . . It is with sadness I leave the employ of the board and this work to accept the pastorate of the Shiloh (N. J.) Church." Brother Randolph also accepted the pastorate of the Alfred Church. From 1900 the evangelistic work seems to have declined for eight years, when instead of 9,304 members, we had reported last year 800 less or 8,504; and the secretary, Brother E. B. Saunders, reported under the

work of the home field, years of labor 20, by 40 different men, additions to our churches 70. He says, "No evangelists have been employed during the year, although some very successful evangelistic work has been done by our general missionaries."

It is true the evangelists usually work in connection with our churches and their work could not accomplish what it does except for the efficient preparation, the co-operation and sustaining labors of the churches and pastors; but there is reached by this combination of experienced evangelists, consecrated church workers and pastors a higher tide and power and greater results than could possibly be attained under ordinary conditions. This report of 70 additions last year, however, is in marked contrast with the report of 1894, with evangelists and an addition of 363, 237 by baptism, and 35 converts to the Sabbath. Is it strange that we gained a thousand in membership from 1890 to 1900 with evangelistic workers among our churches, and in 8 years from 1900 to last year with little work from gifted evangelists we lost 800 in membership—a net average gain of 100 each year in the nineties and the net loss of 100 each year since 1900?

The people of the world seem to have periods of saying that revivals are things of the past. But since the conversion of 3,000 on the day of Pentecost and of the 5,000 a few days later, down to the Welsh revival which burst out over Wales with scarcely a visible author, and to the revival of a few years ago in Pittsburg when account was taken of those converted in one Sunday in the meetings and it was found to be a veritable repetition of the Pentecostal season, or down to Doctor Chapman's meetings last winter in Boston, when it was estimated 25,000 were converted, revivals have proved themselves to be no delusion. "God is the same yesterday, today and forever," and the day of the Immanuel is with us and we shall not cease to need and to have revivals until the millennium. In this work a few things should be considered: First, The revivalist occupies a most important post. He stands between dying men and life and salvation. No position is more responsible. Second, Therefore the very best men are needed and should be had—men who have especially the God-given and acquired power of winning men to Christ. Third,

Experience seems to teach that work should usually be continued in adjoining districts, other things being equal, so that the influence of the blessing in one place may reach and help prepare the next place for the work of the Spirit. Fourth, That it is usually well for a people to anticipate the work and prepare for it in individual lives, in the church and community. Fifth, That great reliance should be placed on the Holy Spirit and gratitude and credit should be acknowledged to God in humility.

Tract Society—Report of Treasurer.

For the quarter ending June 30, 1909.

F. J. HUBBARD, Treasurer,

In account with the
AMERICAN SABBATH TRACT SOCIETY.
Dr.

To balance cash on hand, April 1, 1909 \$1,399 74
To funds received since as follows:

Contributions as published:
April\$353 41
May 211 80
June 240 84

Collections as published 38 71
Payments on Life Memberships:
April\$ 50 00
June 25 00

Income as published:
April\$621 08
May 12 50
June 97 20

Publishing House Receipts:
RECORDER 868 25
Sabbath Visitor 204 78
Helping Hand 230 59
Tracts 20 86
A. H. Lewis' Biography 92 50

Northwestern Tract Depository 4 35
Interest on bank balance 9 27

Cr.

By cash paid out as follows:
G. Velthuysen, Sr., appropriation\$ 151 50
George Seeley, salary \$ 62 50
George Seeley, postage 15 00

Sabbath Reform Work,
Lt. Col. T. W. Richardson,
Salary\$75 00
Expenses 25 00

Henry N. Jordan, salary and expenses, Southwestern Association 200 00
D. Burdett Coon, on account of work, Eastern Association 50 00

Balance unexpended, appropriated for Sabbath Reform Work 850 00

Italian Mission, N. Y., Edgar D. Van Horn 100 00
Theodore L. Gardiner, expenses to associations 48 90
Corliss F. Randolph, balance expenses visiting foreign churches 6 50
F. J. Bakker, Asaa, Denmark, Danish tracts 30 00
First National Bank, rent safe deposit box, April, 1909—1910 5 00
Publishing House Expenses:
RECORDER bills, subscription-cards, etc. 10 74

Sabbath Visitor 376 65
Helping Hand 148 41
Tracts (inc. 47 copies "Paganism") 218 81
Tract Society, letter-heads, Seeley envelopes, statistical matter from Historical Volume, list for ministers' library, etc. .. 96 98
A. H. Lewis Biography ... 189 57

By balance cash on hand, July 1, 1909 .. 109 51

E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J.,
July 1, 1909.

Examined, compared with books and vouchers and found correct.

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

Plainfield, N. J.,
July 10, 1909.

LIFE MEMBERS ADDED DURING THE QUARTER.

Hattie E. West, Milton Junction, Wis.
Miriam E. West, Milton Junction, Wis.
Mrs. Lucy Witter Knapp, Nortonville, Kan.

Treasurer's Receipts for June.

CONTRIBUTIONS.
Charles T. Fisher, Shiloh, N. J., \$ 1 00
A Friend, Brookfield, N. Y. ... 1 00
Mrs. Betsey Havershaw, Boulder, Colo. 25
Woman's Executive Board 41 00
Churches:
Salemville, Pa. 2 75
West Edmeston, N. Y. 6 00
First Genesee, Little Genesee, N. Y. 10 40
Plainfield, N. J. 39 17
Battle Creek, Mich. 5 00
Hornell, N. Y. 5 50
Walworth, Wis. 26 00

Milton, Wis. 80 00
Mill Yard Church, London ... 22 77

COLLECTIONS.

1/3 Eastern Association 10 00
1/3 Southeastern Association 10 55
1/3 Western Association, 1908\$11 42
1/3 Western Association, 1909 6 74

INCOME.

George S. Greenman Bequest .. 82 20
George Greenman Bequest 15 00

PUBLISHING HOUSE RECEIPTS.

RECORDER 287 30
Sabbath Visitor 113 08
Helping Hand 104 13
Tracts 7 96
Lewis Biography 92 50

PAYMENTS ON LIFE MEMBERSHIPS.

John B. Cottrell, Plainfield, N. J. 10 00
Otis B. Whitford, Plainfield, N. J. 5 00
Mrs. Lucy Witter Knapp, Nortonville, Kansas 10 00

Life Member added during the month:
Mrs. Lucy Knapp.

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J.,
July 1, 1909.

Seventh-day Baptists are in the direct line of those minorities which have stood for monotheism, for the eternity of the Ten Commandments, for the Bible as the Word of God, and for Jesus as the Messiah and "Lord of the Sabbath." They stand for Sabbath reform as a religious issue and for such a spiritual observance of the Sabbath as can not be secured under the no-lawism and Sabbathless theories which are now dominant. We stand for an unrepealed Decalogue and a complete Gospel as the basis of pure Protestantism. Our appeal may be put in one brief sentence: "Return to the law of Jehovah as interpreted by Jesus the Messiah and Lord of the Sabbath."—A. H. Lewis, D. D.

Missionless men are failures. The same is true of religious denominations. Any organization of men will be weak until it finds a clear-cut purpose and a definite object for which to work.—A. H. L.

Woman's Work

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

Teach me thy way, O Lord.

"Only God's free gifts abuse not,
Light refuse not;
But his spirit's voice obey;
Thou with him shall dwell beholding
Light enfolding
All things in unclouded day."

"Pray that he may prosper ever
Each endeavor
When thine aim is good and true;
But that he may ever thwart thee
And convert thee
When thou evil wouldst pursue."

More Effective Methods of the Ladies' Aid Societies.

MRS. NETTIE M. BRAGUE.

