

# The Sabbath Recorder

The church of the future will have no new message. The needs of the soul are not modified as knowledge grows and culture advances. Man will always crave the assurance of a life eternal, and amid the clouds which hover about us on life's low level, he will always yearn for peace and fellowship with God. To meet this need the message of the church must always be the message which Christ proclaimed to believing multitudes; and the central truth in that message was himself. . . . He is the eternal hope of humanity, and he must ever be the message of the church. As long as hearts break beneath their awful load; as long as there are homeless prodigals who die of hunger in the far country, as long as sin continues to curse humanity, the world will need to hear the story of Christ and him crucified. There will be nothing that can take its place.

—Walter M. Walker.

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## EDITORIAL

### Time Flies; Get Ready.

When this RECORDER reaches many of its readers there will be only about one week before time to start for the Convocation at Walworth, and two weeks before Conference convenes at Milton. How the time does fly! Are you ready for these annual meetings? Have all the churches sent in their reports? Have all made arrangements to send their pastors? Really, the churches can not afford to allow their pastors to stay at home and lose all the help and enthusiasm they could gain by going to Conference and Convocation. The gain that comes to a faithful pastor by meeting with denominational leaders in annual convocations, by entering into the spirit of denominational work always prevalent there, and by the strengthening of ties of brotherhood sure to come from association with workers of like faith can not be overestimated. If the pastor who is sent by the church feels his responsibility, improves his opportunity, has his eyes and ears open for every good thing to take back to his people—in short, if he has the welfare of his church upon his heart and a burden of soul for the great work of the denomination, he should be able to repay his church a hundredfold for all the trouble and expense of sending him to Conference. No church can afford to let this opportunity for good to itself go unimproved.

This year seems to be an exceptionally

discouraging one for the laity who would like to go to Conference. Never in the history of our annual gatherings has it seemed so utterly impossible to secure concessions by way of convention railroad rates. probably the rigid new two cent a mile laws have much to do with this stand on the part of roads. No matter what may be the cause, the fact remains that people must pay full fares if they go. Some roads make concessions for the pastors living along their lines, and these may possibly be able to travel at clerical rates. So far as we can see, the high expense of going is likely to keep many at home. The attendance does not now promise to be large. This makes the necessity all the greater for a special effort on the part of all interested to attend. The burden may be heavier than you expected, but go if you can. The cost will also make it probable that several churches will not be represented there if they do not send their pastors. This may be the only way for some to get any good from Conference. Let no one abandon the idea of going on account of no reduction in fare, if he can possibly avoid it. Extra effort will be needed on the part of many if we have a good strong delegation this year at Conference.

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### The Spirit of Persecution Not Dead.

I was quite impressed with the description by a writer in this paper of the way the people in Dodge Center, Minn., celebrated the Fourth of July on Sabbath day, to the disturbance of a large proportion of the population who are Sabbath-keepers. To some, such an incident may appear a trifling thing, one to which it would hardly seem worth while to give even a passing notice. But it really does mean something when we take into consideration the attitude of many Christian leaders toward those who differ from them in matters of faith and practice.

The question is often asked, "Has the day of persecution gone by?" While the answer

in a general way is "Yes," still there are many signs that its spirit lingers in the hearts of men. The constant and increasing clamor for rigid laws with penalties, to punish all who can not conscientiously keep Sunday; the expressed wishes on the part of many Christians for laws which could be enforced with vigor; the besieging of Congress and Legislatures with great delegations to push legislation that will enable men to enforce their own beliefs, no matter how unjust such enforcement may be to others; and in a mixed community where Christian people are as evenly divided in regard to the Sabbath as they are in the town named above, the showing, by one faction, of such utter disrespect for the consciences and feelings of the other side as was shown in that celebration—all these things tend to arouse misgivings as to what might happen if many leaders against Sabbath-keepers could have their own way. It is well for us that there are those among Sunday-keepers who possess the spirit of charity and that as yet their numbers are sufficiently large to hold in check those others who would undoubtedly oppress and persecute if they had the power.

We have no doubt that those who are so zealous to secure laws for Sunday observance would strictly enforce them if obtained. In several States Sabbath-keepers have gone to prison, in recent times, for no other crime than that of faithfully obeying God's Sabbath law.

When we see such utter lack of Christian spirit as was exhibited in that Fourth of July celebration; when neighbors show such heartless feelings toward neighbors as was shown there, one may well feel anxious over the outcome and ask himself: "What would such men not do if they had full power to disturb and persecute their fellows?"

In a land of Christian charity and liberty of conscience such things should never happen on either side. Sabbath-keepers in such communities would not be justified in thus celebrating the Fourth if it came on Sunday. The Sunday people would deeply resent it if Seventh-day people should treat them in such a way. The spirit of the thing is all wrong. It shows that the spirit of persecution is not entirely dead.

#### The Homiletic Review.

A better up to date help for pastors is hard to find than is the *Homiletic Review*, published by Funk & Wagnalls, New York. Following the excellent July number with its articles on "Calvin's Services to Christianity" and "The Religious Life of Our Colleges" comes the August number full as it can be of helpful matter. "The Institutional Church Twenty-five Years After"; is treated by Doctor Judson, of the Judson Memorial Church in New York City. This is the church where our people hold their Sabbath services. "Practical Country-Church Problems," seven sermons by noted men, "The Moral Crises and Revival," and "The Unrest of the World" are among the attractions in this number. I am sure that the hard-worked pastor will appreciate a magazine that offers such excellent help in the line of his calling.

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#### We Are All at Fault.

It is always interesting to meet with one who is especially familiar with the Bible. The man who can quote the right Scripture in the right place in conversation or writing, upon questions of faith and practice, is usually master of the situation. Correct quotations from the Bible are always in order, and we often envy the one who is specially apt in his use of Scripture.

We should, however, be sure that the texts we quote are applied in the same sense in which they were given. Nothing is ever gained by straining Bible texts out of their natural and proper meaning in order to carry a point. It is almost painful to see how frequently this is done, even by men who ought to know better. For instance, there are those who pretend to be scholarly, who are continually using the text about John's being "in the Spirit on the Lord's day," as if the term "Lord's day" really meant Sunday! This they do without so much as a hint that such a term was ever applied to Sunday by any New Testament writer. If it were intended for any particular twenty-four hour day, the most natural thing would be to apply it to the only day Jehovah called his holy day all through the Bible. There is no intimation that John or any Bible writer ever thought of its meaning Sunday. This is only one of

many cases where Scriptures are strained to bolster up unbiblical doctrines when all the weight of Bible evidence is against them.

Another mistake in using Scripture texts is made by those who insist upon a literal meaning to all figurative or highly poetical language. The Pharisees and even some of the disciples made this mistake when Jesus spoke to them about the bread which cometh down from heaven, and about eating his flesh. He taught them plainly that they should grasp the spiritual meaning his figurative words were designed to convey.

There is still another mistake made too often in our efforts to use Scripture texts. We are all too careless about making exact quotations. It is remarkable how few people quote passages just as they are. I have been surprised at myself when quoting texts to find, upon turning to the Bible, that most of them were incorrect in some respect. Of course this is more excusable when people talk than when they write. But even in writing with the Bible right before us, many mistakes are made. One of the great tests in some examinations is to give the one being examined a quotation to copy. Those who make absolutely correct copies are few when compared with those who make mistakes. I once saw a sermon with thirty quotations from the Bible. Only five of the thirty were entirely correct. Sixteen were actually wrong in wording and the other faulty ones had some inaccuracy in capitalization or punctuation or spelling.

Indeed, it requires some care to use Scripture correctly, and I begin to realize that we are all faulty. I find that in writing Bible texts it is not safe to trust merely the one reading. It is always safe to make a careful comparison of what you have written with what is in the Book.

#### THOUGHTS FROM THE FIELD

DEAR BROTHER:

We greatly prize the RECORDER, and are glad to see the interest manifested of late in its pages, regarding the farmer's profession, and the efforts to interest our young people in that line of work. We would be very sorry to have our young people move to town as they did in England. We need

so much to hold the land, especially in good locations. How I would like to see the land around ——— bought up and owned by Seventh-day Baptists. It would be such a blessing to all our interests there. Good conscientious help on farms among our people has come to be as hard to find as are pastors for our churches. This is the principal reason why so many are obliged to sell their land and move to town. Outside of the ministry I can see no profession that appeals to us who are adapted to it as does the farming profession.

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This letter comes from one who lives in a magnificent farming country. There are several such where our people live in the great West. Out from all of these places have gone many families who once owned the land, but who sold it to non-Sabbath-keepers and then started on a hop, skip and jump "scatteration" movement over the broad expanse toward the Rocky Mountains. Those who bought the lands left behind usually prospered. Those who were wise in choosing a new home among Sabbath-keeping people and were willing to stick by through the hardships of early settlement have generally done well, but no better than those who bought the good land they left behind. As a rule it is safe to let well enough alone.

Now and then it becomes necessary for new families to seek new homes. The bees must swarm when the old hive becomes overcrowded. In such cases it is wise to do as those did who settled Milton, Nortonville and North Loup, going in colonies and settling together where Sabbath privileges can be enjoyed. But this folly of single families scattering helter-skelter over the world, moving every few years and growing poorer in purse and less spiritual every move is one of the saddest things in our history.

It matters not where you go in the West, you are likely to blunder on some defunct Seventh-day Baptist family that has taken part in this deliberate denominational suicide. Meeting-houses left behind are tumbling down, the land around them is owned by prosperous foreigners, and those who left their churches and Sabbath-keeping friends are still battling with poverty! Take North Loup as a good example.

Hundreds of acres there of the richest soil in the great West once owned by our own families are now owned by other people. Every year has advanced the value of this land; its present owners are prospering and the future for that country from a financial point of view is bright with promise. I will venture to say that many who got the "western fever" and began moving to better themselves would have done better to stay where they were, and that they receive no more above their living than the increase in the value of the land they sold. And yet this Seventh-day Baptist suicide goes steadily on.

Why is it that our young people are so averse to the idea of life on the farm? Why is there such a craze to move into cities where the struggle for existence is so fierce, where health is so hard to keep, and one's time is not his own. If I were a young man again, and could know all I know now about life on the farm and in the city, nothing but the profession of the ministry could induce me to leave the old farm. There is where the happiest years of life were spent after all. To be sure it was a life of toil, but that very thing made life sweet. Nowhere in all the world can one find such restful sleep, such perfect enjoyment of food, such freedom from worrying care as upon the farm. Nowhere in the world can a man command so much of his time as on the farm. His crops are growing while he takes a day off; and things do not come to a dead standstill when he is away for a few hours as they do where he is working by the hour for another. He may have a pleasant home, with books and periodicals if he will, and may find the most interesting things to study in the book of nature to which he lives so near. Indeed, the most independent man on earth is the man on the farm. This is especially true of those who fit themselves for up to date farming, and take an interest in the business.

I wish our people had a thousand farms once owned by Seventh-day Baptists, then I wish two thousand young men among us were anxious to take those farms and improve them. As a rule the old farms were too large. The owners were land-poor and grew poorer by such indifferent farming. Most of the old farms could support

two families under improved modern farming better than they did one under the old slipshod way of working. Hurrah for the farms! Hurrah for the people who take an interest in holding them! And hurrah for the young people who are willing to stay on them! We need educated, consecrated farmers as much as we do preachers.

### CONDENSED NEWS

#### SPAIN'S TROUBLES INCREASE.

The uprising in Spain against the war with the Moors has assumed such proportions as to cause great anxiety to the government. It really seems that the nation now has her hands full enough at home without having to square up with the Moors. The latter appear to be more than holding their own, and unless Spain can pacify her citizens at home it looks now as if Morocco might have her own way for a while yet. In Barcelona troops are kept busy clearing the streets and a general uprising is prevented only by their presence. The government has issued a proclamation forbidding any who are capable of military duty leaving the country. All who leave are to be treated as deserters. A ban has been placed on foreign papers that give the news to the people.

#### ALL HONOR TO THE PRESIDENT.

The last week in July has been the most interesting week in the history of the tariff session of Congress. The work at this writing is practically all done, and it looks now as if the bill might become a law before this paper reaches its readers.

The quiet yet firm manner in which the President has stood against the party leaders who seemed determined to ignore the platform pledges made to the people before election has been truly refreshing. This has given the people still greater confidence in their President. They see in him one who really thinks that pledges made by his party to the people are sacred and must be honored. This is so rare a characteristic among politicians that the people honor Mr. Taft. He did not push himself upon Congress to dictate in legislation, nor give his opinion until asked by the conferees to do so. Then without any bluster he quietly

#### Southern Illinois Field.

Many of the readers of the RECORDER are interested in the Southern Illinois field, so I am writing of my visit to Stone Fort, July 16-19. Because of the removal of Deacon Bracewell and family to Roosevelt, Oklahoma, the Stone Fort Church had chosen Brother Stucker and Brother Oliver Lewis to serve as deacons, and I was invited to be present at the ordination services on Sabbath morning.

