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Who stands behind him in the endless strife,  
And, when he's doubting, shows him one pure heart;  
Who, when he totters and is awed by fear,  
Still guides that weary struggler to his goal;  
Who lifts him from seclusion's ghastly bier;  
Who stands him on his feet and makes him whole;  
Who makes his life, once hated, loved and dear—  
He does God's work, and saves a human soul.

—Herman Marcus.

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## EDITORIAL

### The Northwestern Association—Second Day.

Promptly at nine o'clock Chorister Claude Hill announced the opening hymn, and all joined in singing, "Revive us again." This was an appropriate beginning for a new day of association work. Moderator Babcock's prompt way of disposing of the business soon made it possible for all to turn attention toward the spiritual work of the program. The most interesting item of the business session was the report of Bro. M. B. Kelly, delegate to sister associations. He gave some of the impressions he had received while attending the other meetings.

1. He spoke of the number of devout, spiritual brethren and sisters he had met in all the gatherings East, who have our good cause at heart, and who are praying for higher spiritual life. This was to him a source of comfort.

2. He realized more than ever the pressure brought to bear upon our Eastern churches by the spirit of worldliness with which they are surrounded.

3. The spiritual power among the churches seems too weak to overcome this pressure. The one great need of the churches is spiritual power.

4. The net losses reported were spoken of as cause for regret and much concern. Fears were expressed for the future of churches in some sections.

Brother Kelly felt that if the people of the

Northwest were placed under pressure similar to that of other sections they too would feel it keenly.

5. It is better for us to face the facts, acknowledge the danger to our cause coming from losses in numbers, and to become better informed. We can't afford to ignore the conditions that confront us. We must arouse and do more for our churches if we are to grow.

6. It is unpraiseworthy to yield to discouragement. Indeed, I am beginning to feel that it is wicked to yield to despondent thoughts. We should glory in difficulties, and forever put away feelings of discouragement. God is the same in all ages, and will make his power felt today as certainly as ever.

7. We need a heart-searching introspection to discover our own faults. We should rid ourselves of the spirit of criticism, cease to find fault with one another, and should all unite in taking hold upon the promises of God. We should make the work of his kingdom the one thing most to be desired.

Brother Kelly's remarks made a profound impression. As he closed, Secretary Saunders began to tell of the blessings that had come to the people where the associations had been held, and expressed the hope that the Northwestern would not skip another annual meeting. In view of all the circumstances upon the great Northwestern field, we can ill afford to lose the spiritual help such meetings give.

Pastor George Shaw said it would not be wise to depend too much upon mere statistics. Some churches now regarded as dead are very much alive. John Brown's body was dead and buried long ago, but his soul is marching on. How about old Persia Church, old Utica, and other churches considered dead? They are very much alive, as seen by this North Loup Church, and by others that have sprung up out of their ashes.

## EDUCATION.

The hour devoted to the cause of education was divided between Prof. Wm. C. Whitford of Alfred and President Daland of Milton. Mr. Whitford, after speaking of the fact that the Education Society is not a society organized for Alfred more than for Milton or for Salem, and after mentioning the society's interest in all the schools, called upon President Daland, who spoke of the work at Milton.

## DALAND'S ADDRESS.

Those who have heard him can understand something of the difficulty confronting one who attempts to report a speech made by President Daland when he is full of his subject and all wrapped up in the cause he pleads. You might as well try to keep up with a Nebraska tornado. Doctor Daland never spoke to better advantage than on this occasion, and my great regret is that I was unable to catch half his words as they came warm from his heart. His practical talk on education will not soon be forgotten by those who listened to him. I can only bring you a few of his best thoughts.

Education is in some sense a compromise. We can not tell when a boy is born what he will make. Sometimes boys change, even after grown up, as the speaker did when he gave up being a dentist, then gave up music for the ministry, and had after all to change his plans for education. If we could know from the beginning just what the boy would make, then education would not be a compromise.

Education is also a mixture of information and training. Mere information is not education. Only that can be called education which develops the power to bring things to pass. No matter if one forgets every rule he learned in school, if he becomes efficient in life's great work. There is such a thing as being made better by what you have forgotten. Then don't worry because you seem to have forgotten most of what you learned at school.

A truly educated man will have a mixture of training in body, mind and spirit. We must have a mixture of the theoretical and the practical, a little of everything that is fundamental; and we must know all that belongs to our special calling. This is true of all classes excepting the ministry. The

minister must know all of everything. He can have no merely one-sided education, but must be an all-round man.