As in all lines of religious work it should be our aim to advance, the thought comes to us, Could we in our Aid societies improve our methods so as to do more efficient work than has been done? It is sometimes rather difficult to make changes where a good amount of work is being accomplished, and it is not wise to attempt it if the situation is thoroughly gone over and you are convinced that a change would not be for the better.

All societies have different conditions to meet, best known to themselves. The societies should follow such methods as will enable them to do the most good, regardless of the methods used in other places. It would be well if our societies at some meeting of all or nearly all of their members—it is not wise to have one or two run the societies—would prayerfully talk over the work that has been done and manner of doing, and see if more might be done and better methods used. It goes without saying that the societies should be well organized and have some specific objects to work for. The meetings of the societies should always be conducted in a businesslike manner, not so formal as to be repelling. Cush-

ing's Manual would be a good book for every society to own and study some, that a meeting might be conducted without embarrassment when strangers are present.

The women along with the boys and girls and men do not know as much about denominational lines of work as they ought. Only part of our members take the RECORDER. All should. Make a study of the denomination. It would be a good plan to have different ones at the various meetings prepare something along this line to be read or told while the rest work at their sewing. The more we know about our denomination with its different lines of work, the more interest we will have. In some of our societies the young women belong; they should in all, and all the ladies of the community when it is possible. The young ladies bring enthusiasm, the older ladies add experience, and it will surely make a better working force. Some of our church communities have two or three societies. Where it is possible join forces; there is strength in unity. Each member should be interested in denominational work, local work around the church, parsonage, etc., besides the sewing and giving of things to needy people, sending of flowers to the sick or anything that shows our faith in God, the giver of all.

If these various lines of work can not be done by the society as a whole, appoint committees, each to have charge of some one line of work. Charge enough for the refreshments served to pay for cost of food. If you can not see your way clear to do this, better have your meeting, do your sewing or quilting, have your paper on some denominational topic, give an offering and go home in time to get your meals. In some places baking might be sold on Friday afternoon at some central place. See that your secretary sends in her report when it is called for by the associational secretary. Small matter, but small matters attended to make a complete whole. Send your money that is not used at home to the Woman's Board. It will give you credit and send wherever you direct.

What I have written has been by way of suggestion and not criticism. Please do not take it as such. Or if you know of better methods, use them. Our societies will all do better work when the members

more unitedly believe in and work for what the societies stand for, and join them because they know more can be done by numbers than by individuals.

The Relation of Missionaries to Chinese Reform.

PART II.

In this connection, I invite your attention to the subject of the teaching of English. Doctor Lloyd, writing in the *Chinese Recorder*, insists that it is better, in the interests of patriotism, to teach all branches in the native tongue. In all the centuries that have flitted across the pages of Chinese history, the native tongue has been one of the firm bands that has bound the nation together. Shall we, who have been here but a "day," seek to loosen that band and possibly lead to chaos what may otherwise become one of the leading powers of the twentieth century? Those teachers of English are wise indeed who require their students to possess real Chinese scholarship before they permit them to enroll as students of English. There are many in China today who have become inoculated with the English craze before they have acquired advanced Chinese learning, and consequently they are proficient in neither English nor Chinese. The following arguments for and against the study of English are taken from a symposium on the subject, composed by some fifty missionaries in different parts of the empire: It is not an unpopular belief that the ancient Greek, with its delicacy of expression, was ordained as an evangelistic agency—that it was made for the Gospel. Now, the Chinese tongue like the Greek of old, is remarkably fitted to the message which we bring, and it is the language of one out of every four of the earth's population. Let us educate in Chinese for China's sake. Our preachers and teachers will then enter more fully into sympathy with their countrymen and will be better able to command their respect and confidence than if they display the dress and manner of the foreigner. At the best, English is only a *channel* through which knowledge is to be acquired. Let us not spend too much time digging the channel. But one of the strongest objections to the use of English is that it creates demands which the people can not satisfy. This is important. China is all but

overpopulated. Her food-producing powers are already well taxed. To display, before the native, goods most desirable and yet expensive and not essential to life and happiness, better benefits a trader than a missionary. Many, on the other hand, think that, as the study of English is a subject no longer in our control, we ought not to lose this opportunity to reach a large and influential class of young men and women who could not otherwise be reached. The students will have English at any cost. Shall we teach it or leave it to irresponsible adventurers? Shall we teach it or give the students over to the influence of atheism and infidelity which they are sure to encounter if they are left to other educational agencies?

Again, the main purpose of our mission schools is to prepare men and women for the service of the Lord. It is pointed out that an English education will unfit students for this ministry by making possible better-paying positions. It is true that there are subtle temptations to the English-speaking Chinese Christian, but shall we not accept these things as a winnowing process? One missionary says that if his preachers can be induced to leave the service for the love of money, they can well be dispensed with. It is neither wise nor safe to keep a man in ignorance of marketable knowledge in order to retain his service. Surely the way to counteract the dangers which may result from the knowledge of English, is by a large appropriation of Divine Power. It is not lacking when other needs arise, and why should we quail before this one? English-speaking Chinese, at least at present, command more salary than non-English-speaking. The bulk of our educational product will not enter the service of the church, either as teachers or preachers, but will form the laity. Increase their *earning* power and you increase their *giving* power. Some see in this a step toward self-support.

In a report of a meeting held in commemoration of the Haystack prayer meeting we find the following: "We are no longer under illusions as to what the heathen are, and they are no longer under illusions as to what we are. These changed conditions require new methods and a new attitude. Missions are no more to be regarded as a

romantic crusade, but as a part of the same work which we pursue at home to promote the higher and better life. Our business now is not to send American evangelists everywhere, but to give the conception of essential Christianity to a foreign people and leave them to propagate it, to plant Christianity and help to set the ball rolling, and then leave it to take care of itself. Therefore our missionary work must be less sectarian and more broadly Christian. We may use denominational machinery, but not make denominational Christians." "In India," said Doctor Brown, "I met a swarthy native who knew just enough English to be able to tell me that he was a Scotch Presbyterian!" This is an illustration of how not to do it. Doctor Brown certainly interpreted the spirit of the Haystack meeting, and I hope that he interpreted the spirit of all Protestant missionary boards in saying: "Let the Asiatics accept Christ for themselves and develop for themselves the methods and institutions that result from his teaching." Let them work out for themselves their own institutional forms of the new life of faith and hope and love which Christ brings to them.

We are considering the relation of missionaries to Chinese reform. But the business of the missionary is concerned rather with *regeneration* than with reformation. The Christian missionary has come to China with one message. It is the message delivered by our Saviour from Cana to Calvary, by those scattered abroad at the persecution which arose about Stephen, by St. Paul, as the Spirit led him from Tarsus to Derbe, Lystra, Iconium, Antioch, on into Europe and finally to Rome; the message that lured the sturdy Teuton from his Black Forest and built up Christian Germany, that made the Anglo-Saxon the first power on earth today. This is the message for China, and Christian missionaries may use whatever methods will operate to make that message clear. Hence we have churches, schools, hospitals and other institutions, benevolent or philanthropic. At the base of all true reform there is always the regenerating power of God's Spirit. Forces emanating from these institutions established in Christ's name, and the new light entering into many lives through the Word of God, breed discontent with con-

ditions of misery and corruption. Christianity itself goes to work to change such conditions, because Christianity is, in the truest sense, self-propagating, and it can not flourish in such a soil. But revival must always precede reform, or else the new form will be but dead clay. Reform is a by-product, not the first aim of missionary effort. Unless the missionary brings to China a saving, working knowledge of Jesus Christ, he has failed. Reform of temporal conditions will not save, for there is but one Name under heaven by which men can be saved. As Mr. Fong said: "China needs not so much a new system of education or new ideas from the West as a new basis of character." Given a new basis of character—a new heart—given a seeking after the kingdom of God and his righteousness, and all these things shall be added to China, even all that she needs.