After the sermon by the pastor of the Farina Church, the following order of exercises was carried out: Consecratory prayer by Eld. W. D. Burdick and laying on of hands by Elders Lewis, Johnson and Burdick and Bro. J. A. Davidson. Charge to the deacons, Eld. Robert Lewis; charge to the church, Eld. F. F. Johnson. Words of welcome and hand of fellowship by Dea. Howell Lewis.

The meeting was made the more pleasant by the receiving into the fellowship of the church of Sister Burnett, formerly a member of the Baptist Church, but for some time a Sabbath-keeper, and of Bro. J. A. Davidson of the First Alfred Church. The general hand-shaking that followed was good.

I also preached on Friday and Sunday nights, attended a choir practice on the evening after the Sabbath, and a surprise birthday party on Sunday; so I had the privilege of meeting many Sunday people.

Whenever I visit this field I am asked about former workers on the field; as, Elders T. J. Van Horn, Seager, Peterson, J. G. Burdick, and the members of quartets. How glad they would be to meet these brethren again! My visit gave me the opportunity to learn about the work of Brother J. A. Davidson on this field. He walks over a circuit that is 22 miles in length, and during the first two months he made 240 visits and calls, and preached 29 times. His regular appointments are at our Stone Fort church and at Flat Rock, with occasional services elsewhere. He is bold and fearless in presenting Bible truths, both in his sermons and in personal work. Scores have been compelled to study the Sabbath question. People say that Brother Davidson is familiar with his Bible and knows how to use it. I think he has an admirable way of presenting Bible truths

stated his position in view of the pre-election pledges. They bluffed and blustered while he kept quiet and stood firm. They ridiculed his tenacity for keeping sacred pledges, but this did not ruffle him; he held to them with a firm hand. They had the impudence to intimate that if he did not yield they would adjourn without passing any bill on tariff matters; but he sweetly suggested that the responsibility for such a move would rest upon them alone and assured them that in case of such an adjournment he should call an extra session of Congress early in October to complete their work. This evidently had the desired effect. An agreement was soon reached and it looks as if the country might have a rest.

#### EARTHQUAKES IN MEXICO.

A series of severe earthquakes beginning on Friday, July 30, destroyed Acapulco and Chilpancingo, Mexico. The former place was swept by a tidal wave after the severest shock, and now the people face a famine. There were seventy-three distinct shocks in two days. The people were panic-stricken. It is wonderful that not many people were killed.

#### TERRIBLE CONFLAGRATION.

Osaka, Japan, has met with a terrible calamity, in a wide-spread conflagration which destroyed twenty thousand buildings. Many of these were banks, stock exchanges, factories, museums and government offices. The fire raged for more than twenty-five hours, and many thousands of people are homeless. The buildings were mostly of wood and under a strong wind the fire made a clean sweep. The hospitals are filled with the injured, and starvation is causing great suffering. The Emperor is deeply concerned over the suffering and will probably make a generous gift out of his personal property, for the relief of the people.

It is suggested that there is a fine opening for women who will qualify themselves to serve as stenographers and church visitors. Would this be another case of women crowding men out of employment? The pastor has usually done the visiting—when it was done. —*Morning Star.*

so that he causes people to realize that the fight is between them and God and his Word, and not between them and Mr. Davidson.

I wish we had a score of such workers as is Brother Davidson, to send out to engage in personal work and Bible study and in preaching.

It seems to me that the better the people understand the needs of the mission fields and the work that is actually being done by consecrated and self-sacrificing laborers, the more our people will respond with laborers and with funds to carry on the good work; consequently I wish that our missionaries and others would write often about conditions of the people and personal experiences in Christian work.

Farina is enjoying a visit with the Milton College Quartet for a few days. The two concerts that they have given have been greatly enjoyed.

We are expecting that this church will be well represented at the Conference.

WILLARD D. BURDICK.

#### Letter From Brother Livermore.

DEAR BROTHER GARDINER:

I thank you sincerely for your kind words of sympathy in your notice of my accident, as expressed a few weeks ago in the RECORDER. I intended to make prompt acknowledgment of the same, but have delayed until I could report to you, and perhaps through the medium of the RECORDER to many friends who have written letters of sympathy, some substantial progress toward recovery.

My life was marvelously preserved at the time my carriage was wrecked, and though my injuries were severe and painful I have found great comfort in the reflection that it might have been worse. Now, after little more than two months of excellent care and treatment, I am beginning to walk about the house without crutch or cane, and the prospect seems good for complete recovery. To God be all the praise. Never, in all my life, have I been more conscious of his loving presence, power and preserving care than during the past two months.

The SABBATH RECORDER and the sermons in the *Pulpit* are of great interest to us,

keeping us informed respecting all important movements of our own people, as well as many things of interest beyond our own borders. We deeply regret our inability to attend the Conference this month in Milton, but, perhaps, the next time it is due there we may be able.

L. E. LIVERMORE.

Lebanon, Conn.,  
Aug. 2, 1909.

#### Resolutions.

Passed by the Adams Center Sabbath School, July 24, 1909.

Since the heavenly Father has taken to himself our sister and fellow worker in the bonds of Christian service, Mrs. Josephine Titsworth;

And since we shall miss her in the social and religious gatherings of the church;

And since her presence and personal interest in the Sabbath school will be missed, but remembered with real appreciation for the interest, hope and faith manifested in the Word studied, therefore

*Resolved*, That, being reconciled to our loss, we be admonished by her death to stand firm for principle and right, to be true to our convictions of duty, to work while the day lasts, knowing that "all things work together for good to them that love God."

*Resolved*, That we extend to the daughters our sympathy and Christian greeting in this their hour of bereavement, bidding them, with us, to treasure the rich, helpful thoughts with which her mind had been so well stored that on every occasion she brought them forth like a delicate, well-poised shaft, drawn from a full quiver.

*Resolved*, That a copy of these resolutions be presented to the daughters, that they be spread upon the records of the school and published in the RECORDER.

E. ADELBERT WITTER,  
MRS. W. T. COLTON,  
MRS. E. H. WALSWORTH,  
Committee.

Visitor—Yes, my son will be graduated in medicine this month. And in what will your daughter be graduated?

Mother—We've decided on white Swiss.  
—*Christian Work and Evangelist.*

#### A Plea For The Recorder.

A. A. LANGWORTHY.

Not long since I saw a resolution which had been passed by some body connected with the Seventh-day Baptist denomination to the effect that the SABBATH RECORDER should be in every family connected with said denomination. This thought was so much in harmony with my own feelings that it has led me to carry out a long existing feeling to make an earnest plea for the RECORDER. A paper containing so many rich gems of thought should certainly have a wider circulation than is reported of the RECORDER. And when we take into consideration the fact that there are many families in the denomination whose homes are without it and whose inmates scarce ever read its pages it is almost appalling and we do not wonder that we have those growing up around us who are indifferent to the Sabbath question and the interests of the Seventh-day Baptist denomination.

From the earliest remembrances of the writer's boyhood, thoughts of the weekly visits of the RECORDER in his father's home most vividly come flocking to his mind. Indeed we well remember when it was the only paper which was taken in the home and consequently it was received and read with intense interest. My mother who was a great lover of reading perused its pages next to those of her Bible, and she drank in deeply of the spirit of such articles as were written by the Hulls, Lucius Crandall, William B. Maxson, Thomas B. Brown and many others who have long since gone from service to reward. These articles were often made a theme of conversation in the family and no one who listened to them could grow up a stranger to the fact that God commanded men to keep holy the seventh day of the week as the Sabbath, neither could they plead ignorance of what was being carried on in the denomination.

The early knowledge thus gained and emphasized in the home has followed the writer all through the changing scenes of his life and, taken together with other information which has been gleaned from other sources, has led to a settled conviction in his mind in regard to truths held by Seventh-day Baptists. It would be noth-

ing short of a dishonest statement on his part to say, "It makes no difference what day we keep as the Sabbath if we keep one," and if asked the question why he kept it he could not plead ignorance; and yet we need not go far from home to find those in Sabbatarian homes who would be unable to defend their practice as Sabbath-keepers. Hence we urge that we need the SABBATH RECORDER in our homes to help enlighten our young people on this Sabbath question and also as to what is being done denominationally.

And this is not all by any means. The pithy articles which often appear on its pages contain thoughts which should awaken noble aspirations in all who carefully read them. The articles written by Martha Wardner for the young people's department were filled with some of the finest thought, and were well worthy of a careful perusal by not only our young people but also our older ones. Articles which are prepared for and read at our associations and General Conference and which find a place in the RECORDER are often filled with rich gems of thought which those of our people who are not so situated as to attend these meetings should have the benefit of, for they are full of inspiration. Indeed, the RECORDER from week to week is filled with fine productions from different sources which our people can not afford to lose. In the home department we find what seems almost like a home chat with loved ones and on subjects which should be dear to every Christian heart, for what our earthly homes are to our physical comfort, our church homes should be to our spiritual growth and advancement, and the more familiar we become with what is being accomplished in them in the different parts of God's Zion, the deeper our interest will become in the cause of Christ in general.

When we think of the numerous SABBATH RECORDERS which the Sabbath Tract Society has scattered abroad among other denominations—many of which we fear have never been perused—we can but think of the numerous Seventh-day Baptist homes that are destitute of this excellent paper, and wish it could find a lodgment within them, for we trust there are many in such homes who would eagerly peruse its pages, and perchance it might save some of our

young people in such homes to our denomination who otherwise would drift away. In this connection we can not forget our lone Sabbath-keepers and think of the inspiration which the pages of the RECORDER would be to them. It is an old saying that a penny saved is as good as one earned, and even so when we can use means which will save *our* young people to the denomination. They may be of as much real profit to our people as those gathered in from other sources.

We have often been pained as we have looked abroad in our denomination and seen how easily young people could be led away from Sabbath truth. Is it not a question worthy of thought to introduce our denominational paper into many of the homes now without it? For the writer to give up and go without the RECORDER would be to him a great cross, for each week it comes to him filled with rich thought and inspiration and its contents are relished as the hungry man would relish most tempting food. We urge all to take the RECORDER and read it.

#### Adjourned Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met at the call of the President, pursuant to adjournment, at 220 Broadway, New York City, on the Fourth Day of the week, July 28, 1909, at 2 o'clock p. m., with the President, Esle F. Randolph, in the chair.

The following members were present: Royal L. Cottrell, J. Alfred Wilson, Stephen Babcock, Esle F. Randolph, Elisha S. Chipman, Charles C. Chipman and Corliss F. Randolph. Prayer was offered by Stephen Babcock.

The reading of the minutes of the preceding session was dispensed with.

The Recording Secretary reported that notice of the meeting had been mailed to all the members of the Board.

The Graded Curriculum for Sabbath schools, referred to the Field Secretary at the preceding session, was presented in revised form and adopted.

The annual report of the Field Secretary was presented and adopted.

J. Alfred Wilson and Royal L. Cottrell were appointed an Auditing Committee.

The annual report of the Treasurer was presented, with the certificate of the auditors appended, and adopted.

Upon motion of the Corresponding Secretary, Royal L. Cottrell, it was

VOTED, That inasmuch as the duties of the Corresponding Secretary are performed, for the most part, by the Field Secretary, we recommend to the corporation at its next annual meeting that the first paragraph of Section 1, Article V, of the Constitution of the Sabbath School Board be amended to read as follows:

"At the Annual Meeting of the corporation, and from the Board of Trustees, the qualified voters of the corporation shall elect by plurality vote a President, a Vice-President, a Recording Secretary, and a Treasurer, who shall be president, vice-president, recording secretary and treasurer, both of the corporation and of the Board of Trustees."

The manuscript for a revised edition of the *Catechism*, prepared by Mrs. Henry M. Maxson, was presented through the President, adopted, and referred to the Committee on Publications with instructions to have an edition of one thousand copies of the *Catechism* printed, and the price be fixed at five cents for a single copy, or fifty cents for a dozen copies.

The Annual Report of the Trustees to the Corporation and to the Seventh-day Baptist General Conference, as prepared by the Recording Secretary, was presented, and after an extended discussion, adopted by unanimous vote.

The Recording Secretary was instructed to have three hundred copies of the annual report printed in suitable form for use at the approaching session of the General Conference, and to have the annual report incorporated in the Year Book.