In America we have no aristocracy of education. It is free to all, and gives opportunities to rise from the lowest to the highest rank. To be sure, all can not have equal success; there are those who do not take to study and who can not attain the proficiency which others reach. It is nonsense to say every boy should begin in the kindergarten and go through high school and college. There are some who ought to stop with the high school, or before, and learn a trade or go to the farm. The ideal in all general education is not merely to fit one for a life-work or trade, but it is to secure such an all-sided education, such a development of the whole man, as will fit him to do well anywhere. For instance, if a farmer is elected to the Legislature he is handicapped there if his education has been only in the matter of farming, and he will feel out of place. So, too, if he is given any position or office higher than his own calling, and has not the all-sided education that will make him feel at home there.

I advised one boy to cut his college course and go directly to the Seminary at Alfred; but another boy I would not advise to do any such thing. It is unwise to leave the general education for the special too soon.

It is the business of the college to give the general studies, but not the shop work.

A great manufacturing firm advised the colleges and schools to leave the education in shop work entirely to the shop, and to pay more attention to the general education. What almost every boy needs who enters the shop is the *broader culture* that will enable him to rise in his profession. Of course, all can not be at the top. If all were superintendents, where were the common workers? The common people are in need of education for many reasons. Under the modern system of labor the workman has great opportunities for self-improvement. Many hours each day are all his own, and proper education will enable him to make the most of his own time.

Milton College stands for all this. It is a mixing place. Its students are demon-

strating its worth, in all trades and callings. The teachers' agencies of the State speak in highest terms of its students who have found positions by their help.

For every one who is harmed or spoiled in school many are made strong there and fitted for useful lives. Not all who go to the bad go there through the colleges, by any means. Some boys make shipwreck of faith, who never see a college; and it would not be wise at all to condemn the homes because so many boys go out of them to the bad.

Again, some say they would send their boys and girls to Milton, but state schools educate them cheaper. This is along the same line of excuses made by people who object to the SABBATH RECORDER because they can get some other paper for less money. The simple fact is, those who make this plea have forgotten all about denominational loyalty. The same is true in regard to our colleges; and I plead for loyalty to our own schools, even if it does cost a little more. The question regarding our denominational institutions should be, "Are they worth while? Do they sustain a vital relation to our denominational life?"

Milton needs more loyal supporters. Other colleges around us have doubled their endowments, but not so with Milton. We are handicapped in the matter of securing the required number of college teachers, because we can not meet the salary question. One man, whose home is in this community, refused an offer of \$1,200 a year in order to accept \$750 from Milton, because he was too loyal to go back upon his own. Here the speaker was interrupted by clapping of hands all over the house. Instantly Mr. Daland exclaimed, "Every man who clapped ought to put up five dollars for this fund!" This caused no little merriment, and it was a moment before the speaker could be heard.

Mr. Daland then spoke of the way other schools have been able to make great improvements, to put in modern apparatus, new chairs, bath-rooms, gymnasiums and libraries; and told how young people go away to these improved schools, only to return and despise their own.

We must raise our standard, so we can meet the requirements of the Carnegie Foundation. I don't care a flip about the Foundation fund for our own teachers; but the Carnegie plan sets the standard for the requirements placed upon school-teachers. Under this standard not one of our teachers can teach in New York State, simply because Milton can not pay six college men doing only college work, as the Carnegie fund requires. Our students are just as competent. They do just as good work, but the college standard established debars them.

Seventh-day Baptists can not afford to throw up their school. They should make it able to meet the demand. Milton needs money, students and loyal hearts.

Professor Whitford followed Daland with an interesting address in the same line with his address, already mentioned, in other associations. Then followed a solo, "Jesus, I my cross have taken," by Henry Davis, the veteran chorister who for many years had served the church as leader of the choir. Brother Hill, the present chorister, introduced him with a few well-chosen words of appreciation, and Brother Davis was listened to with much interest.

Then followed a sermon on character-building by Herbert L. Cottrell, which closed the forenoon meeting. This sermon is promised for the RECORDER in the near future.

\*\*\*

## Friday Afternoon at North Loup.

Missionary matters took the leading place in the afternoon. Secretary Saunders passed around two interesting pictures illustrating the growth of missions. One was of the famous "haystack prayer meeting" at Williamstown, Mass., in which five young men consecrated their lives to foreign mission work; the other was one taken at the same place one hundred years later, showing a great company of missionaries assembled around the monument that had been erected there to commemorate the prayer-meeting founders of foreign missions. The speaker gave a hasty sketch of the growth of missions within the century.

The people were also much interested in the story of Ebenezer Ammookoo and his

work, his spirit, his simplicity in prayer, his use of several languages, and his wonder over the great country to which he has come.