The relation, then, of the missionary to reform in China is a most vital one, and it behooves us to lay well the foundation on which is to be reared so noble a structure. God is able to regenerate China, but he waits on us as the channels of his power. If any motive can be more compelling than the command of our Master and our love for him, it seems to me that motive must be found in the conditions at hand in this our field. Oh, that we may be willing! That we may will as God wills, and that this may indeed prove to be the day of his power in this land! If we were but alive to what God wills to do, in this time of China's awakening, what an intensity of purpose would thrill us, and we should join with the Holy Spirit in the "groanings that can not be uttered," interceding for miracles of grace to be performed in China in this new epoch of her life.—*Mrs. E. I. Doty, in Woman's Work in the Far East.*

An Appeal to Those Who Forsake the Sabbath, or Are Tempted to Do So.

M. HARRY.

This appeal is to those who have forsaken the Sabbath, or who are tempted to do so. It is not strange at all that you should be tempted. We have many temptations indeed; but it will be said, the temptation to abandon the Sabbath is the strongest. That is the very reason it should be resisted. Yielding to the strongest does

the most harm, and overcoming it secures the greatest blessing. To help you, the following considerations are kindly and prayerfully given:

1. It ought to be enough to every child of God that the Lord commands "Remember the sabbath day, to keep it holy," and "The seventh day is the sabbath," and that it "was made for man"—for you. Your Saviour says: "If ye love me, keep my commandments." Do you love him? Shall we obey God or men?

2. God's faithful people always kept it. Moses, the prophets, Jesus, the apostles, the New Testament disciples without a break and the early Christians for nearly or quite three hundred years. If they could and did, why should not you and I?

3. The Jews and Sabbath-keeping Christians have kept it in all ages, even amid the fires of the fiercest persecutions, and rejoiced for the honor and privilege of doing so. Should it not be an equal joy and honor for you and me?

4. It is a fact that those who keep the Sabbath make as good a living (unless the ministers are excepted) as those who do not. In fact, there are fewer cases of temporal distress among Sabbath-keepers than among the irreligious. Twenty years of Sabbath-keeping has proved to me that Sabbath-keepers average above want quite as much as the same number of Sunday-keepers taken at random. Please remember that very, very few of us will be rich, whether we keep the Sabbath or not.

5. Many or most of those who forsake the Sabbath have parents or friends who keep it right along, and have kept it for generations, rejoicing in the honor and privilege. Then why should you or I say: "True, father and mother and my friends can keep it, but I have not moral courage or grace and stamina to do as they. I am too much of a weakling to do as well." If I or any one should say you lacked grit and grace, no doubt you would be offended. But your actions in that case speak louder than words.

6. Not the least of the sad effects of forsaking the Sabbath is the damage it does. It certainly must grieve him who says, "Keep my commandments." This surely is enough if we love him. It injures us, weakens our conscience. It surely makes

us least in the kingdom of heaven. See Matt. v, 19. It may do worse than this. See Jas. ii, 10. Don't trifle with conscience. This is why so many who leave the Sabbath leave religion entirely. You greatly grieve and distress your Sabbath-keeping father, mother and friends. "Oh," you say, "It is too hard, too difficult for me to keep it, though I know it is right." Have not your faithful friends enough to contend against from a godless world, erring churches and oppressive Sunday laws without the additional weight upon them caused by your joining those forces that practically fine them as far as these laws are operative? Why should you crucify your truest friends in body and spirit?

7. Again, if some man or men should command you under penalty of distress to do what you knew to be contrary to God's Word, would you do it, unless you were a coward? But this is exactly what has been and is being done to shake your faith in God's Sabbath. Hear the Catholic priest: "God commands to keep the seventh day holy;" but the Catholic Church says, "No, the first day of the week is the Sabbath," and all the world bows down in obedience to the mandates of the church. Do you think it noble, manly, courageous and true to man or God to get down and kiss the feet of the "man of sin" that "sitteth in the temple of God," exalting himself above all that is called God? This is surely what you do when you bow down at the mandates of the church.

8. May I offer as a final consideration, that "we must all appear before the judgment seat of Christ?" Don't you think you will then wish that you had kept all of God's commands at any and all cost? Don't you desire and expect to have an abundant entrance into the kingdom above? Surely you will not say it is enough for me to "be saved; yet so as by fire" (1 Cor. iii, 15). Ah, it will pay even here; for "godliness is profitable unto all things, *having promise of the life that now is,*" as well as "that which is to come." You will no doubt be as sure of food and raiment; and in addition have what money can not buy. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii, 10).

*New Auburn, Minn.,
May 28, 1909.*

Young People's Work

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

But Jesus held his peace.—Matt. xxvi, 63a.

Prayer Meeting Topics.

The editor does not know why copy for last week, and this week's comments and suggestions on topics have not been received. We fear Mrs. Abbey must be sick and is thus hindered in sending the material in. We are all disappointed, for every one has been enjoying her writings very much.

Topic Booklets for the Last Six Months of 1909.

These booklets may be had at the RECORDER office at \$1.50 per hundred. We hope all our young people who are not already supplied will send in their orders immediately.

A Notice.

Our treasurer, Mr. Luther F. Sutton, wishes me to state that his address for the present is 216 South Mills St., Madison, Wis. Send your money for the various works of the Young People's Board to him at that place.

The Rally.

Had you forgotten it? Put that in your calendar for the summer and be sure to attend. We ought to have five hundred young people in attendance. See what the pastor of the Milton Junction Church has to say in the following letter.

DEAR YOUNG PEOPLE:

You have learned through these columns that the young people of the denomination are to hold a rally immediately after Conference, and that this rally is to be held with the Milton Junction Church. I understand this is to be a meeting for business. The young people want to get their bearings, and plan for future work. I desire to say three words regarding this meeting, at this time. The first is that the Milton Junction Church bids you a hearty welcome.

The invitation was unanimous and I have heard people talking since as if they counted it a rare privilege to have you with us for this meeting.

In fact, I have heard but one word of doubt regarding the meeting, in any way, and that was not from a member of this church. The fear was expressed that we could not hold the young people for this meeting. Now, this brings me to the second word I want to say. The success of the meeting should never be reduced to the matter of holding the young people who come to Conference. *Young people should come to the rally.* And where possible they should come in time for Conference. This is not to be an annual meeting, but it is the hope of the board that results will be achieved which will give definite shape to the plans of our young people for years to come. As far as possible every society should have a part in framing the future policy of the young people. My third word is to the societies; but if it ever comes before your society, you who read this will have to bring it up. Send a delegate to this meeting. Elect some one to represent your society, and pay his traveling expenses. Board and lodging will be free at Milton Junction. Of course, whoever is appointed will want to attend the General Conference at Milton. To enjoy that privilege he can well afford to pay for his meals there.

Send a delegate from your society to the Post-Conference Young People's Rally; not as a matter of a little outing for some one, but as a matter of business—the King's business, if you please.

A. J. C. BOND,
Pastor of the Milton Junction Church.

What Do You Average?

C. U. PARKER.

Speaking of averages reminds me that the average contributions for the entire denomination for all purposes, both local and denominational, was a little less than six dollars per member for last year (see Year Book), or about eleven and one-half cents per week. Does that mean that the income of Seventh-day Baptists averaged only \$60 for the year! or does it prove that some one has neglected a duty and a privilege?

Malachi iii, 8 says: "Will a man rob

God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; . . . even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Just imagine what would and could be done if we as a people would bring in the tithes and offerings systematically. Pastors now without churches would be put to work, little churches now dying would be revived and grow to strong churches, sinners would be converted and many laymen would be drafted into the work, present pastors would be paid a living salary and it would be paid when due, our faith in ourselves and the cause would be strengthened, and the entire denomination would grow in numbers and spirituality; we would—there, I have let my imagination get away again. Let us try it and see what happens. It will help each individual any way.