Upon motion, duly made and seconded, it was

VOTED, That the Annual Meeting of the Corporation, which, according to the constitution, will occur on September 8, 1909 (the second Wednesday in September), be held at the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in New York City, at half past four o'clock in the afternoon of that day, and that the Recording Secretary be instructed to have the required notice of the meeting published in the SABBATH RECORDER.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, *Rec. Sec.*

#### Forward Steps in Church Work.

REV. A. L. DAVIS.

Read before the Central Association at Brookfield, N. Y.

That we are living in a period of transition in religious thought but few, if any, will question. That this transition must of necessity affect every department of church life and activity, the Sabbath school, prayer meeting, Endeavor Society, and even the doctrine of the church itself is self-evident. It is not the purpose of this paper to enter into a discussion of the contributing influences in this transition; but I do wish to say that while the religious thought and doctrine of the church are passing through this crisis, unless calm judgment, prayerful thought, a sincere love for the truth, and a holy reverence for the Word of God shall command her membership, this transition will result most harmful to the church.

There have been dark periods in the history of the church in the past, periods when she wavered, when even her steps were backward rather than forward. But the church of today with the light and help of nineteen hundred years of history should make fewer false steps. Her work should be progressive, and every step should be a forward step.

The church needs to take forward steps in the matter of church finances; forward steps in missionary endeavor and Sabbath reform; forward steps in meeting the social and economic conditions confronting us, etc. But as my paper must of necessity be limited, I purposely pass by these to discuss two other phases which I deem most vital, in fact, fundamental, to our religious life. But as to whether what I may have to say should indicate the *next* forward step to be taken by the church we may not all agree. Yet I do believe them to be steps that the best interests of the church demand should be taken.

#### THE MINISTER, A SPECIALIST.

The first step forward, which I shall mention, should be taken by the ministry. This is the day of specialization, and the minister of all leaders and teachers should be a specialist. His education should be liberal, broad and deep, and above all it should be genuinely Christian. Children must be

instructed as well as converted, and the ministry needs the preparation necessary to exalt and fulfil the teaching function of the minister needs the preparation necessary to preach scholarly and eloquent sermons week by week from the pulpit, and yet neglect the far more important function of the ministry, namely, the instruction and training of the young. Dr. Francis E. Clark, touching this work says: "Is the morning discourse the matter of supreme importance? Is it more important to preach to the sermon-steeped saints who little need sermons, or to the sermon-hardened sinners who will not hear them, and from whose well-fortified consciences the truth will rebound like the cannon balls from the steel skin of a monitor? Is the mid-week meeting of the church to be elaborately prepared for and never missed while the young people's meeting is neglected? Shall we spend all our time appealing to the minds, wills and emotions of the aged and middle-aged, and forget the virgin goldmine of youthful love and enthusiasm, which will so richly reward one's toil?"

Brethren, with all my heart I believe the most important work of the church, of the ministry, is the instruction and training of the children through the Sabbath school, Endeavor Society and through personal work. Brethren of the ministry, before God, I believe we should hold ourselves responsible for the religious education of the children in our parish. We must be teachers as well as preachers; we must be the leaders in the religious thought and the social life of the church. And I believe it would be far more profitable and helpful to the ministry today, if, in their theological training in the seminaries, less time were given to the study of what Professor A, or Doctor B has to say about the Bible and more time were given to the study of the Bible itself, to the study of the art of teaching, and to the study of child life. To be successful teachers we must not only know the subject we are to teach, but we must know the child life to be taught.

I have said the minister ought to be a specialist, and so he ought, not necessarily a specialist in metaphysics and science, but a specialist in the things that pertain to the kingdom of God. But I have no hesitancy in saying that I believe too much is

required, or at least expected, of the ministry—not too much as a teacher or preacher of the religion of Jesus Christ, not too much as an exemplifier of his thought and life, but too much along other lines. The questions too often asked concerning the minister are: Can he draw, can he entertain? or, Can he play ball? rather than, Is he a specialist in matters pertaining to the kingdom? A few days ago a certain individual declared a certain minister was great, because, as he said, "his gestures are perfect and he speaks fluently." While I do not deprecate the value of these, I do affirm that the pulpit is not the place to teach elocution, or philosophy; or science. It is a place to break the Bread of Life, to teach the religion of kindness, of love, of purity, of holy living. And while I believe with all my heart in a liberal education, that which is by far the most essential in the minister is a pure, godlike character and a love for human souls, combined with such training and qualifications as will best enable him to reproduce those qualities in others.

We have noble ministers today who are not in the active service. Their hearts are young; their love for his service has not abated; they are longing to be of help to others. We have pastorless churches and many needy fields which are suffering from lack of ministerial help, while some of these ministers are feeling the pangs of many a heartache because the doors to these fields seem to be closed against them. Brethren and sisters of the churches, are we over-critical? Are we demanding too much of the ministry? Such conditions as confront us today—ministers out of employment while fields are suffering for want of laborers—ought not to exist. As Doctor Gardiner has so ably pointed out, these "pastorless churches and churchless pastors" ought to be "brought together in the Master's work." Can they not be? Have we done, or are we doing; all we can to bring this about? If to accomplish such requires a readjustment of our denominational machinery readjustment ought to come.

#### OUR ATTITUDE TOWARD THE BIBLE.

In the second place I have no hesitancy in saying that the Christian Church should

take a forward step, or at least remain firm, in her attitude toward the Bible. It may be that what I shall here suggest may be classed by some as a "backward" step, but be that as it may, if it means we must go back in order to take our position firmly upon the Word of God by all means let us go back. While I do not feel that Seventh-day Baptists on the whole are so much affected by the "new interpretation" of the Bible as others, yet we are living in its atmosphere. It is being taught and preached on every hand, and we need to be careful that we, or those placed under us for instruction, are not carried away by "new and strange doctrines," simply because it is new or labeled "scholarship."

We are living in a period when it is popular to be considered "modern" in one's thought. To be educated is to have the "historical" or "modern" point of view. To stand for the old Bible, its inspiration, and the eternal validity of the moral law is to be considered old-fashioned or out of date. Brethren, I for one, am perfectly willing to be so classed.

I do not condemn the Bible critic. We, who are students of the Bible, are all critics though we may not have so classed ourselves. I plead for a sympathetic study of the Bible. The Bible appeals to the reason; it invites investigation. And as students we should welcome all the light that scholarship can throw upon Bible study and interpretation.

The bane of today is the man who thinks he knows. Not infrequently the young and inexperienced minister, fresh from his theological training, is more positive in his assertions than the one of mature years who has spent a life in active service. But we have nothing to fear from the historical critic, for he always asks himself, when his work of criticism is completed, "whether what is left is sufficient to account for the effects which follow the movement whose records he has been picking to pieces." If there is not he is pretty sure that his criticism has been conducted on erroneous principles and that his conclusions are incorrect. The literary critic is not so controlled. He gives full rein to his critical spirit. Professor Harnack condemning unbridled criticism says: "There remains in the criticism of the early Christian writ-

ings an undefined mistrust, a method of procedure such as we see employed by an ill-natured states-attorney, or at any rate the method of a would-be master, which observes chiefly all manners of particulars and seeks to construct from them the clear and decisive elements. Instead of a tendency in the principle, the attempt is made to detect all sorts of tendencies and to prove large numbers of interpolations; or the critic is governed by a skepticism which places the probable and the improbable on the same level."

In view of the present-day attitude toward the Bible in many quarters, an attitude unfriendly as well as unscientific, I feel that it is time for the minister, the Sabbath-school teacher and every student of the Word to sound no uncertain note concerning his attitude toward the Bible. What reverent student of the Bible is not astonished by much of the "modern" teaching in some of our American colleges, as well as the preaching from some of the orthodox (?) pulpits? It is being taught today that the Decalogue was not given by God to man; that there is no absolute standard of ethics; that immorality is a sin only in the sense that it contravenes society's standard of morality; that authority is not external, but self-imposed; and that even marriage contains nothing sacred to commend it as an institution.

In the article entitled "Blasting at the Rock of Ages," by Harold Bolce, you have a sample of what is being taught in many of our Christian colleges. From this I quote briefly. Prof. Chas. Zeublin of the University of Chicago says: "There can be and are holier alliances without the marriage bond than within." "Every normal man has room for more than one person in his heart." "Like politics and religion we have taken it for granted that the marriage relationship is right and have not questioned it." Edward A. Ross, of the University of Wisconsin, says: "Wide stairways are open between social levels. But to the climber children are incumbrances." Professor Sumner, of Yale, is quoted as saying that there is no such thing as a God-given and unchanging morality; that "ethical notions are mere fragments of speculation," and "unrealities that ought to be discarded

altogether. Prof. Edwin L. Earp, of Syracuse, being asked concerning the Ten Commandments replied, "It is unscientific to imagine that God ever turned stone-mason and chiseled the commandments on a rock."

These are but a few of the many that are quoted in the above named article. While I do not vouch for the accuracy of the quotations, there is every reason to believe them true. Professor Earp has been interviewed about his statement, I understand, and does not deny it. But these assertions are no more radical than some of the teaching I have listened to in the past year. I have been told that revelation to man today, as of old, comes through movements of history, and that the idea of a verbal communication from God, as so often recorded in the Bible, is but a misunderstanding of figurative language; that the Bible being history, there is no reason to consider the writers inspired; that the Ten Commandments were not given to Moses by God, as recorded in Genesis, but that they are the product of many centuries, being evolved out of the history of the Jewish people; that there is no absolute standard of morals or truth; that sin is the tendency in man to revert to a lower form of animal life; and that the Sabbath rests, not upon the authority of God, but upon the physical necessity of man.

Brethren, if we are to take such a position, and preach and teach it, the Bible in our hands can no longer be a book of authority, but only a text-book, and a very imperfect one at that. In fact, every respectable institution of learning would discard such a text-book as being absolutely unreliable. No, we can not afford to take such a position. We must feel that the Bible message is living, vital, true. We must have a "Thus saith the Lord" back of the law, back of the gospel message, or the message in our hands will be powerless, and all appeals to Sabbath-keeping will be without avail.

A few days ago in conversation with a young Methodist minister, just out from college, he said: "I am quite willing to admit that Saturday is the seventh day of the week, that Jesus and his disciples kept it, and that even the early church kept the Sabbath. But," said he, "there is nothing sacred connected with a day. Sat-

urday as the Sabbath was evolved in Jewish history, just as Sunday has been evolved in the history of the Christian Church, the one is no more sacred than the other. Evolution is God's method in science and history. The fittest survives."

The Psalmist found the Word sure and steadfast. He could say, "Thy Word is a lamp unto my feet, and a light unto my path." But of what use, pray tell me, is a lamp that goes out in the hour of need? I believe the Bible message is so clear, and plain and reliable that he who honestly seeks to know God's will may find it in the revealed pages of his Word. It has been the poet's book, the slave's book, the reformer's book. It was the book that father and mother loved, the book that has furnished the world her greatest hope, joy and peace. It still lives and will live when its assailants are forgotten.

But my paper has grown long. In closing let me add Jeremiah's earnest plea: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

#### Letters to the Smiths.

TO J. NELSON SMITH.

MY DEAR NEPHEW:

I am writing to tell you about my garden, or our garden; your aunt and I are in partnership. But I must go back and get a good start.

My boyhood days were spent upon a farm, but conditions were not such then as to appeal to me, so I did not become a tiller of the soil. But for all that I still retained some tendency to "dig in the elements," as Marthy Hawkins was wont to say; and I can not this morning recall one summer when I have not planted a garden. Now the habit has so grown upon me that I could not well rid myself of it if I should try, which I am not at all likely to do. There has been some hard work about it, and it has kept me at times from everything else in the way of recreation.

"Does it pay?" did you ask? Well, now, that depends. This last spring, having moved to a place where the garden spot had run to grass and was well sodded over, and I had to break up the ground anew with

my spade, and trim trees and burn last year's tall weeds, that same question often came to me. Though my back ached and my underclothing often needed wringing, there was something about the work that held me to it. But while I dug and sweat I figured it out that, if I had pay for my time at twenty cents an hour, I could buy our summer vegetables with the money and have something left. Still I liked the smell of the soil, and enjoyed in imagination the sight and taste of the stuff that would grow there. I rather like to exercise my imagination in seeing something good come of honest effort. And then as I got the ground well planted and everything in the way of rubbish out of sight—either burned or buried—I enjoyed standing aside and looking at the improved condition of things. Seeing things cleaner and better day by day gives a fellow faith and hope and courage—all delightful companions. As I dug, I planned where I would better plant lettuce and radishes, where beans would do the best, where the tomatoes could be in the sun the most of the day, and where I would plant three or four beds of peas, so as to have a succession of crops. When I stopped now and then to rest a bit I would imagine all those things growing around me; and so I really enjoyed my garden in full growth while I was yet spading up the ground. I was getting some agreeable mental exercise as well as physical. I do not think anything could have been better for me than my half-hour of work before breakfast. When I did sit down to eat, my blood was well on the go and my appetite what the youngsters of these days call "something fierce." While your aunt and I broke our fast we talked about garden seeds and flower seeds—best kinds, when to plant, etc.