#### NOT AWAKE AS GIVERS.

One strong point brought out by Mr. Saunders was the need of more liberal giving. One man in North Loup had handed him money for missions, saying, "It is the Lord's tithe." It turned out that a good number of North Loup people have adopted the tithing system, and they think it works better than anything they have tried.

Many churches are doing practically nothing for benevolent work, simply because they have no system—no regular plan, and no regular time for sending money to the boards that need it. One person gave Mr. Saunders some money, saying, "I don't think our church has sent anything this year for missions." This is the real trouble. Our people are not awake to their duty as givers; they have not a true missionary spirit. No wonder the boards are in debt. If we are doing nothing for the lost in lands of darkness, we are not doing our duty.

Brother Kelly's story of prison work was similar to that already given. People are all-absorbed in it wherever he tells it.

#### HIS LESSON ON WORRIMENT.

is well worth our consideration. For many months after being driven from his pulpit by ill health, Brother Kelly worried a great deal. This was all against his improvement. He could not recover rapidly while wasting his energies by worrying. Finally, with a great burden of soul; he went alone into the forest to pray. As he agonized with God and prayed that he might be shown some way in which he could still work for the Master, the words, "Do not worry," seemed to come with great force upon his soul. Then followed a calm over his spirit, he felt assured that all would be well, and from that day he has been free from worry. Would that every worried soul could thus cast its burden upon the Lord.

#### THE PRODIGAL SON.

Brother Whitford's sermon was a practical presentation of the parable of the

Prodigal Son from the standpoint of the elder brother. The Pharisees had complained because Jesus ate with publicans and sinners. They did not appreciate the great blessings that came to those who accepted the Saviour and returned to the Father's love. Like the elder brother they did not share in the joy over the lost that was found. The point in the parable was sharp against the faultfinding Pharisees.

As to the prodigal, he was lost before he went away, even though as yet he had not come to the swineherd's condition. The spending of his substance, the down-hill road, the hunger and distress in the far country, are all appropriately told in half a verse. The pleasures of sin are only for a season. The difference between what the poor boy actually said and what he planned to say when he should meet his father is suggestive. The kiss, the robe, the ring, the shoes, are also suggestive. They were so much better than he deserved, and far better than he had dared to hope; and they all expressed something of the father's love and joy. But the elder brother was angry. The words he spoke and the father's answer made a strong case against the Pharisees. They had nothing but a literal, perfunctory obedience. They failed to enter into the spirit of the Master's blessed work, and this parable showed them to themselves. Of course they did not like this. There may be some today who stand in the shoes of the elder brother—Pharisees.

None of us would fail to rejoice when prodigals return; but if we know nothing but the letter of the law, and forget the spirit of Christian love, we may stand in the attitude of Pharisees, thus forming barriers between others and God.

#### AUXILIARY MEETINGS.

In order that the influences of the association might be as far-reaching as possible, auxiliary meetings had been arranged for Sixth-day evening in four outlying communities. Rev. M. B. Kelly had been appointed to preach at the Barker schoolhouse in Mira Valley, Rev. W. D. Burdick at Pleasant Hill, Rev. Edwin Shaw at the home of Alma Sweet, and Rev. A. J. C. Bond at the home of Fred Green. The gathering storm just at nightfall interfered

somewhat with this excellent program, and some who were expecting to attend these meetings on the outskirts remained in the central meeting at North Loup.

\*\*\*

#### Prayer Meeting at North Loup.

The congregation on Sixth-day evening came together after a most sultry day, in the face of a gathering storm. Still the large double rooms of the church were well filled, to listen to the sermon by Rev. George W. Burdick, who preached from Psalm lxxviii, 7, "That they might set their hope in God, and not forget the works of God, but keep his commandments."

The sermon was a practical one upon the subject of trust in God rather than in man. God has condescended to help all who trust in him, and who do not forget his works and his love. Those who have come to know God by his Word are under obligation to pass their knowledge along to others, to the end that they too may know him and be blessed. The responsibility is also laid upon us to send the knowledge of God to those in heathen lands who have it not.

God help us to consider what it is to have a living hope, an abiding faith, that shall cling to him, and a heart to keep his commandments. Brother Burdick's discourse received close attention; it was short and so left plenty of time for testimony meeting. At the close of the sermon the congregation sang, "Only trust him now," and Secretary Saunders took charge of the after-meeting. He referred to revival meetings which he held nineteen years ago, when more than forty souls found the Saviour. He spoke of a package of pledges he had at home, upon which ninety had pledged themselves to read the Bible and pray every day for a year. Several responded when Brother Saunders asked who still remembered that pledge. Pastor Shaw read a telegram from the pastor of the Albion (Wis.) Church, sending Christian greeting, and assuring us that Albion was praying for the association.