Chicago, Ill.

News Notes.

MARLBORO, N. J.—The Ladies' Aid held an ice-cream festival at the parsonage recently. Proceeds for the repairing of the church.—The Sabbath school has used the Rev. G. B. Shaw's post-cards at one session.—The people are looking forward to the arrival of the pastor-elect, Miss Minnie L. Green.—Prof. G. M. Ellis has been elected principal of Alfred Academy.

SECOND ALFRED, N. Y.—The Ladies' Aid Society served supper in the church dining-room, June 9.—The Rev. A. E. Main supplied the pulpit, June 19.—The Rev. Ira Lee Cottrell has come to act as our pastor and has given us two good sermons.

HARTSVILLE, N. Y.—During the month of June the Ladies' Aid held a social. The proceeds, which were three dollars, will be used to paint the church barn.—The Christian Endeavor Society held an ice-cream social. Proceeds seven dollars.—The pastor attended the ordination at Hebron, June 26.

INDEPENDENCE, N. Y.—The Christian Endeavor Society held a social on July

3, realizing \$11.50.—Rev. A. G. Crofoot attended the ordination at Hebron, June 26, the pulpit being supplied by Mr. R. J. Severance.

SECOND BROOKFIELD, N. Y.—The Baraca and Philathea classes sold ice-cream after President Davis' lecture, July 3. Proceeds about \$11.—Pres. B. C. Davis supplied the pulpit and gave a talk to the Christian Endeavor Society, July 3. In the evening he gave a lecture on "Education." He also occupied the First Baptist pulpit, July 4.

NEW AUBURN, MINN.—The church has been blessed recently with one conversion and baptism as a result of the series of meetings held in December.—Sunday night services are held regularly in the Seventh-day Baptist church by the pastor for the benefit of the First-day community.—The pastor attended the semi-annual meeting of the Minnesota and northern Wisconsin churches, June 18-20.

FARNAM, NEB.—We organized a Christian Endeavor Society a few months ago. Though few in numbers, we have a good attendance.—We have recently received two hundred Sabbath post-cards.—We ask the prayers of all Christian Endeavorers for our success.

ALFRED, N. Y.—During the year there have been thirteen baptisms. Twelve of those baptized joined this church.—The Ladies' Aid Society from July, 1908, to July, 1909, has raised \$700 for the parish house.—The Junior Christian Endeavor, by the children's own efforts, has raised over \$50 for church and other work.—"The American Boy," a lecture, was given by the pastor at the County Bible Convention. Four stereopticon lectures were given at Alfred, and others at Five Corners and Vandermark.—The Rev. W. L. Burdick and Dr. A. E. Main have recently preached for the church.—On July 3 the Senior and Intermediate Christian Endeavor societies held an interesting union meeting. Subject, Patriotism.

RIVERSIDE, CALIFORNIA. — The State Christian Endeavor Convention was held at Pasadena, Cal., June 25 to 29. Those in attendance from the Seventh-day Baptist society were Misses Lillian Babcock, Daisy Furrow and Mr. and Mrs. R. C. Brewer.

Endeavorers were present from all parts of this large State of California—earnest eager Endeavorers, hungry for something to inspire them to better work for the Master. We had ample opportunity to get the knowledge and wisdom we sought and to come in close touch with God, for much time was given to conference and prayer. We came home realizing more than ever before that we Endeavorers are banded together on a noble, holy mission, and that mission is to extend the kingdom of God.

The fact that Christian Endeavor means courage, conviction, vigor, force, inspiration and enthusiasm, was impressed upon our minds, and one thought that we as Endeavorers should bear in mind is this: "Christian Endeavor is to be where danger is greatest, where the call is loudest and where opportunity is finest." Let us pray as we have never prayed before that we may always be found loyal to "Christ and the church."

L. B. B.

July 3, 1909.

Letter From Rev. George Shaw.

DEAR BROTHER GARDINER:

In the first place I wish to correct a mistake made in a former letter where I said that there was once a Seventh-day Baptist church on Davis Creek, at what is now known as Pleasant Hill. There was for a time a church of our people on Davis Creek. I think the church never found a place in our denominational organizations and it was located several miles further down the creek, in what is now known as the Manchester District.

I wish also, in view of its misapprehension, to apologize for what was said in another letter in regard to the Kinkaid land. Much of what is known as the Sand Hills is fine cattle land. There is considerable wealth in the Sand Hills. Naturally the land that was made available by the Kinkaid Act was the forest of all this country; and the best of this was taken up soon after it was opened, so that the fact remains that the Kinkaid land still left for settlement is so poor that it would not be easy to raise a fuss on it. However, the more I have seen of the Sand Hill country the better I am impressed with it for the purpose for which it is used.

There have been many changes at North

Loup lately. Orel Van Horn and family, seven in all, have gone to Florida. Mrs. Rilla Pierce and family, five in all, have gone to Oklahoma. Loyal Van Horn, Roy James, Willis Lewis, Rufus Lawton and their families and Beecher Van Horn, twenty-five in all, have gone to Utah. Eight members of the congregation have died since January. But do not worry about North Loup. Five have recently joined the church by baptism. Our birth rate keeps up and we have just voted to build an addition to our church building. We recently established the Rev. Oscar Babcock scholarship at Milton College and hope to have ten or twelve of our young people in that school next year.

March 13 was Cradle Roll graduation day at our church. The superintendent, Mrs. Charles Barber, was in charge of the service which was held at the usual hour of service. The room was crowded. The front seats were reserved for the parents of the "graduates." The singing was mostly by the primary department of the Sabbath school. There were eighteen graduates. Eleven of these were present and were seated in little chairs on the platform and received their diplomas from the superintendent. The pastor spoke from the text, "Therefore also I have lent to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. i, 28).

Our Children's-day services were held on June 12, and were usually good, with a large attendance, both of children and adults.

The first week in June I made the trip to Rock County of which I wrote you. Deacon Maxson Crandall went with me and I am coming to be classed as an old man, but Deacon Crandall was eleven years old when my father was born. However, he was pleased to undertake the trip, and seemed to enjoy being lost in the fog among the sand hills, or sleeping in a claim shanty thirty miles from a doctor. We started from North Loup early Wednesday morning, June 2. There had been a heavy rain during the night and there was promises of more; so we put on the side curtains, tied up the ponies' tails and soon were "knee deep in June." I must not burden you, Mr. Gardiner, with the details of this week of profit and pleasure, of the place

and people we saw, of the birds and flowers and all that. Deacon Crandall did not mind driving while I gathered bluebells on the prairies, or dug lady's-slippers when we crossed "Gracie Flatts;" but he said that I was "bird crazy." But those snipe and bitterns and bobolinks were old friends of mine. Many of these birds, especially the small ones in the groves, I could not name, but thirty-five species were known to us.

Our first night was spent at the home of Albert Maxson, in Garfield County, the second at that of Frank E. Saunders, in Loup County, and the third with Mr. and Mrs. B. E. Lamphear, of Rock County. Mr. and Mrs. Lamphear are Sabbath-keepers, and Mrs. Lamphear is a member of our church. She would be best known to many readers of the RECORDER as a sister of Mrs. E. P. Richmond, formerly of Coloma, Wis., and later of Milton, but now of Gentry, Ark. When Mrs. Lamphear is dead there will be many beautiful things said about her Christian character and life. Mr. and Mrs. Lamphear have 1280 acres of good pasture land in two sections, separated by but a half mile. The country is comparatively level. You have the impression that you are on a high plain. I suppose the altitude is not far from 3,000 feet. There are few trees more than ten feet high on the newly occupied farms. Mr. Lamphear's windmill is a six-foot wheel on an eighteen-foot tower. There are no buildings here that are more than one story high. I climbed the highest hill that I could find, took off my coat and swung it over my head and shouted at the top of my voice. It was a long way to neighbors. There is not a church nearer than thirty miles. There are forty-one sections in the school district.