We sowed lettuce so early that the ground was frozen afterwards and snows came upon it several inches deep. This tried our faith some; but, J. Nelson, you should have seen the prime lettuce we got from that same frozen bit of ground. As we ate of it, I thought:

"Sow in the morn thy seed,  
At eve hold not thy hand;  
To doubt and fear give thou no heed—  
Broadcast o'er the land."

That lettuce was enough to give faith

to a preacher in an obscure and somewhat discouraging parish.

Well, let me tell you that, for all the ground was soddy and weedy, for all of my misgivings about what it would do if we planted seed there, it has done wonders for us. Why, you should have a dish of our peas, a taste of our crisp cucumbers, some of our young beets, and other good things we get out of that little garden spot thirty-five feet square—just for the picking. I worked hard at it in the spring mornings, but now all I have to do is to enjoy the fruits of my labor. Your aunt was herself reared on a farm, and she is in her glory now when she gets into the garden with a big pan and takes her pick of what she will have for dinner. All I can see of her from here, stooping down in the vegetation, is the top of her sunbonnet.

Do you ask how it is I have nothing to do now, if there are not weeds needing my attention?

Well, I'll tell you about the weeds. I have found that to scratch the surface of a garden, just as they are coming up, with a fine-toothed rake, is to discourage weeds and keep them back. Work done with weeds just at the right time is worth more than ten times as much effort after they get a good start. It is with weeds much as it is with bad habits. If scratched out early it will be easier afterwards. Both weedy gardens and weedy characters are abominations. The most I have to do now is to pull out a weed here or there as it shows itself. Even if only one is in sight, it is better to pull that one out at once. If not, it will go to seed, and then—!

But while one's own garden sass is particularly good to eat, the good taste of it being all the better because of a sense of ownership in it, there are two other things about a home garden that make it well worth while. In the first place, the work itself is a blessing—somewhat disguised, perhaps, yet still a blessing. It is health-giving, doubly so if one is truly interested in doing it. It is one of my ways of keeping young. When one begins to baby himself he enters his second childhood. Garden exercise is a splendid tonic, worth more than a dollar a dose. It gives not only bodily vigor but spiritual strength. I have said that planting seed, making the conditions for healthy

growth as good as is practicable, and then waiting trustfully for the good Father to do his part, is a practical exercise of both hope and faith. When one cultivates the soil he is truly a co-worker with God. I wish that every farmer could look at his labor in this way. It is, somehow, different from dealing in stocks and bonds and mortgages, or speculating in houses and lands.

The other blessing I get from my garden comes from watching things grow—seeing day by day the promises fulfilled. I must tell you that your aunt and I planted food for the soul as well as the body. You should see our petunias and pansies and sweet peas and geraniums and nasturtiums and dahlias. I said that in the spring I worked with the spade a half-hour before breakfast. Now I get out of doors as soon as I can after dressing and hold sweet communion with our flowers. I study every particular plant to see how much bigger it is than it was yesterday. I count the buds on my geraniums, take notice of the many different kinds of pansies, admire the rich coloring and markings of the petunias, pull a weed here and there, straighten up this stem, pick the wilted flowers off that, and I tell some of the blossoms how beautiful they are. You can talk to flowers a little differently from what you can to people; you can be perfectly frank with them. I go among the vegetables, too, take note of the size of the cabbage-heads and tomatoes, see how the cucumbers are doing and give a small bit of attention to every individual stalk and stem and vine. I have a notion that plants and flowers need as much individual attention—some affection, indeed—as pupils in a school or the people of a parish. Your aunt says that house plants will not do well unless they are loved.

Because of these things my mornings out of doors are worth much more to me than enough to pay for the spading and sweating of those cool spring mornings. And so, with the healthful exercise, the pleasure of communion with growing things, the fresh table delicacies and the cans of various good things your aunt is putting down cellar for next winter, I am sure that it pays to make a garden, and take good care of it. That you'd better get into the garden habit is the opinion of your

July 23, 1909.

UNCLE OLIVER.



# Missions

## Missionary Society Treasurer's Report.

For the month of July, 1909.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in Treasury, July 1, 1909	\$29 53	
Church at		
Plainfield, N. J.	18 49	
Hammond, La.	3 12	
Farina, Ill.	13 99	
Richburg, N. Y.	3 00	
Chicago, Ill.	16 00	
Syracuse, N. Y.	2 04	
Brookfield, N. Y.	12 02	
Milton Junction, Wis.		
General Fund	\$18 70	
Bakker Salary	3 05	21 75
Niantic, R. I.	6 61	
Attalla, Ala.	4 00	
Alfred, N. Y.		
Ammokoo Fund	\$ 30	
Chapel at Shanghai	4 00	
Home Missions	20	
General Fund	21 30	25 80
Hopkinton, R. I.	5 20	
Westerly, R. I., First	9 07	
Alfred Station, N. Y.	21 72	
Rotterdam, Holland	11 00	
New Auburn, Wis.	52 26	
Independence, N. Y.	15 00	
New York, N. Y.	44 29	
Adams Center, N. Y.	20 00	
Milton, Wis.	65 00	
Income of Permanent Fund	347 35	
Collection at Central Association	17 79	
Seventh-day Baptist Memorial Fund,		
One-half income D. C. Bur-		
dick Estate	\$170 33	
One-half income D. C. Bur-		
dick Farm	9 77	
Income from Missionary So-		
cietv Fund	16 03	
Income from Utica Church		
Fund	18 09	214 22
S. C. Maxson, Utica, N. Y.	5 00	
Miss Mary Möller, Horby,		
Denmark	\$8 00	
Miss Alice Bakker, Asaa,		
Denmark	1 00	
F. J. Bakker, Asaa, Den-		
mark	6 75	\$15 75
Less sent to Tract Soc.	5 25	10 50
Collected by G. H. Fitz Randolph	7 03	
Sabbath school, Hornell, N. Y.	1 05	
Roy F. Randolph, New Milton, W. Va.	1 00	
Pulpit subscriptions	1 00	
Shiloh Female Mite Society	15 14	
In memory of Ezra Crandall	25 00	

"Pawcatuck Church" .....	10 00
Loan .....	500 00
	<hr/>
	\$1,554 97

Cr.

E. B. Saunders, salary and expenses in July, 1909	\$84 75
G. H. Fitz Randolph, salary and expenses, quarter ending June 30, 1909	173 36
J. H. Hurley, salary and expenses, quarter ending June 30, 1909	153 00
R. S. Wilson, salary and expenses, quarter ending June 30, 1909	97 60
Judson G. Burdick, balance salary and expenses, quarter ending June 30, 1909	104 28
H. Eugene Davis, order on salary account	75 69
L. D. Seager, salary, quarter ending June 30, 1909	50 00
Account of Labor among Italians in New York City	50 00
J. A. Davidson, Stone Fort, Ill., labor in May, June and July, 1909	122 70
L. A. Wing, labor at Lincklaen, quarter ending June 30, 1909	12 50
W. L. Davis, traveling expenses to Hebron, Pa.	18 00
Boericke & Runyon Co., San Francisco, freight, etc., on supplies for Dr. Palm-borg	5 55
For quarter ending June 30, 1909,	
Church at	
(First) Westerly, R. I.	18 75
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Shingle House, Pa.	25 00
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Welton, Iowa	25 00
Boulder, Colo.	37 50
Farnam, Neb.	25 00
New Auburn, Minn.	37 50
Hammond, La.	25 00
Riverside, Cal.	37 50
Garvin, Iowa	25 00
Interest on Loan	4 73
Transferred to Shanghai Mission Chapel Fund	4 00
Cash in Treasury, July 31, 1909	267 56
	<hr/>
	\$1,554 97

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

### Table Waiters for Conference.

All young people who wish to wait on table for their board at Conference are requested to make application to the undersigned at once.

W. E. ROGERS.

Milton, Wis.

It is the fruit of good works and not the mere blossom of good thoughts and good feelings which God requires.—Peter Young.

# Woman's Work

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

Redeemed with the precious blood of Christ.

## Before the Gospels Were.

(Ye are witnesses of these things.—Luke xxiv, 48.)

Long noons and evenings after He was gone,  
Mary, the mother, Matthew, Luke and John,  
And all of those who loved Him to the last,  
Went over all the marvel of the past—  
Went over all the old familiar ways  
With tender talk of dear remembered days.  
They walked the roads that never gave him rest—  
Past Jordan's ford, past Kedron's bridge,  
Up Olivet, up Hermon's ridge,  
To that last road, the one they loved the best.

This way he passed with Jairus, this the place  
He called the light back to the maiden's face—  
A slow, strange light as when the dawn fills up  
In her first hour a lily's pallid cup.  
There was the shadow of the cedar tree  
Where he would sit and look on Galilee,  
And think on all that had been and must be.  
And yonder was the secret trail He trod,  
Where birds were feeding as the guests of God;  
And where the lilies, lighted by the sun,  
Made dim the glory of King Solomon.

And then Jerusalem, where once He came,  
His words all sword and flame  
For those who buy and sell the Holy Name—  
'Twas there He lifted up the little child,  
Its heart all wonder wild;  
Yes, lifted up a child for all to see  
The secret of the kingdom that shall be.

So huddling often by the chimney blaze,  
Or going down the old remembered ways  
On many a lingering walk,  
They held their wonder-talk,  
Minding each other of some sacred spot,  
Minding each other of a word forgot;  
So gathering up till all the whispered words  
Went to the four winds like a flight of birds!  
—Edwin Markham.

## An Onlooker's Impression.

A year of absorbing interest had been spent in journeys to and fro among the missions of China when a round-the-world traveler, who was introduced to me on going aboard a coast steamer, inquired abruptly: "Are the missionaries really doing

anything?" The form and tone of the question indicated that a negative reply was confidently expected. "The missionaries are doing an amazing work," I answered. "Have you visited any of their stations?" No, she had seen none of them. She had been four months in China, but not even from a city wall had she viewed a mission compound, nor had she talked with a missionary. She had just spent ten days in Peking, where she might have visited any of a half dozen Christian centers, but her time had all been passed among street scenes, temples, and curio shops. She had heard nothing of the wonderful educational changes going on all over the empire, had been told that the missionaries were not accomplishing anything, that the country was hopelessly decadent and would be divided among the Great Powers. Where should one begin to tell what the missionaries were doing? Fortunately an interruption came at this point and further effort was spared, for at tiffin it chanced that there sat beside me a charming young Chinese lady, who spoke English well. She was the daughter of a Chinese pastor, had been educated in a mission school and was the wife of a Christian man, educated in another mission, who was holding a responsible position under the government. She was making a long journey alone to visit her husband's mother and give her needed care. The meal over, it was with great satisfaction that I sought out the skeptical American lady and presented to her this fine product of missions, for here was one who would grace the best circles of society in any land, with a light in her eyes that revealed the Spirit's indwelling and a face that seemed to say to all: "What can I do for you?" Her personality proved an effective answer to the other's query. In the conversation that ensued between the two ladies the stranger from across the sea got her first view of new China. I was glad to be able to add that I had seen some thousands of Chinese Christians, many of them men and women of genuine devotion, was familiar with scores of shining faces and transformed lives and had visited not a few homes which were centers of light and joy. Nothing is plainer than that men and women of a new type are coming out of the

missions; especially are the women changed from head to foot, for they now appear with unbound feet and unbound minds. The genesis of these new lives is not far to seek. Some of them trace their family lineage back in unbroken lines for a thousand years, but the Christ-likeness has been stamped upon them in two or three generations at the most, and wherever one shows rare strength and purity the hall-mark is evident. The impress has been made by some noble, self-sacrificing teacher or preacher who has poured his or her life into the upbuilding of character. Here is apostolic succession in its original simplicity—a joy to witness, a power to covet.

The new type of home gives assurance that the Christian stamp will stick. Consul-General Denby has well said: "The most optimistic imagination can not take too favorable a view of the future of China when a Christian wife shall be the center of even a small proportion of its homes." In a home where the wife is respected and her welfare regarded, where the family eat together and ask a blessing on the meal, where prayer and song replace bitterness and reviling, there is a "psychical climate" in which growing youth thrive. A separate house for each family is an ideal encouraged wherever practicable. Only under such conditions can a Christian family set up its own standards and avoid the contaminating influences of great households, with their polygamy, slavery, infanticide and numberless idolatrous practices.