Sabbath afternoon we had a service in the home of Mr. and Mrs. Lamphear where it was my privilege to preach the Gospel to some who had not heard a sermon for many months. A family of Seventh-day Adventists came eight miles to meet with us. On Sunday afternoon I preached at the schoolhouse, which is four or five miles farther on. The room was comfortably filled, and the people seemed to appreciate the service. It certainly was a privilege to me to be there.

We drove home in two days. This is

not a very hard drive, and yet Deacon Crandall, who ought to know, says the ponies are a better team than he had supposed. As we passed through Burwell we paused to call on Mrs. Henry Colins, who was staying at the home of her niece, Mrs. Miller, who is the daughter of Jonathan Conn, also of Burwell.

Some of the best beef in the world is produced in Nebraska. Readers of the RECORDER will be interested in some of the fine herds of cattle raised and fattened by our people. I saw one steer, among the last to be shipped of a herd of about two hundred, which weighed 2,000 pounds and sold at Omaha for \$6.60 a hundred. He had eaten about one hundred bushels of fifty-cent corn during his stay in North Loup. It takes some capital and some "nerve" to feed a lot of cattle six months.

But there are better things in Nebraska than corn and cattle. There are strong Christian men and women who live to do good and honor God. If our drought continues and we see hard times again, I will believe that our kind Father knows that we can not endure too much prosperity and keep affections on things above.

We all look forward with pleasure to seeing you and many others, with us at the Northwestern Association in 1910.

Fraternally yours,

GEO. B. SHAW.

North Loup, Neb.,

July 1, 1909.

Summary for West Virginia.

The following brief summary from the minutes of the Southeastern Association is all the people will get this year in printed form concerning the important things that should be remembered by members of that body. Let those interested preserve this statement. It will be greatly needed by and by, when they wish to carry out the plans proposed.

Things From the Minutes of the Southeastern Association Worth Remembering.

I. That a committee consisting of the delegates of all the associations and representatives of the various boards was appointed to present to the associational gatherings of 1910 a plan whereby the time and order of associational gatherings may better serve the denomination.

2. That systematic giving should be more generally practiced.

3. That every Seventh-day Baptist home should receive the RECORDER.

4. That the following officers were elected for 1910:

Moderator, V. B. Lowther, New Milton, W. Va.

Delegate to sister associations, A. Clyde Ehret, Berea, W. Va.

Alternate Delegate to sister associations, Rev. L. D. Seager, Blandville.

Secretary, Orla Davis, Salem, W. Va.

Preacher of introductory sermon, Rev. Geo. W. Hills, Salem.

There was no corresponding secretary elected, so it will fall the duty of the old corresponding secretary, Roy F. Randolph, New Milton, W. Va., to continue the work another year.

5. The next session of the association will be held at Berea, W. Va.

6. That a committee of three, consisting of the vice president of the Sabbath School Board for this association, who is ex officio chairman, and Prof. S. B. Bond and A. Clyde Ehret, members, was appointed to arrange for local institutes of not less than two sessions each, in each church of the association, and the programs to be similar and given by about the same persons.

7. The work of Rev. L. D. Seager was heartily approved, and arrangements were made for him to remain another year.

8. The excellent resolutions of the Education Committee concerning Salem College, its work and finances.

9. Voted that the matter of adjusting the deficit in the salary of the general missionary of the Southeastern Association and the reapportioning of his salary for the coming year among the churches be referred to the Executive Committee.

10. Following are the members of the Executive Committee:

<i>Church</i>	<i>Member</i>
Salemville	A. D. Wolfe.
Lost Creek	W. B. Van Horn.
Salem	M. Wardner Davis.
Greenbrier	Marcellus Clark, Salem.
Middle Island	S. B. Sutton, Blandville.
Roanoke	Orville Bond.
Ritchie	J. E. Meathrell, Berea.
Black Lick	Bessie Davis, Long Run.

11. That there was a net gain in the

membership of the churches of the Southeastern Association of 46.

LUTHER F. SUTTON, Sec.
216 S. Mills St.,
Madison, Wis.

PS. The minutes of the association are engrossed and will be found in the secretary's book at the home of the secretary, Orla Davis, Salem, W. Va.

L. F. S.

Resolutions of Respect.

Whereas, Our beloved sister, Mrs. Jane Davis, has been called from this to the higher life, therefore

Resolved, That we, the members of the Ladies' Aid Society of the Seventh-day Baptist Church of Lost Creek, W. Va., express our appreciation of her faithful work among us and her careful, patient, Christian life; and that we extend our sincere sympathy to the bereaved husband and other sorrowing relatives and friends.

ABBIE B. VAN HORN,
ILEA RANDOLPH.

Forget It.

Mr. Beecher used to say that "next to a good memory is a good forgettery." The following verse may remind us of the divine assurance, "Thy sins and iniquities will I remember no more."

If you see a tall fellow ahead of a crowd—
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet; and guarded, and kept from the day
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.
—*Homiletic Review.*

A man must know his ancestry before he can understand himself. A man must believe in himself before he amounts to anything.—*A. H. Lewis.*

Children's Page

The Sun.

I never go to sleep, dear child,
I'm shining all the night,
But as the world goes turning round,
It takes you from my light.
And when it brings you back again,
You'll find me waiting here,
To shine a bright "Good morning" down,
On all the children dear.

—*Unidentified.*

The Daisy.

Out in the country, close by the road,
there was a little garden with flowers and a fence about it. Quite near by it, by a ditch, in some beautiful green grass, grew a little daisy. The sun shone as brightly on the daisy as on the fine flowers in the garden, so it grew from hour to hour. One day it stood in full bloom; a little yellow sun in the center, with white leaves like rays spreading all around it. It never minded that no one noticed it down in the grass. It was very merry, and looked up at the warm sun, and listened to the lark that sang up in the sky.

"I can see and hear it," it thought. "The sun shines on me, and the wind kisses me. How much I have had given me!"

Within the garden grew many proud flowers. The less scent they had the more they strutted. The peonies blew themselves out to be greater than the rose, but it is not size which makes one great. The tulips had the gayest colors, and they knew it very well. They never noticed the little daisy outside, but she looked at them, and thought:

"How beautiful they look! Yes, the lark flies across and visits them."

And just as it thought that—down flew the lark, but not to the roses and peonies and tulips, oh, no; down in the grass to the lowly daisy, which started with so much joy that it did not know what to think. The little bird hopped about and sang:

"Oh, what a sweet flower, with a gold heart and silver dress." For the yellow point in the daisy looked like gold, and the little leaves around it shone silvery white.

Such a happy little daisy! The lark kissed it and sang to it, and then flew away again.

The next morning, when the daisy stretched her little arms up to the air and light, she heard the lark singing, but it was a sad song. Yes, the poor lark had reason to be sad; he had been caught, and he sat in a cage by an open window. He sang of free and happy roaming, the young corn in the green fields, and the journey he would like to make high up in the air; but there he sat, shut up in a cage.

The little daisy wanted very much to help him. She quite forgot everything else. She could think only of the poor lark that was shut up, and how she was not able to do anything for him. Just then two little boys came out to the garden. One of them had a knife in his hand. They went straight up to the little daisy, who could not at all make out what they wanted.

"Here, we may cut a fine piece of turf for the lark," said one of the boys, and he started cutting off a square patch about the daisy, so that the flower remained standing on its piece of turf.

"Tear off the daisy," cried one of the boys.