A Chinese scholar was returning from a visit to America. He had seen farms and factories, railroads and machinery, schools, churches, hospitals, public institutions, and had marveled at the general intelligence and prosperity of the people. Where was the key to such wide-spread success? He would not admit that his own people were in any way inferior in native ability, industry, or aptitude for the highest arts. On the homeward voyage he made the acquaintance of a family of missionaries who could speak his language. Noting day after day the mother's watchful care and training of her children, he said: "I have found the key to Western civilization. The mothers of China can not train our children as you train yours. This is our need." It is this great national need that is being patiently

ministered to in every mission home and through every mission agency. No wonder the people say in such an atmosphere of love and purity: "This is just like heaven," or that the sympathetic Bible woman who carries peace and good-will into cheerless homes is thought to be "some relative of God." No wonder the foreign visitor, after weary days among squalid villages, and more weary nights in wretched inns, says on reaching a mission station: "This is Paradise Regained."

When a missionary years ago talked to a group of women about the bliss of heaven one of her auditors said: "It would be heaven enough for me to have my husband walk beside me on the street as yours does with you." This new fashion is coming into vogue. It is now no uncommon thing to see husband and wife calling together on their friends; a bride smiles, even talks and sings at her wedding; the family go to the church together and the father carries the baby. It may yet be long before a brutal husband will cease to exclaim in amazement, when a woman physician protests against his cruelty: "Isn't she my wife? Can't I do what I please with her?" But there is great encouragement in the numberless instances in which husbands now provide instruction for their ignorant wives, neglected in childhood, and take no small pride in their ability to read, keep accounts and to order their households aright.

Christianity is not only demonstrating anew, on the vastest scale ever witnessed, its power to satisfy the deepest human needs, but its leavening and inspiring influence is creating new and ever higher needs. The educational awakening of China is the marvel of the age, and of the many marvelous phases of this awakening the most surprising of all is the wide-spread demand for the education of women. No better proof could be desired of the effectiveness of missions on a national scale. They have created a demand beyond the present possibility of supply. When a Chinese reformer visited a mission school and heard that the gatekeeper's daughter was a teacher and that the sewing woman's sons were in college, he said to the lady in charge: "You are indeed turning the world upside down." It can no longer be taken for granted that the "study-book

child" is a boy. The girl is having a chance.

There was no more dramatic moment in the great Centenary Conference of Missions in Shanghai than that in which Mrs. Tseng Lai-sun was presented to the body as a pupil in the first girls' school ever known in China. It thrilled all hearts to look into the bright face of this eldest of the new women of China and to think of the significance for the most populous people of the earth of the new movement started by Miss Aldersey in Ningpo in 1843. Before the mind's eye there quickly passed in review the happy thousands of girls who have since enjoyed the privileges of mission schools and are now a mighty uplifting influence in numberless communities. It is an added joy to reflect that missionary initiative and missionary success have prepared the way for the opening in this first decade of the new century of many schools for girls under private and government direction. The young women trained in the missions are coveted as teachers, and the results there achieved are everywhere desired, though the Christian principles and methods involved may not be acceptable or realized as essential. The nation has yet to see that only the learning that is coupled with sound character will exalt a people.

Educated women are certain to exert great influence in China, because of the universal reverence for learning. Multitudes have not yet seen this new wonder of the age—a woman who can read—but all are prepared to honor her as a superior being. In the popular thought she is set on a pedestal and men and women alike look up to her. That an educated woman should be made a secondary wife is not to be thought of. This splendid new public opinion will deal a death blow to polygamy. The glory of the red bridal chair, the tyranny of the mother-in-law and the posthumous honor of the widow's arch are not now all that life holds for women. We may not fully agree with the radical principal of a provincial normal school for girls when she says in an address to her patrons: "Whatever heaven intends men to do that also women are to do," but certainly a wide door of opportunity is opening to the educated women of China and happily the first to enter it are Christians with true ideals

of service to their people. The spirit of patriotism, of reform, of heroic self-sacrifice, is as apparent among the young women as among the young men of the land.

The missions, through the introduction of true standards of living, of teaching, of healing, have set a new pace for the nation, and multitudes are trying to keep step. Mission schools of all grades, from the kindergarten to the normal school and college, form "the pattern shown in the mount", after which the new Western learning, now required by the government, is being fashioned. Schools for the blind, the deaf, the orphaned and destitute, with training in books and the varied industries; schools of high grade for nurses and physicians, all have found a place in mission enterprise and are receiving the public favor that promises the early adoption of their aims and methods in government institutions for the defective classes, in addition to a system of general public instruction. There is every reason for strengthening the missions at this time when their utmost output will be utilized as teachers and leaders of the race.

"How can we be sure of the will of God?" "How can we know that the Holy Spirit is in our hearts?" "How can we make our lives count for the most for China?" These are some of the searching questions that show the lofty purpose stirring the hearts of thousands of Chinese youth. Of many it is true, as one wrote to his teacher, "I am reading God's holy Book every day and believing it." This estimate of real values and this atmosphere of spiritual success appear in every mission. They make of every genuine missionary an optimist as he looks out upon the future of China. His is not the optimism of the idler who assumes that everything will somehow come out right in the end, but the well-grounded assurance of one who sees to it that life plans and purposes are right in the beginning and confidently builds on the sure foundation that no flood can sweep away. His holds the key to the solution alike of personal and of national problems. "To lend a hand" in such an enterprise is to share in the greatest of world movements and to see the kingdom of heaven visibly appearing upon the earth.—Mrs. J. W. Bashford, in the Chinese Recorder.

## Young People's Work

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

"Blessed is every one that feareth Jehovah, that walketh in his ways." Ps. cxxviii, 1.

### The Prayer Meeting.

JAMES L. SKAGGS.

#### Daily Readings.

Sunday, August 15—Unanswered prayer (Deut. iii, 23-29).

Monday, August 16—According to His will (John xiv, 13, 14; xv, 7, 16; xvi, 23-27; I John v, 14).

Tuesday, August 17—Christ's definite way (Mark xi, 20-26).

Wednesday, August 18—A powerful prayer (James v, 13-18).

Thursday, August 19—When to pray (Eph. vi, 18; Heb. iv, 16).

Friday, August 20—A model prayer (Eph. iii, 14-19).

Sabbath, August 21—Topic, Two prayer lessons (Matt. vi, 5, 6; xviii, 19, 20).

#### Two Prayer Lessons.

Do you ever really stop and think what it means to pray? Do you realize that it means to bow in presence of the King of all the earth, the King of kings and Lord of lords, and make requests of him? His greatness and power surpass all human perceptions, yet he is our loving Father. We feel very weak and insignificant when we meditate upon him. But we are his children and our spiritual personality is in likeness to his own being. We ought to trust him and in confidence ask him for the things we need.

Two lessons in regard to prayer: Instruction and assurance. How vain and contemptible are the hypocrites who stand and pretend to be praying to God when really they want to attract attention and be heard of men! Such hypocrites have fooled the people and have obtained the praise and honor of men, but Jesus says that is all the reward they will ever get. They get simply a husk, when if they had the right disposition of heart they might be

honored among men and in addition have the greatest of treasures—the rich blessing of God. In our lesson Jesus does not intend to teach that prayer should not be made in public, but he wants it to be understood that prayer is not a thing for parade and show; but, to avail, it must be in humility, reverence and earnestness. If prayer is made in the stillness of one's private room, it is not made for show or to be heard by men.

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." Such private meditation and communion with God opens the gateway of the soul to heaven. At such time the hallowed influence of the Holy Spirit comes in and sweeps over the soul. Purposes are ennobled and aspirations rise heavenward. Such prayer was the need of the world nineteen hundred years ago; the same is the need today. "Pray without ceasing," constantly desire the holy, the pure and the beautiful. Pray at morning for grace to be reverent and Christlike during the day. The writer learned a lesson several years ago when working under circumstances that were not congenial. Just a moment of prayer on rising from the night's rest was an all-day blessing of grace. Just try it.

Christian Endeavorers, we ought to pray with confidence. Jesus came to reveal the Father. It was his delight to bless men and women and to make them happy—happy in spiritual joy. He said before he went away: "In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you." "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." He that will treat Jesus as his friend and God as a loving Father will always have a place to go when he needs blessings and comfort. He shall not fail to find his help. Let us be careful when we pray that we are in the right spirit. If we are guided by the spirit of God we shall not be selfish in our prayers. We shall plainly tell the Father what we want and with humble resignation trust him for the answer. Where two or more are united in a petition there is much less likely to be

selfishness. Let us try to be unselfish in all our prayers. Let us think great thoughts and generous prayers; they shall be followed by noble deeds and spiritual power.

"Speak thou to Him, for He hears,  
"Speak thou to Him for He hears, and spirit with spirit can meet;  
Closer is He than breathing, and nearer than hands or feet."

### The Rally.

Where? Milton Junction.

When? August 31; September 1.

Hadn't you heard about it? Well, we want you to come and represent your society. Have you appointed your delegates? Do it now, for there is no time to spare.

Remember—

Much depends on this Rally.

We expect a good time.

Your help is needed.

### Christian Endeavor Society, Attention.

Make preparation to send a large delegation from your society to the Young People's Rally for the two days following Conference. Free entertainment will be provided for all who will attend. Please send a list of delegates not later than August 10.

Mercy E. Garthwaite, Cor. Sec.

Milton Junction, Wis.

July 28, 1909.

### The Oldest Christian Denomination.

C. U. PARKER.

John the Baptist was the first and original Seventh-day Baptist. This makes us the oldest Christian denomination. Do you think that John would be proud of us if he were here now?

What made John great? He cared nothing for himself, or what people thought or said about him. His one thought was to proclaim and exalt the coming Messiah. He called upon all to repent, "for the kingdom of heaven is at hand." At another time he pointed to Christ and said: "Behold, the Lamb of God, which taketh away the sin of the world!" At another time he said: "He must increase, but I must decrease."

Are we pointing others to Christ? Oh,

if we young people could have more of that spirit, a greater willingness to put self out of sight and exalt Christ! Would it not be better for us and a distinct gain for Christ and the church?

If John the Baptist were here now, do you think he would try to run the entire church? Would he get into a huff if he could not have just whom he wanted for pastor or Sabbath-school superintendent and refuse to come to church or contribute toward the support of the cause? I think not. What do you think?

John was a little severe at times, but his heart was kind and he was ever willing to lend a helping hand. Shall we follow his example? Let us try it.

Chicago.

### Poultry Raising as a Vocation for Seventh-day Baptists.

A. N. LANGWORTHY.

Having been requested by the editor of this department to write a paper on the above subject, I feel inclined to do as he wishes and will try to write a few thoughts which may come to me along this line. I am not a "writer," I am not a "speaker," I am not even a church member; but I am a Sabbath-keeper and, I hope, living a good, clean life. I was brought up to keep the Sabbath as a boy at home and married a Sabbath-keeping girl and certainly believe it is the only day taught to be observed as a Sabbath in the Bible. These are my reasons for keeping the day.

I was very much interested in the paper written by Mr. Ingham in the RECORDER of May 31, having had considerable experience as a "traveling man" myself. It does not make much difference what day you "keep," but as he says you have to "make good." In the past six years I have been on the road for three different "houses" during the fall and winter months, and in each case the question of having Friday night and Sabbath day "off" was settled the first thing; salary and territory after the first was settled.

If a man wants to keep "Saturday" it is easy to say so when you are talking with the "Boss" about working for him. Don't wait until "later on" to tell him. Do it in the beginning and tell it to him so that he

knows you mean it. Say something like this: Mr. ——— I can not work for you Friday night or "Saturday." He will ask you why? Tell him, and never be guilty of saying to such a man, I would *rather* not work Friday night and "Saturday," or I would not like to. You will be honored and respected for telling what you believe if you stay by it and you will not lose a job on account of the position you take either. It is the man with principle and backbone that the "House" wants.

I have been engaged in the poultry business for a number of years and find it a very good occupation for a Sabbath-keeper. Of course there is a certain amount of work, called chores, which has to be done every day, such as feeding chicks and tending lamps in incubators and brooders. Such work as cleaning buildings and brooders can be done Friday or Sunday and certainly we do not need to ship stock or eggs on the Sabbath.

The poultry man is not tempted to haul into the barn a load or two of hay that may be lying out over the Sabbath, or cut a piece of grain which is falling down. He is not tempted to take the milk to the station or send cream to the creamery. Therefore we consider poultry raising a better business for Sabbath-keepers than even farming or dairying, although we believe that a man can engage in either of these or most any other business and keep the day if he is so inclined.

Another feature of the poultry industry which appealed to me is the small amount of capital required to start with and the quick returns obtained from it. As a rule, I think, Seventh-day Baptists are not oversupplied with money, and a business which does not require a large amount of money to begin might be of interest to others as it was to me. We believe the Seventh-day is the Sabbath; let us keep it whatever our business, and stand up for our *rights* as Sabbath-keepers. I believe we all have equal rights and when these are infringed on it is our duty to protest good and hard and not make believe we do not care.

We have just had an experience here at Dodge Center which caused all the indignation of which I am possessed to rise, and it is still strong within me. The business men of our town saw fit to celebrate

the Fourth of July on "Saturday," thereby depriving some four or five hundred Sabbath-keepers of taking part in the celebration and disturbing two churches in town holding service that day and adding to the insult by passing our church during service with their street parade. I feel like saying something to somebody and have done a little in this line, but I presume to no purpose. People who do not respect their own day could hardly be expected to have any regard for another day or for the feelings of those who observe it. Let us be loyal to our Sabbath day.

*Dodge Center, Minn.*

#### Factors in Christian Endeavor Efficiency.

W. G. POPE.

*Read at Young People's Hour, Western Association.*

We are at present in a transitional period. It is a period that, we trust, is making for ultimate progress along all worthy lines. The inventor is not content with the present rapid means of transportation, but is striving to construct passenger-carrying ships that shall pass through the air as easily and swiftly as a bird. Scientists are not satisfied with the limiting and expensive wire for the telephone and telegraph, and soon we shall talk and communicate with distant friends with no other connection than the pure air. In all lines the spirit of the age is one of search for the highest and best attainable, and in every case these attainments are judged, as to their value, by the degree in which they add to or enrich our daily experience. The things, therefore, that are not really making life richer and fuller must necessarily be left behind.

But in a period like this, some things which at foundation and heart are absolutely fundamental may be cast aside, because of the way in which the past has interpreted them or because of the traditions it has heaped upon them. This in part seems to be at times the position of the Christian religion today. This is an age when genuine, courageous, sturdy and rugged character is valued and esteemed as an ideal as never before. The Christian religion at heart is a thing of physical, mental and spiritual strength and courage, and impera-

tively demands such qualities in its followers. They were the fundamental true and enduring principles of the Christian religion that caused Jesus Christ to live his life and die upon the cross. They have inspired prophets to stand before wicked kings and condemn them to their very face when the monarch's mere word would have meant their destruction. They have led men to penetrate to all parts of the world and preach the glad news to savage and cannibal. Indeed, one element of true religious faith is largely responsible for the world's entire progress; faith in the conservation of values and the orderly and systematic workings of the universe. Surely the Christian religion is a thing of rugged and strong character.

No one today believes in the divine right of kings or that the old prairie schooner would be better suited to the needs of our age than the speeding passenger coach. Certainly the age is one of change and progress; other institutions have kept pace, and it is worthy of our most careful consideration whether we are striving to present to the masses of today the pure, fundamental and age-enduring principles of the Christian religion, or vainly trying to force these same principles, disguised by the customs and methods of the past, upon the people. If we are doing the former, all is well, success is assured; but if we are pursuing the latter course, our work will surely be in vain and we will wrongly conceive of the age as a most irreligious one.

The Christian Endeavor is an organization of young people and it is the young people who most keenly feel the call of this transition and progressive period and most stubbornly refuse to be guided by customs and methods fit only for a past age. And are they to be blamed? Do the people exist for the Christian Endeavor Society and the other religious institutions, or do these institutions exist for the welfare of the people? If the latter is true, each Christian Endeavor Society must study the surroundings, aspirations and needs of its members and then alter or construct its methods so that these same factors in the lives of its young people may be gradually bettered and improved according to the light of today. Jesus Christ accepted the conditions of life as he found

them nineteen hundred years ago. He took life or experience in its daily course and showed the people how it might be shaped into harmony with the spiritual content of the great principles of the Christian religion; so that they might daily attain genuine happiness, and growth toward enduring character. To Jesus, Christ-likeness was a growth, and this it should be to us. The old Pharisees had the whole content of the Christian religion formulated into rules, laws and customs. Christianity for them was not a growth, it was simply the observing of the letter of the law and, aside from this observance, it seems not to have affected their daily conduct or experience. Christ says (Matt. xvi, 6), "Take heed and beware of the leaven of the Pharisees and Sadducees."

In different societies different conditions exist, different problems arise and, therefore, somewhat different methods must be used. But in every case the rule for solving is much the same. Every society should continually bear in mind that if its meetings are not well attended and especially by a majority of the young people of strong personality there is something wrong, and it is the duty and especially privilege of that society to make a careful study of all that enters into the daily experience of its members on the one hand and of its own methods on the other, then harmonize the two and the young people will come to the meetings. For man is a social and religious being with innate longings and aspirations toward higher and better things. Yet we must remember that life is what it is, no matter what we think, or the theories we have concerning it; and that in harmonizing the experience of the young people of a certain community and the methods and customs of their Christian Endeavor Society the first change must be made in the methods and customs of that society and from thence on these balancing factors will interact upon each other for greater and greater advancement. Then it may be said as of old, "The common people heard him gladly."

Yet again, in harmonizing the methods and customs of the Christian Endeavor Society with the daily experience of its young people, the environment, social standing, aspirations and needs of the latter must be

carefully sought out and considered. Missionaries who have gone to a savage people find that their teachings are entirely lost upon the people if they start by giving them the higher principles of Christianity. In order to be successful and win converts they must understand and appreciate the daily experience of the people and then give them such teachings as they can understand and as will lead them gradually to advance.

Yet aside from this fundamental way in which every Christian Endeavor Society must successfully meet its great social problems, that of how it may best come into vital and sympathetic touch with the surrounding young people and gradually lead them to better things in every realm of life, there are concrete factors of success that apply alike to every society.

From the standpoint of organization, the president should be carefully chosen, not because he has never held the office before but because he has the worthy qualities of character, leadership and executive ability. The other officers, and especially the chairman of each committee, should be likewise, not haphazardly chosen, but should possess qualities commending them for their respective positions. Then each committee should be completed with the advice of its chairman, that those may be secured who are mutually agreeable and capable of working together. Committees are for work, and the president should see that they do their work. If in a certain community there is no work for a certain committee to do, that committee should be omitted; for if it exists without working it will be much worse than no committee at all.

Every active member should come to each Christian Endeavor meeting prepared to read or say something upon the topic and then do it. No active member should passively wait for the leader of the meeting to hand him a reference or a printed paragraph to read.

The meeting should be lively, interesting, and closed when it ceases to be such. A plan that may be recommended to every Christian Endeavor Society is for a number of the active members to band together to be the first ones to speak at the opening of the meeting or to speak the moment the meeting lags.

The singing of gospel songs is a part of the meeting in which every one will join, and several hymns should be sung at the opening of the meeting and during the session.

Another important and vital thing upon which the success and life of every Christian Endeavor Society depends is the daily conduct of its members. Actions speak louder than words, and mark you, Christian Endeavorers who are desirous of building up your society, that your daily lives are being watched. We must see to it that our daily conduct conforms to our Christian Endeavor pledge and profession. Then the meeting room itself should not be too large, or attention and inspiration will be lost. The usual number of young people present should be sufficient to make it seem pleasant or homelike. Another most helpful thing which I have noted in our Hartsville Christian Endeavor is the regular attendance of older members of the congregation, whose coming entails something of a sacrifice and who take an active and inspiring part in every meeting. Again, the social life of the young people of the community should be largely in the hands of the Christian Endeavor Society. It is the privilege of the society to furnish socials and entertainments which will be so pleasant and entertaining that all the young people of the locality whether new or old will be glad to attend.

At the close of the regular weekly sessions the friendly hand-shake is to be commended. The enjoyment gained from singing or the desire for social intercourse may be the only reason why certain young people attend. This is well and good. The active members should be thankful for this one point of contact and skilfully and understandingly labor that these same young people may soon be taking an active part in the meetings. Many other things might be suggested.

Each society, however, must face its problems understandingly and thoughtfully, with the sincere purpose of appreciating their every factor and making a right solution in order that the entire society and all to whom its influence extends may advance toward higher and better things physically, mentally and spiritually. The young people of today will be the his-

tory makers of to-morrow. The opportunities and privileges of the Christian Endeavor movement are great, and may we as Endeavorers awake to energetic and appreciative realization of *these*, that we may acquit ourselves as workmen that need not be ashamed.

#### News Notes.

LEONARDVILLE, N. Y.—The Rev. E. D. Van Horn is supplying our pulpit for the summer.—The Ladies' Benevolent Society held its annual meeting, July 15. New officers and committees were appointed for the coming year.

BATTLE CREEK, MICH.—This church has been blessed with the labors of Elder E. B. Saunders. During his stay with us several have joined the church by letter. We feel grateful to the Missionary Board for sending him to us.—The Christian Endeavor holds regular weekly prayer meetings at which an offering is taken for general purposes.—The society sent two dollars to the Young People's Board in June.

DE RUYTER, N. Y.—On July 17 two members were added to the church.

NEW MARKET, N. J.—Three new members have been added to our church by baptism, which occurred on Children's day in the open stream.—The Ladies' Aid Society for June held their meeting at the home of J. R. Dunham. Supper was served on the lawn.—The Christian Endeavor Society gave a festival on the parsonage lawn at which ice-cream and home-made candies were sold. Twenty dollars was realized, which completes our pledge of \$55.00 toward the church debt.—In the absence of our pastor who is laboring in the Southwest, the Rev. T. L. Gardiner has supplied the pulpit Sabbath mornings, and the prayer meetings have been in charge of the deacons.—The Christian Endeavor Society will conduct one morning service in August.

#### Rates to Conference.

The Railroad Committee for Conference are unable to procure reduced rates on the former certificate plan. The Western Passenger Association, in whose territory Conference is held, refused to grant such rates

because of the two cent a mile laws in their territory. The regular rates, however, are not much more than the former one and one-third fares. Ten persons traveling in *one* party can purchase a ticket covering the party at a slight saving—e. g., for \$16.75 each, against \$18.00 each, New York to Chicago—and proportionate rates elsewhere. Consult ticket agents.

IRA J. ORDWAY,  
544 W. Madison St., Chicago,  
LEWIS A. PLATTS,  
Milton, Wis.,  
WILLIAM C. HUBBARD,  
Plainfield, N. J.,  
*Railroad Committee.*

The attention of all delegates and visitors intending to go to the General Conference at Milton is called to the importance of notifying the Entertainment Committee of your intentions. The Committee on Entertainment wishes to be advised at the earliest date possible of your coming, and if possible the date of your arrival here and route over which you expect to travel from Chicago to Milton. Address all communications to the undersigned.

J. H. COON,  
Milton, Wis.

#### Annual Corporate Meeting of the Sabbath School Board.

The annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held on September 8 (the second Wednesday in September), 1909, in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, Borough of Manhattan, in the City and State of New York, at half past four o'clock in the afternoon, for the consideration of the Annual Report of the Board of Trustees, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.  
CORLISS F. RANDOLPH,  
*Recording Secretary.*

It is seldom that a woman wishes to stand up for her rights in a street car.—*Chicago Record-Herald.*

## Children's Page

### Going After the Cows.

MARY A. STILLMAN.

"Would you like to go after the cows with me? Papa and Donald have gone to town and Joe is mowing, so I have got to drive them down tonight." I look up from my fancy-work at Athlene, my neighbor's little daughter, and reply with enthusiasm, "Yes, indeed! I have been longing all the afternoon for some excuse to take me out of doors. Wait till I get my hat." As we start out I notice the child's straight back and sturdy legs and think how perfectly, except for her sex, she represents Whittier's barefoot boy even to the wide hat with its torn brim's jaunty grace. I like this little country maid, so happy in her outdoor life and so full of appreciation of its beauties.

"How old are you, Athlene?" I inquire. "I am eight and mamma gave me a party on my birthday. We had a big cake with a thimble and a dime in it. Charlie Morris got the thimble and as he couldn't be an old maid we called him the old bachelor. The dime stuck to the platter, so no one is going to be rich." "How many were there at the party?" "All the children from my school except George Warren and Freddie Warren and Tommy Warren." "And why didn't they come?" "Oh, George had to stay home and work, and Freddie wouldn't come because George couldn't, and Tommy didn't come because Freddie wouldn't." "That makes me think of the reason the animals cried in the story about the bad goats. The wolf cried because the fox cried, the fox cried because the hare cried, the hare cried because the boy cried, and the boy cried because his goats would not come out of the turnip field; but when the bee came along and said z-z-z, the goats jumped out fast enough and everybody stopped crying."

"That's funny," says Athlene. "Here is the place where just loads of wild strawberries used to grow, by the side of this fence. I could come up here alone and get enough berries for supper. It is too bad they are all gone, but here is some spear-

mint; do you like it? And see those cat-tails by the brook! I must break off some for Donald. He likes to burn them."