"No, let it stay," said the other. "It looks so nice." So it was left and was put into the cage with the lark.

The poor bird was beating its wings against the wires of its cage. "There is no water here," he cried.

The little daisy could not speak, but she lifted her head as high as she could, and remembered the dew she had gathered early in the morning. Then the lark thrust his beak into the cool turf, and it refreshed him, and he drank the dew that lay at the roots of the flower. His eyes fell upon the little daisy and he nodded to it, and began to sing a happy song again.

"They have given you to me," he said, "with the little patch of earth on which you grew. Every little blade of grass shall be a great tree for me, and every one of your white leaves a fragrant flower."

So the little daisy lifted her face higher and higher, and was very happy; for was she not comforting the lark? — *Adapted from Hans Christian Andersen.*

"Better never to be born than not be born again."

Forward Steps in Church Work.

REV. E. ADELBERT WITTER.

Presented at the Central Association at Brookfield, N. Y.

There was much of real moment in those words of James: "Shew me thy faith without thy works, and I will shew thee my faith by my works." The time was that great emphasis was placed upon the importance of profession. Much effort was put forth to establish and maintain certain defined statements of doctrine. He who in thought expressed himself at variance with these established definitions was looked upon as a heretic, as one destitute of real acceptance of the teachings of the Bible. This attitude tended to narrow the life of the church to the conception of a very few, as seen to be set forth in their dogmatic statements of faith and doctrine.

"Forward Steps in Church Work" demands a change along these lines. The former attitude of religious teachers toward the church and the Bible was repulsive to the earnest, progressive young man. He could not endure the thought of being narrowed in his conception of life and its religious obligations. With an increased knowledge of God as seen in nature and in the just relations of God to all the elements of the universe, his real vision of God and the relation existing between him and man as part of nature in creation and in maintenance was quickened and purified.

He came to see the church as a representative of narrowness in its conception of God, and full of bigotry. Because of this he stood aloof from the church. This condition of things has continued till the church is appalled as it sees itself shorn of the help and impulse of much of the strong, vigorous manhood about it.

One of the forward steps the church should take is not to place so much emphasis upon doctrine and dogmas as upon the translating of these into real life and work. There is a place in church polity for creeds and a need for some form of covenant, but that place is not so large as to overshadow the setting forth of the individual heart consciousness of the Master's indwelling and quickening presence. The best commentary upon the faith and creed of an individual or church is the expression seen in its life and work.

The thought that should most possess the heart of each individual Christian is not so much, "What must I believe," outside the fact of belief in God as a heavenly Father and in Jesus Christ as a personal Saviour, as "Lord, what will thou have me to do?"

There is a very significant paragraph in the RECORDER of May 31, in which reference is made to a certain convention of workmen in which a speaker, when referring to the church, was hissed, but when he spoke of Jesus the Christ, those same workmen reverentially stood with uncovered heads.

A forward step the church must take to tie it to the manhood of the country and become the power in the world God intended it should be, is to preach less about Christ, but reveal him more perfectly; manifest him more in its attitude toward the world and those to whom he was sent as a messenger of light and hope; set him forth more definitely as the Son of God, as a Saviour, yea more, as a living Brother, a real and present Helper.

The following from the pen of Amos R. Wells touches very closely the thought we wish here to present:

"I will not ask thee for the grace
I need so much:
I only look upon thy face,
Thy cross I touch.

"I will not stop to tell my sin,
My failures name,
Or cast a further glance within
Upon my shame.

"I will not stay to plead thy word
Or urge my woe,
Or ask a sign that thou hast heard
And wilt bestow.

"I do not seek to break my chain
Endured so long,
Or gauge the might of Satan's reign,
His hold so strong.

"I praise thee for the gift received
Before I ask.
And with the words 'I believe'
I take my task.

"I will forget the past abhorred,
To faith be true,
And only ask, 'What wilt thou, Lord,
That I shall do?'"

It is as unreasonable as inhuman to work beyond six days weekly.—*Humboldt.*

HOME NEWS

DE RUYTER, N. Y.—The Sabbath services at De Ruyter are well attended, and there is much interest in the Endeavor meetings. Our pastor recently gave us one of the best Sabbath sermons we ever listened to. Many expressed the wish that all non-Sabbath-keepers might hear it. Last Sabbath, July 3, one of our dear young ladies openly put on Christ by baptism. It does our hearts good to see our young people signifying their purpose to live for Christ and the church. There are others for whom we are praying, that they may take the same step.—Our pastor has introduced a new order in Sabbath worship which some of us like very much. He holds a short season of prayer and praise before the sermon. This is a good preparation for the preaching service.

TWO WITNESSES.

MILTON JUNCTION, WISCONSIN.—The *Telephone*, published in Milton Junction, contains an interesting account of a church banquet held there, from which we take the following:

"The second of the church banquets in the series of three being given by the Seventh-day Baptist Church and society this year was held last Thursday evening in the church basement. The second alphabetical division were the hosts on this occasion, the membership beginning with the Crandalls and ending with the Hulls, and having as chairman Deacon Henry Greenman. Covers were laid for 178 and the places were all filled and, including those who served, there were over two hundred present. After light refreshments consisting of ice-cream, wafers, cake and coffee were served, a program was presented with Carl Gray acting as toastmaster. Being so near the Fourth of July 'Patriotism' was made the theme for the evening, and the room was profusely decorated with the national colors."

A program of solos, quartets and readings was given, and an address by the pastor, Rev. A. J. C. Bond. Five toasts were given, as follows: "Patriotism to the Church" from the standpoint (1) of the farmer, (2) of the professional man, (3)

of the secret society man—a granger, (4) of the laboring man, (5) of the student.

HOPKINTON, R. I.—Upon the death of the late Deacon Benjamin P. Langworthy, it was thought best by the Second Hopkinton Church to select and ordain some brother to take the place made vacant by the death of Deacon Langworthy. Steps looking to that end were taken by the church at the annual meeting in January, 1909, and Brother Roger Williams Lewis was elected deacon of said church, and a committee was appointed to arrange for his ordination.

The ordination services were held at the church on Sabbath afternoon, June 30, 1909, and consisted of opening prayers, Scripture reading and appropriate singing by the choir and, in part, the congregation; also an impressive sermon by Rev. Wm. L. Burdick, remarks by Deacon-elect R. W. Lewis, prayer by Rev. L. F. Randolph, who was joined in laying on of hands by Deacons G. G. Burton, A. A. Langworthy, E. A. Kenyon and Wm. L. Clarke, an address of welcome by A. A. Langworthy, charge to the deacon by Wm. L. Clarke, charge to the church by Rev. Erlo E. Sutton, and recitation of the Lord's Prayer, in concert, led by Deacon E. A. Kenyon.

The sermon, remarks and addresses were all masterly productions, showing much thought and careful preparation and were well received by an appreciative audience. A chair which the deceased deacon, B. P. Langworthy, had occupied on communion seasons was decorated with the word "Remembrance," vines and flowers, in memory of him. It may be truly said it was a solemn service and it was good to be there, and amid beautiful flowers well arranged by ladies of the church, and sweet music, to enjoy a program which was impressive and well rendered.

L. F. R.

Our pastorless churches are not the weakest ones. Feebleness and strength depend on the heart, not on numbers. We need a more intelligent and a broader-viewed understanding of ourselves and our work. Drowsiness has crept over us, and drowsiness is akin to sleep. Pastors must lead in the awakening or it will not come.—*A. H. L.*

MARRIAGES

CRANDALL-GREENE—At the residence of the bride's parents in Lanphere Valley, near the village of Alfred, on the evening of June 21, 1909, by Rev. L. C. Randolph, D. D., of Alfred, Clarke Milford Crandall of Andover, and Euphemia Greene of Alfred.