As we come to the bridge over the creek a kingfisher's rattle makes us pause, and we discover a big hole in the sandy bank where her nest is probably concealed. A bank swallow, with an insect in her bill, shows us very plainly behind which one of the smaller holes her treasure lies, but she is too nervous to enter her long tunnel while we are watching. The creek bed is covered with fossil sandstones, and Athlene chooses one with the impression of a pretty shell upon it for me to take home as a keepsake.

"Are those prickly things just beyond dried cat-tails?" "No, those are teasels. My grandpa was a cloth-dresser when he was a young man, and he used lots of those in finishing cloth. Now I am going to tell my fortune with this daisy.

"Rich man, poor man, beggar man, thief, Doctor, lawyer, merchant, chief;

Oh, I am going to marry a rich man and have one child!" "Can't you tell mine for me? Here is my daisy." "Why, you are going to marry an Indian chief and have eight children." "Lovely!" I cry, "I have always thought I should like to be a gipsy or something like that! I can fairly see the little papooses sitting around my wigwam now."

"Do you like to suck the honey out of clover? Try this head and see how sweet it is. There goes a bobolink! I know a piece about him that I learned in school. It goes like this:

"Bobolink,  
Chink-a-chink.  
Hear each note,  
From his throat,  
How it swells'—"

here there was silence.

"That's nice. Why do you stop?" "Oh, I found a wishing stone and I was wishing on it." "How do you know it is a wishing stone?" "Because it stands up on end, all by itself. Maybe I can find one for you;" we had turned into the lane now. "Yes, there is one just ahead. Put your foot on it and wish; then turn it down and your wish will come true. I wished we could find something good to eat, berries or something. Do you like currants? I know where there

is a wild bush, but the currants were not ripe when I was there last time. Oh, those sugar-pears do not have much taste," (this in regard to some drooping berries of the shad bush) "but they are lovely for a necklace. I string them when they get ripe and they look just like red beads.

"Isn't this a lovely thorn-bush? See, it is just like a house underneath. This flat rock is my table; these stones are my dishes, those are my kettles, and these little sticks are knives and forks. I have lots of fun here. Just see that fir balsam! Doesn't it make you think of a Christmas tree? I wish we had it in our yard. That is what I wish every time I see a handsome tree. Here is that wild currant bush I spoke about. See how prickly the currants are! Let's taste of them!" Oh, what a disappointment, for they prove to be of the fetid variety. "Never mind," says Athlene brightly, "I will pick you a bunch of these lovely ferns, and they will make your room smell sweet. Wouldn't this be a nice place for a picnic?"

"Now you can see the cows up on Fox Hill. Let's count them; there ought to be twenty-three but I can only see nineteen. Co, boss! co, boss!" "There are two down in that hollow," I answer, "and one under the bush further over, but that only makes twenty-two." We round up this herd and start them down the long lane towards home, and then climb further up the hill in search of the missing cow.

"There used to be a barn right there where those thistles grow, but that was long ago before Joe came to this country. I sometimes get roses up here, too, the big single red ones." We climb on and on, until we come to the most distant part of the hilly pasture. Towser is in the hay field with Joe and the horses, so we have to do our own hunting. At last the truant cow is found and we turn our faces homeward. "There must have been a house here once, where this heap of stones is now. Oh, see those bushes, red with clusters of something, can it be flowers? No, currants!" Here is a whole row of currant bushes laden with glistening red fruit,—not of the fetid variety this time.

"My wish has come true, my wish has come true!" exclaims Athlene; "Oh, why didn't we bring some pails? Here, take

my hat." So with a lining of burdock leaves we change our hats into baskets and fill them full of the shining fruit without making any perceptible difference in the bushes. "Won't mother be glad?" laughs the child. "She wants some currants for jelly. Let's come up here to-morrow and bring our dinner and stay as long as we please. I'm going to learn to make jelly, and currant pies and things, myself." "But you won't have to do your own cooking when you are a rich man's wife, as the daisy says you will be." "Oh, I don't believe the daisy's story, and besides I'd rather be a poor man's wife, anyway. I'd be better off, I guess." "So you would, dear heart," I think. "With your appreciation of nature and with  
'Health that mocks the doctor's rules,  
And knowledge never learned of schools,  
you will be happy anywhere."

*Rushford, N. Y.*

## MARRIAGES

**KNAPP-DAVIS**—At the home of the bride's father, in Effingham, Kansas, June 27, 1909, by the Rev. L. B. Wiles, assisted by Pastor M. B. Kelly, Mr. Clarence Witter Knapp, of Nortonville, Kan., and Miss Pearl Fern Davis.

**SONE-SATTERLEE**—At the Satterlee home in Nortonville, Kansas, July 20, 1909, by Pastor M. B. Kelly, Mr. Charles W. Sone, of Kansas City, Missouri, and Miss Grace Alberta Satterlee.

**ROGERS-NASH**—At the home of the bride's parents, Mr. and Mrs. Osmer M. Nash, Brookfield, N. Y., June 1, 1909, by Rev. Walter L. Greene, Albert L. Rogers and Reba O. Nash, both of Brookfield.

**CLAIR-CHAFFEE**—At the residence of Amelia Cottrell in the town of Andover, N. Y., July 18, 1909, by Rev. A. G. Crofoot, Byron A. Clair Jr. and Miss Blanche W. Chaffee, both of Andover.

## DEATHS

**BOND**—Preston Randolph Bond was born in West Virginia, to William and Mary Ann Kelley Bond, March 1, 1845, and died at his home in Nortonville, Tuesday evening, June 1, after a lingering illness of several months, caused by rheumatism and dropsy.

Mr. Bond was one of a family of four brothers and one sister. There were also three half-brothers and four half-sisters. The deceased was the second of this large family of children to pass away. On October 20, 1876, he was married in Welton, Iowa, to Miss Levantia Babcock. Five children were born to them, two sons and three daughters, all of whom are living. Brother Bond made a public profession of religion when about twenty-five years of age at Lost Creek, West Virginia, presumably under the preaching of Elder S. H. Davis. He united with the Lost Creek Seventh-day Baptist Church. Later he with his family came west, and about eleven years ago he became a member of this church, where he has held his membership since.

He was one of the old veterans who went to the front at the call of his country, and was a member of Company F. of the Eleventh Minnesota Volunteer Infantry. He has been called from the fast thinning ranks of the Grand Army of the Republic, to join that mighty army who will answer to the great reveille on the morning of resurrection.

Funeral services were held at the Seventh-day Baptist Church, conducted by Rev. M. B. Kelly,

M. B. K.

**STILLMAN**—Electa Saunders Stillman, daughter of Dennis and Margaret Saunders, was born in Little Genesee, New York, August 8, 1833.

In 1834 the family moved from New York State to Farmington, Illinois, where, on January 1, 1856, she was married to David M. Stillman of that place, who departed this life February 9, 1901. In 1857, the year after her marriage, she came with her husband to Pardee, Kansas, where they settled; and with the exception of the short time spent in Colorado the last few months, her life since their coming west has been spent in this country. Mr. and Mrs. Stillman were blessed with three daughters, all of whom survive to mourn the loss of their parents: Mrs. Margaret Hummel and Mrs. Evelyn Bonwell, of Sheridan Lake, Colorado, and Mrs. Myra Maris, of Nortonville, Kansas.

Early in life Mrs. Stillman made a public profession of religion, under the labors of Elder Anthony Hakes, and became a member of the South Hampton, afterward the West Hallock, Seventh-day Baptist Church; and after coming to this country, she became a constituent member of the Nortonville (formerly the Pardee) Seventh-day Baptist Church, of which church she remained a faithful member till death. She was a woman of strong convictions and maintained an abiding faith in her Saviour.

A few weeks ago she was taken violently ill and her life was despaired of, but it pleased the Lord to spare her a little longer, and it was thought she had recovered, and was expecting to come to Nortonville in the near future. But the end of this life came very suddenly at 6 p. m. on July 2, at the home of her daughter, Mrs. Bonwell, of Sheridan Lake, Colorado. M. B. K.

**HICKEY**—Norman, born July 17, 1871, and instantly killed while at work in a logging camp near Cottage Grove, Oregon, June 30, 1909.

Mr. Hickey married Eva L. Bailey, December

25, 1897. To them were born two children, Veta and Glenn. Though Mr. Hickey was away from his home much of the time, he loved it dearly. He was a kind and loving husband and father, and was held in high esteem by those who knew him best. The family are in deep sorrow, but they all know their heavenly Father, and in these trying times find in him their greatest comfort.

E. F. L.

**BEE**—At North Loup, Nebraska, on July 18, 1909, Horace Mervin Bee, infant son of Raymond N. and Jennie Loofbourrow Bee, aged 27 days.

Brother and Sister Bee have the sympathy of many friends in this sad disappointment.

G. B. S.

**SAUNDERS**—Bethel L. Saunders, youngest son of Charles and Adelia Saunders, was born in South Hampton, Peoria Co., Ill., February 13, 1888, and died at his home near Farmington, Ill., July 2, 1909.

Funeral services were held in Middle Grove, July 5. He was a young man of exemplary habits, who will be greatly missed by all who knew him.

F. E. P.

**SAUNDERS**—Thomas F. Saunders, son of Isaac and Martha Holmes Saunders, was born in the town of Adams, N. Y., May 4, 1853, and after a brief illness passed away May 24, 1909.

He was twin brother to Alfred F. Saunders who survives him, and with whom he was in partnership during the years of his business life. Mr. Saunders was graduated from the Hungerford Collegiate Institute in 1876. He studied law in the office of his uncle, Thomas Saunders. He was admitted to the bar in 1880. In 1889 he was married to Jennie Hogan, who passed on before in March of 1896. In April, 1900, he was married to Fannie L. Greene. To this union one child, a son, was born. Mr. Saunders was police justice of Adams for ten years. He filled many places of trust and always won and held the confidence and high esteem of his townspeople. He was laid to rest May 26, leaving the wife and son to meet their responsibilities unaided by his counsels.

E. A. W.

**CRANDALL**—Lucy Pendleton Crandall died at her home in Rockville, R. I., July 29, 1909, aged 70 years, 9 months and 12 days.

She was a daughter of Joshua and Hannah Larkin Pendleton, and was born in the town of Richmond, R. I., October 16, 1838. She was married to John E. S. Crandall, January 1, 1859. Soon after their marriage they located in Rockville, where they have since resided. Sister Crandall was baptized and united with the Hope Valley Baptist Church on her fifteenth birthday, October 16, 1853. She united by letter with the Rockville Seventh-day Baptist Church July 27, 1867, of which she was a faithful member at the time of her death. She was a cheerful Christian, a helpful neighbor, a faithful friend, with a smile and good word for all. No one went to her for help who did not get it,

if it were in her power to render it. She had strong religious convictions and an abiding faith in the ultimate triumph of good. Her faith in her fellow beings and in God's power to overcome evil made her cheerful; and though she suffered great bodily pain for years, she ever had a smile and kind word to cheer others on their way. She is survived by her husband, one son, Chas. Clark of Westerly, two grandsons, Harold Rich Crandall of Rockville, and Carlos F. Crandall of Providence, one brother, Henry Pendleton of Westerly, and one sister, Mrs. Ann Slocum of Rockville.

Funeral services were held in the Rockville Church, Sunday morning, August 1, 1909, conducted by her pastor, Rev. Erlo E. Sutton, who used as a text Mark xiv, 6: "She hath wrought a good work."

E. E. S.

**EDWARDS**—Ruth Maria Edwards was born in North Stonington, Conn., April 21, 1882, and died July 23, 1909, at Norwich, Conn.

She was the younger daughter of George and Loanza Edwards. Her mother preceded her to her heavenly home six years ago. Ruth was a girl of naturally strong intellectual ability but for fifteen years she had been a great physical sufferer. Owing to her physical condition she did not unite with any church, but as long as she was able was a regular attendant at church and Sabbath school. She is now released from her long suffering and death to her is a great gain. She leaves a father, George Edwards, of Ashaway, R. I., and one sister, Miss Fannie E. Edwards, a teacher in Providence, R. I.

A. S.

**WOODARD**—Samuel Woodard was born April 18, 1838, and died July 9, 1909, at his home a few miles from Hornell, N. Y.

He united with the Methodist Episcopal Church many years ago, and it is said he was a faithful attendant. He was a cheerful, loving man. For several years he has not been well, though for some months he had improved until a short time before his death. He leaves a wife and two children, also a brother, A. B. Woodard of Alfred, and one sister, Mrs. Stone of Michigan.

Funeral services were held at the Hartsville Seventh-day Baptist Church and interment was made in the cemetery near by, where several of his children have been buried.