ALLYN-GREENMAN—At the home of the bride's parents, Mr. and Mrs. George H. Greenman, Mystic, Conn., June 23, 1909, by Rev. Clayton A. Burdick, Dr. Louis M. Allyn and Laura A. Greenman, both of Mystic.

WILCOX-VARS—At the residence of the bride's father, Alfred E. Vars, Niantic, R. I., April 28, 1909, by the Rev. Clayton A. Burdick, Merrill J. Wilcox and Medora Vars, both of Niantic.

DEATHS

EMERSON—Thomas Rix Emerson was born in Alfred, N. Y., November 24, 1819, and died at the home of his youngest child, Mrs. A. E. Smith, in Olean, N. Y., May 11, 1909.

He was one of nine children in the family whose only surviving member is Mrs. Cordelia Ball of Hebron, Pa. The Emersons were of New England stock, connected with the family of Ralph Waldo Emerson. They were devout, God-fearing people, having many preachers in the line. The first migration of this branch of the family was to Rensselaer County, N. Y., thence to Allegany County. For over fifty years Mr. Emerson's home has been in the neighborhood of Allentown, where he was known for integrity and honor. He was a man of deep convictions, respected by others for his loyalty to them. He was a strong supporter of the temperance cause, a diligent reader of the Bible, and was especially marked by faithful keeping of the Sabbath among people of a different faith, remaining true to his covenant with the First Alfred Church which he had joined in youth. His three children are all living and there are five granddaughters.

Services were held by Pastor Randolph, May 13, at Olean and at Allentown, where the burial took place. L. C. R.

ROGERS—In Oxford, N. Y., Mrs. Jonathan D. Rogers, aged 70 years. Mrs. Rachel Mapes Rogers, daughter of Erastus and Kate Mapes, was born in Scio, Allegany Co., N. Y., September 21, 1838, and died at the home of her son, J. Dever Rogers, in Oxford, June 26, 1909.

She was married to Jonathan D. Rogers of Preston, February 17, 1863. Mr. Rogers preceded her to the other land, May 30, 1894. She is survived by her son, J. Dever Rogers of Ox-

ford, and his children, one sister, Mrs. Emeline Elliott, and one brother, Lyman Mapes, both of whom reside in Allegany County. She is also survived by two children of her husband's by a former wife and several grandchildren. She was the last of her husband's family, which consisted of twenty-one members including brothers and sisters and the brothers-in-law and the sisters-in-law. She has been a Sabbath-keeper all her life and for many years a member of the Preston Seventh-day Baptist Church. In recent years, since living in Oxford, she had joined the Methodist Episcopal Church though still a Sabbath-keeper.

Funeral services were held June 20, 1909, conducted by Rev. Frederick A. Lendrum of the Methodist Episcopal Church. Interment in the Rogers Street Cemetery, Preston.

CRUMB—Mrs. Margaret E. Crumb, mother of Mrs. Lizzie Nelson Fryer and the late Mrs. Wayland Williams, died at the home of her son, Wilbur D. Nelson, in the town of Ellicottville, N. Y., on July 5, 1909, in the eighty-third year of her age.

For several years she had been a great sufferer from spinal trouble and shaking palsy. She was a member of the Adventist denomination, but was deeply interested in our own work, having been made acquainted with it through her two daughters, who were identified with the Seventh-day Baptist people. She was a faithful Christian woman, and death to her is great gain.

Penitence.

In Ian MacLaren's story one recalls the incident of Flora, who had gone from her father's Puritanic home and become lost in the moral mazes of the great city. Another Scotch mother, to reclaim her wayward girl, had her own picture placed in many of the dance-halls of Glasgow, with the words underneath, "Come home." One night during a dance there was a shriek and a young woman dropped to the floor unconscious. As they raised her, she cried, "My mother! Take me home." She had seen her mother's heart in the picture, and it had saved her. The picture of the God-man hung up in the gallery of the Bible shows us how God feels toward the erring but penitent soul.—*Homiletic Review*.

Perfection and Trifles.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the threads of gold which, when woven together, gleam so brightly in the pattern of life that God approves.—*F. W. Farrar*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- Aug. 7. Paul's Instructions to the Thessalonians, 1 Thess. v, 12-24.
 Aug. 14. Paul's Third Missionary Journey—Ephesus, Acts xviii, 23-xix, 22.
 Aug. 21. Paul's Third Missionary Journey—The Riot in Ephesus. Acts xix, 23-xx, 1.
 Aug. 28. Paul on Christian Love. 1 Cor. xiii, 1-13.
 Sept. 4. Paul's Third Missionary Journey—Farewells, Acts xx, 2-38.
 Sept. 11. Close of Paul's Third Missionary Journey, Acts xxi, 1-17.
 Sept. 18. Review.
 Sept. 25. Temperance Lesson. 1 Cor. x, 23-33.

LESSON V.—JULY 31, 1909.

CLOSE OF PAUL'S SECOND MISSIONARY JOURNEY—CORINTH.

Acts xviii, 1-22.

Golden Text.—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi, 33.

DAILY READINGS.

- First-day, 1 Cor. i, 1-17.
 Second-day, 1 Cor. i, 18-31.
 Third-day, 1 Cor. ii, 1-16.
 Fourth-day, 1 Cor. iii, 1-23.
 Fifth-day, 1 Cor. iv, 1-21.
 Sixth-day, 1 Cor. v, 1-13.
 Sabbath-day, Acts xviii, 1-22.

INTRODUCTION.

We are not told that Paul was definitely directed by the Holy Spirit to go on to Corinth. No doubt more converts might have been won at Athens had the apostle remained there; but he felt that the conditions there were such as to limit his usefulness, and so he went on.

Paul was always aiming for localities that were centers of influence. It was to be expected therefore that he would go to Corinth. Corinth was at this time one of the most prosperous and the most wicked cities of the world. Athens was the center of educational interest for Greek speaking people; but Corinth was the center of commercial enterprise, and was the capital of the Roman province of Achaia. To plant the Gospel in this city would be a great triumph not only on account of the powers of iniquity which must be overcome, but also on account of the great opportunities for extending the influence of the message through the avenues of

commerce from this busy market-place of the world.

From the fact that Paul remained in Corinth a year and a half we may infer that his labors here met with greater success than in any city that he had before visited upon his missionary journeys.

TIME—Probably in the fall of the year 52. The chronology of the Apostolic Age is still a matter of discussion. While we may be sure of the order of events the absolute dates are still uncertain.

PLACE—Corinth, the chief city of Achaia.

PERSONS—Paul, Silas and Timothy; Aquila and Priscilla; the Jews and Gentiles of the city; Titus Justus, Crispus, Gallio, Sosthenes.

OUTLINE:

1. Paul has great success in Corinth. v. 1-II.
2. Paul escapes the evil designs of the Jews. v. 12-17.
3. Paul returns to Jerusalem and Antioch. v. 18-22.

NOTES.

1. *He departed from Athens and came to Corinth.* In some manuscripts the name "Paul" is inserted instead of the pronoun "he." Compare King James' Version. This insertion was no doubt occasioned by the fact that one of the church lessons began with this verse. We have no record that Paul ever returned to Athens. The distance to Corinth overland is about forty-five miles, and might easily have been traversed in two days. By sea the voyage from the seaport of Athens to the seaport of Corinth, Cenchræ, might be made in five or six hours, or with a very favorable wind in much less time.