I. L. C.

**EATON**—Horace D. Eaton was born at Dodges Creek, N. Y., August 8, 1835, and died at Alfred Station, N. Y., June 27, 1909, in the 74th year of his age.

He was married to Miss Sarah M. Thomas, June 22, 1861, who survives him. Most of his life was spent in the town of Alfred. When about twenty-nine years of age he united with the First Alfred Church. In early life he learned the carpenter's trade, but has worked as a mason most of his life. He was stricken with paralysis while alone at work and though diligent search was made through the night he was not found until morning. Five days later the end came. Mr. Eaton was a kind and genial neighbor and friend, a loving husband and companion and will be missed not only in the bereaved home but in the community.

I. L. C.

**BURDICK**—Mrs. Perry T. Burdick was born in Fremont, N. Y., August 9, 1869, and died at Wheeler, N. Y., July 18, 1909. She leaves a husband and five children to mourn her early death.

She never united with any church, but a few days before her death she came to have a bright hope, which gave her great joy. She found peace in listening to the reading of God's Word. She greatly desired that her family and friends might receive the same blessing.

Funeral services were conducted in the Second Alfred Church, and interment made in the Alfred Rural Cemetery.

I. L. C.

**GREEN**—Adelia H., daughter of Prentice C. and Hannah H. Main, was born May 15, 1841, in Allegany Co., N. Y., and died May 6, 1909, in Harrison, Nebraska.

Mrs. Green was baptized when young and united with the Carlston (later known as Alden) Seventh-day Baptist Church, Freeborn County, Minn. For a number of years she, with her sister, Mrs. Collins, has resided in Salem, Oregon, only recently returning to Nebraska. She remained faithful to her profession until death. In a letter received from her the last year she says: "I am trying to live in such a manner that when my lamp shall finally go out I shall be counted worthy of a home where sorrow never enters." Mrs. Green was married twice. Her first husband was Marion Saunders. To them two children, Willie and Franklin, were born. Mr. Saunders died and she was married to Willet H. Green. From this union were two children, Florence and Courtland. Of her family only three live: Franklin of Burwell, Florence of Harrison, and Courtland of North Loup, Nebraska. She was greatly devoted to her children and her father's family. Indeed, she was a friend of all children and lover of all suffering humanity. Besides her children she leaves two brothers, Edward of Salem, and Silas of Sheridan, Oregon, and a sister, Mrs. Almeda Collins, now of Burwell, Nebraska, who mourn their loss.

E. F. L.

60 YEARS' EXPERIENCE

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## 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. 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 VIII.—AUGUST 21, 1909.

PAUL'S THIRD MISSIONARY JOURNEY  
THE RIOT AT EPHESUS.

Acts xix, 23—xx, 1.

*Golden Text.*—"He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. xii, 9.

DAILY READINGS.

First-day, Eph. i.

Second-day, Eph. ii.

Third-day, Eph. iii.

Fourth-day, Eph. iv.

Fifth-day, Eph. v.

Sixth-day, Eph. vi.

Sabbath-day, Acts xix, 23—xx, 1.

INTRODUCTION.

We study this week in regard to the incident that hastened Paul's departure from Ephesus. He had already decided to go, and had been longing to revisit the churches of Macedonia which he had founded some five years before, and the church at Corinth also, concerning which he was particularly anxious. The First Epistle to the Corinthians was written about passover time. The riot probably occurred a few days later.

The record in the Acts concerning Paul's doings and plans is confirmed and corroborated by the Epistles. For example, in 1 Cor. xvi, 5, 6, Paul speaks of passing through Macedonia on his way to Achaia, and going on from thence; in Acts xix, 21, Luke tells us of Paul's plan to pass through Macedonia and Achaia, and thence to Achaia; and in Acts xx and xxi Luke tells us how Paul carried out his plans.

The accuracy of Luke's statements in our Lesson is confirmed by testimony outside of the Bible. From modern investigations it is evident that Ephesus of all the cities of Asia was most

devoted to the worship of Diana, or Artemis. Images of this goddess sitting in a little niche or shrine were in great demand. It is shown also that Luke uses the technical title "Asiarchs" accurately.

TIME—Very likely in April or May of the year 57.

PLACE—Ephesus.

PERSONS—Paul and his companions, Gaius and Aristarchus in particular; the Jews, Alexander in particular; the makers of shrines, Demetrius in particular; the Asiarchs and the town clerk; the mob.

OUTLINE:

1. The shrine-makers stir up a tumult. v. 23-32.
2. The town clerk with difficulty quiets the disorder. v. 33-41.
3. Paul starts for Macedonia. v. 1.

NOTES.

23. *And about that time.* Our author does not mean to imply that there was any definite connection between the burning of the books of the exorcists and the riot of the shrine-makers.

24. *Who made silver shrines of Diana.* Miniatures of the temple with an image of the goddess inside, or simply an image of the goddess represented as seated in a niche or grotto. These shrines were purchased in great numbers by the worshipers of the goddess and used as ornaments for their homes or even carried about by travelers. Some were small enough to be worn as amulets. Diana is the Latin name of the goddess who by the Greeks was called Artemis. *Brought no little business unto the craftsmen.* We are to understand that Demetrius was a manufacturer of these shrines by wholesale, and that he gave employment to a great number of workmen.

25. *With the workmen of like occupation.* There were evidently various classes of workmen who handled the raw material before it came to the hands of the expert silversmiths who finished the shrines. All these were financially interested. *By this business we have our wealth.* His appeal was to their selfish interests. Here as at Philippi the real objection of the heathen to the work of Paul and his companions was because it took money out of their pockets. The shrine-makers were closely related to the masters of the demoniac girl who saw that their hope of gain was gone.

26. *Not alone at Ephesus, but almost throughout all Asia.* Here is the testimony from the enemies of Christianity to the wide extent of this new religion. *Turned away much people.* That

is from the service of Diana and other gods and goddesses of the Greeks. *They are no gods, that are made with hands.* Compare Paul's own words in 1 Cor. viii, 4. Paul evidently spoke plainly enough to be understood.

27. *And not only is there danger that this our trade come into disrepute.* Demetrius speaks first of their financial interests, but he is very crafty in making his hearers feel that they are actuated by religious and patriotic motives rather than especially by the fear of losing money for themselves. *The temple of the great goddess Diana.* Often reckoned as one of the seven wonders of the world. *Whom all Asia and the world worshipeth.* There is some ground for this sweeping assertion; for offerings were brought to this temple from Greece and from the East.

28. *Filled with wrath.* Against Paul and the Christians. *Great is Diana of the Ephesians.* Or perhaps the "is" should be omitted. We have not an argument against the teaching of Paul, but rather an invocation of the goddess by her devoted worshipers.

29. *The city was filled with the confusion.* Very likely the mob marched around the city seeking for recruits before they went to the theater. The theater was the natural place for public assemblies. *Having seized Gaius and Aristarchus.* Whether they came across these two men in the street or searched them out, they evidently took them because they were companions of Paul and probably after fruitless attempts to find Paul himself. Aristarchus is mentioned a number of times in the Acts and Epistles as a companion of Paul. We know nothing of Gaius beyond what is said here. The name occurs in several other passages, but there is no reason to suppose that the same Gaius is intended, since the name was very common. The presence of these two Macedonians as helpers of Paul in Ephesus would lead us to think that the Macedonian churches were strong and vigorous.

30. *Paul was minded to enter in unto the people.* Paul was certainly no coward, and was ready to face danger for the sake of his friends. Perhaps he saw in this congregation an audience to which he might give reasons for his teaching and thus preach the Gospel. His fellow Christians showed him that in this case he could not serve Gaius and Aristarchus by endangering his own life. We can easily imagine that these two friends of his were not in as great danger as Paul himself would be should he enter the theater.

31. *Certain also of the Asiarchs.* These of-

ficers had charge of the public games of the province celebrated each year in honor of the gods and of the Roman Emperor. It is interesting to notice that Paul had won the respect and friendship of these men, and that they were solicitous of his safety.

32. *The assembly was in confusion.* Our author gives us a very graphic picture of this howling mob. One striking characteristic of a mob is that many of the men who help to make up the numbers have only a faint conception of the motive that has called the mob into action.

33. *And they brought Alexander out of the multitude.* This verse is certainly difficult. Very likely the reading of the margin is to be preferred. "And some of the multitude instructed Alexander." A very good guess at the meaning is that Alexander was the spokesman of the Jews, who wished to disown fellowship with the teachings of Paul, and to deny that they were in any wise joined with him in an attempt to interfere with the trade in images of Diana.

34. *But when they perceived that he was a Jew.* The plan of the Jews, whatever it was, did not work at all; for the people would not listen to Alexander. Perhaps they thought that he would make some slighting remark in regard to their goddess. At any rate they would take no chances. It is very improbable that this Alexander is the same as the one mentioned in 2 Tim. iv, 14.

35. *The town clerk.* Or, recorder, the chief official of the city, next in rank to the proconsul. *Had quieted the multitude.* He may have done no more than beckon with his hand for silence as did Alexander; but the mob recognized his authority. He asked the people to let reason take the place of passion, and showed them that they were making a great ado over a matter concerning which there was no question. Thus they were acting very foolishly. *Templekeeper of the great Diana.* The town clerk says, Everybody knows that this city has the privilege of guarding and caring for the temple of Diana, and that we esteem the privilege a great honor. *Which fell down from Jupiter.* Very likely the tradition had its origin in the fall of a meteorite.

36. *Seeing then that these things can not be gainsaid.* The town clerk would have them understand that there was no possibility that their traditions concerning the goddess could be successfully disputed, and that therefore there was no reasonable excuse for the commotion.

37. *For ye have brought,* etc. In their unreasoning zeal for the furtherance of their own ends they had overstepped the bounds of le-



gality, and especially was this evident in the seizure of the two men that they had brought into the theater. *Robbers of temples.* This is much better than "robbers of churches" in King James' Version; for that is not only an inaccurate translation, but also does not make sense in an age when there were no church buildings.

38. *The courts are open.* The appropriate course for them to pursue was instead of inciting a riot to bring an action at law against those who seemed to be injuring their business.

39. *But if they seek anything about other matters.* If there were any other matters not to be settled by the courts awarding damages to those who were injured, these could find their proper solution at the lawful public assembly of the people.

40. *For indeed we are in danger,* etc. This cool-headed man adds another argument for calmness on the part of the multitudes; namely, that they were themselves in danger of having their liberties abridged by the ever watchful Roman authorities if they allowed themselves to indulge in rioting, and especially when there was no apparent reason for it.

xx, 1. *Departed to go into Macedonia.* The Christians had somewhat the advantage of Demetrius and his fellow workmen in the outcome of the riot, and it is evident that Paul could have continued his work at Ephesus. But there were other fields that needed his attention, and there were those to whom the work at Ephesus might safely be intrusted. Paul therefore goes on his way.

#### SUGGESTIONS.

Discretion is often the better part of valor. We are not to think the less of Paul because he allowed himself to be persuaded by his friends not to go into the theater to face the mob. If he had gone into the theater and died at the hands of the mob, he would certainly have been reckoned a very brave man. He risked being charged with cowardice, and preserved his life for future usefulness. We do well to be ready to incur any necessary risk in the service of our Master, but we do equally well in avoiding any unnecessary danger.

The hostility of the Jews towards Paul and his fellow workers was from jealousy in view of the fact that he was offering the Messianic salvation to the Gentiles as freely as to the Jews. The hostility of the Gentiles to the Gospel arose usually from the fact that Paul was interfering with their gain of money.

The mob cried, Great Diana of the Ephesians; but they could not hinder the Gospel by their

vain shoutings. The time was surely coming when Diana should be deposed from her magnificence.

The men of nineteen centuries ago knew full well the evils of government by mob violence. As American citizens we do well to learn the lesson taught by the town clerk of Ephesus.

Mrs. Flatleigh—Oh, dear! I wish housecleaning was over.

Mr. Flatleigh—Why so, dear?

Mrs. Flatleigh—Because it dirties everything up so.—*Chicago Daily News.*

"How did you contrive to cultivate such a beautiful black eye?" asked Brown.

"Oh," replied Fogg, who had been practicing upon roller-skates, "I raised it from a slip."—*United Presbyterian.*

### 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 Hill 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.

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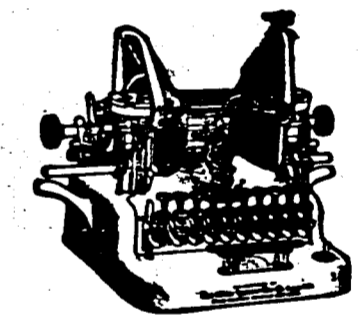
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