2. *A certain Jew named Aquila.* The name is Roman. It has been plausibly conjectured that he was freedman, having once been a slave in Rome. Pontus was a Roman province in the northern part of Asia Minor. With his wife Priscilla. She is sometimes called Prisca, and is frequently mentioned with her husband. It is worthy of notice that her name usually comes before that of her husband. We can only guess why she has this precedence; perhaps because she was a woman of noble birth and not a Jewess, perhaps because she was converted before her husband, very likely because she was more conspicuous in Christian service than her husband. *Because Claudius had commanded all the Jews to depart from Rome.* This decree is mentioned by Roman writers, but its exact date is a matter of doubt. It seems never to have been put into full effect. In view of their great numbers

it would be practically impossible to drive out all the Jews. The attempt to drive out the Jews from Russia a few years ago was a failure. An interesting question arises concerning Aquila and Priscilla. Were they Christians before they met Paul? It is apparent that Paul was drawn to them not because they were fellow Christians but because they were tentmakers. It is easy to imagine therefore that Paul preached the Gospel to them as they labored together. On the other hand it is not difficult to believe that they had heard the Gospel at Rome from some one who had been at Jerusalem on the great day of Pentecost. It seems likely also that if they had been converted under Paul's ministry that the fact would have been mentioned.

3. *By their trade they were tentmakers.* It was customary for all Jewish boys to learn a trade even if as in the case of Paul, whose parents designed him to be a rabbi, there was no expectation that he would make use of that trade.

4. *He reasoned in the synagogue every Sabbath.* As usual elsewhere he began his work with the Jews. Here as in Antioch of Pisidia we find Gentiles attending the synagogue service, and some of these speedily accepted Paul's message.

5. *Paul was constrained by the word.* That is, he was wholly taken hold of by the word, filled with new zeal in proclaiming his message. The coming of his two companions with news from Thessalonica doubtless relieved him of much of his anxiety. They probably brought to Paul a gift of money from Philippi, and thus the apostle was free to devote to his work the energy that he had devoted to the manufacture of tents. *That Jesus was the Christ.* The striking point in Paul's preaching to the Jews was that Jesus, the man who had gone about in Palestine teaching the people twenty years or so before this time, was the expected Messiah—the Christ—concerning whom the prophets spoke. Paul had, to be sure, said something to this effect all along in his preaching, but now he speaks with great vigor and arouses considerable opposition.

6. *He shook out his raiment.* A gesture expressing contempt. He will not be contaminated by the dust of those who so wilfully neglect the plain truth that has been presented to them. Some would say that Paul was too severe in thus giving expression to his feeling; but by such a course he might possibly startle some of his hearers into a realization of the great error of their way. *Your blood be upon your own heads.* Paul wishes them to understand that he

will not be responsible for the destruction that will come upon them in consequence of their disobedience. *From henceforth I will go unto the Gentiles.* Paul does not mean that he will never speak to another Jew, but rather that he turns now to give particular attention to the Gentiles in that city.

7. *One that worshipped God.* Evidently a proselyte. This Titus is not to be confused with the companion of Paul to whom the Epistle of Titus is directed. *Joined hard to the synagogue.* This location of the headquarters of the new faith would be particularly irritating to the Jews.

8. *Crispus, the ruler of the synagogue.* Our author mentions a notable exception to the prevailing unbelief of the Jews. See a mention of this man in 1 Cor. i, 14.

9. *And the Lord said unto Paul.* The apostle is thus specially encouraged in his work by a vision of the Lord Jesus. Compare ch. xxii, 17 and other passages. We may imagine that Paul was becoming apprehensive of personal danger and of the failure of his work in Corinth.

10. *For I am with thee.* What greater encouragement could he expect? Compare Matt. xxviii, 20. The pronoun "I" is very emphatic in the original. *Much people.* Not only those who were already converted, but many more. We can only guess how many—hundreds certainly, and perhaps thousands.

11. *A year and six months.* This probably includes the whole time of Paul's first sojourn in Corinth, both before and after the conspicuous opposition of the Jews mentioned in next paragraph. It seems very likely that during this time he made short trips in the regions round about and founded churches in some of the smaller cities of Achaia. Compare the reference to Cenchreae in Rom. xvi, 1, and to the Christians of Achaia in 2 Cor. i, 1, and elsewhere.

12. *Gallio was a brother of the celebrated philosopher Seneca. Rose up against Paul.* Much better than "made insurrection" as in King James' Version.

13. *Contrary to the law.* They doubtless intended the proconsul to understand that Paul's teaching was contrary to Roman law. There was a shadow of plausibility in their charge as Judaism was an officially tolerated religion.

14. *But when Paul was about to open his mouth.* Gallio at once perceived what was the real occasion for their accusation, and would not take time to listen to Paul's defense. Since the accused was not charged with injustice or immorality Gallio would give no heed; for he did not consider it fitting that the Roman law should

be invoked to settle religious differences that did not concern the government.

15. *About words and names.* We should not conclude that Gallio was favorably disposed towards the Christians; but simply that he esteemed their teachings harmless to the state. Whether the Jews spoke of their God by one name or another was a matter of no consequence to him.

16. *He drove them from the judgment seat.* He dismissed the case and commanded his lictors to clear the court.

17. *And they all laid hold on Sosthenes.* Some have imagined that the Sosthenes mentioned is the same as the one mentioned in 1 Cor. i, 1, and that Gallio, having denied the Jews in their request for Paul's condemnation of Paul, allowed them to compensate themselves for this disappointment by inflicting irregular punishment upon one of the Christian brethren. But another interpretation is much more probable. The citizens of Corinth who happened to be present showed their approval of Gallio's action in this case by applying a little lynch law to the one who had been foremost in bringing the charges against Paul.

18. *Having shorn his head in Cenchreae; for he had a vow.* This evidently refers to Paul rather than to Aquila. We are to note that Paul still gave heed to Jewish religious practices. The ceremonies connected with the vow were similar to those required in the case of a Nazarite as recorded in Num. vi, 1-21.

22. *Caesarea possessed a very good harbor made by an artificial breakwater.* On account of this harbor travelers bound for Jerusalem were even more likely to land at Caesarea than at Joppa. *And saluted the church.* It seems most probable that the church at Jerusalem is meant.

SUGGESTIONS.

We may not have such a vision as that granted to Paul for his encouragement; but we may be sure of the help of God in the work that he has assigned to us. Our God does not desert his servants, or leave them to struggle alone.

Paul was not ashamed to labor with his hands to provide for his own support. To work is no disgrace.

The power of the Gospel is manifest by its success in such an exceptionally wicked city as Corinth. We should not despair of the repentance of the wickedest men of the community in which we live.

WANTED.—A capable Seventh-day Baptist girl or woman for housework, to begin Sept. 1. Apply by letter to H. W. Maxson, 32 Park Place, Orange, N. J.

SPECIAL NOTICES

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

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

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

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

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

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

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

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

WANTED.

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

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS CO., Adams, N. Y.

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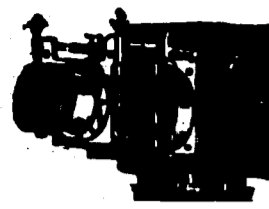
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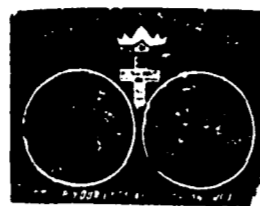
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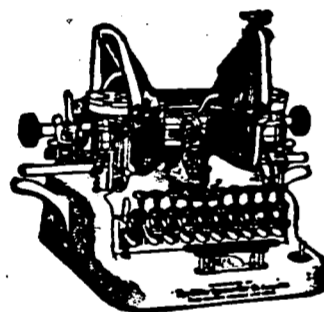


Little Doris could not count beyond four. One day, when she was showing me five berries that she had picked, I asked, "How many have you, Doris?"

Her brows puckered a moment, then dimpling with smiles, she answered, "Wait till I eat one—then I'll tell you!"—*Woman's Home Companion for July.*

"Books follow manners; manners do not follow books."

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