Brother John T. Davis told of a gracious revival at Garwin, Iowa, among his people, and Pastor Bond told of how the children at Milton Junction were brought in.

The only member of the Albion Church

who was present told how the telegram from her pastor and her home church cheered her heart.

Two brothers told of their early experience before the war, in their North Loup home, when they made their start for the kingdom of God. Then a third brother of that same family spoke of the June evening, many years ago, when the little group began together to serve the Lord. A fourth brother of this family testified a little later. Then followed many touching words in similar vein, telling of early Christian experiences at North Loup and in Iowa and Wisconsin. Everybody was moved by these testimonies.

#### GOOD WORDS.

"At my mother's funeral I promised to be a Christian, but the inconsistencies of Christians held me back for years."

Elders Todd, C. M. Lewis, and others, were spoken of as helpers to many who found the Saviour in the early days of Wisconsin and Nebraska.

"My faith, my hope and my love have been increased since coming here. Many things tend to weaken my faith and to shake my hope. But I am very glad for the help this meeting has been to me."

"I thank God for the way in which he has led me by his goodness during all the years. I thank him that he led me to this people and this faith, and trust he will be with me and keep me to the end."

"I sometimes become discouraged over the problems that come to us in great towns, and do sincerely hope I can carry back to my people some of the spirit of this meeting."

"I owe much to the dear brethren of this church, whose consistent lives have helped me."

At this point our dear brother, Deacon Thorngate, whose life companion was lying at the point of death after weeks of illness, arose and spoke in broken accents of God's goodness and love to him, and of the shadows gathering about his home, asking the

prayers of God's people that he faint not. As he closed, the choir began singing, "How firm a foundation, ye saints of the Lord!" and all the people sang heartily. Every one seemed moved by the sweet and appropriate sentiment of this song, and when they came to the second stanza, "Fear not, I am with thee, oh, be not dismayed, for I am thy God, I will still give thee aid," there was a pathos in the volume and tone of that song which will long be remembered by some who were present.

A few more testimonies were then given, full of appeal to all who had not accepted this help from God and come to stand upon the "firm foundation," to do so at once. One said, "God has come so near to us tonight that every one must have heard his voice."

After a testimony, expressing how much the association meant to the people of North Loup, and after some invitations, in response to which several asked the prayers of God's people, this excellent meeting came to an end.

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#### Has the Prize Fight Had its Day?

This is a strange question to ask in a civilized country. It is a travesty on civilization that these brutal contests should ever have gained a footing. Especially is it so when one thinks of the thousands who travel across the continent, eager to witness such savage, bloody encounters as the recent one in Nevada. Two thousand years ago, in pagan Rome, such degrading spectacles were common and popular, but they seem out of time and place in America, and in the civilization of the twentieth century.

There came a time, even in old Rome, when contests in the arena became so shocking that the better classes raised a cry of horror, and the popular tide turned against them until they were stopped. There are those in America who begin to feel that such a turn in the tide of sentiment regarding prize-fights is just at hand. We hail with joy every sign of improvement in this line. Why should a country banish bull-fights and cock-fights from its territory and still allow human animals to make debasing brutes of themselves! What good can come from such things to the younger generation soon to become sovereigns in America? They be-

hold the excitement and the intense interest of the multitudes over a coming prize-fight, hear people from the Atlantic to the Pacific betting on the outcome, see railroad trains of special cars loaded with thousands eager to see the fight, and then for days witness the mad rush after illustrated papers filled with pictures and descriptions of the sickening details, and emphasizing the fact that the fighters received thousands of dollars for their share, while innumerable persons lost or won great sums of money; and then for months to come they will see the disgraceful scenes reproduced to crowded houses in ten thousand moving-picture shows throughout the land, until the public heart and mind of the Nation's boys are saturated with the ideas of brute force and pugilistic contests! What, I say, can be the outcome of all this, if the better sentiment of the Nation does not rise like a flood-tide against it?

Thank God, there are some signs of such a rising tide. First, there are but few States in the Union now where such disgraceful things can happen. The managers of the fight thought California sufficiently behind the times to allow it there, but after great expense and preparation they found their mistake. Then they had to search some time for a State wherein it could occur; and now it is over, there are evidences that the people of Nevada will soon place the prize-fight under ban. There are also signs indicating a growing sentiment throughout the land that will probably result in making this the last such contest in our country.

The governor of Michigan says: "In my opinion the last prize-fight has been fought. The brutal contest at Reno between the black stevedore and the white boilermaker has sealed the doom of ring contests between humans." . . . "Such a fight brings into the lime-light the riffraff of society, the element that drove horse-racing from the list of clean sports." If this will only prove true, we shall be able to see some good coming from the Reno disgrace.

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#### How Is It in Your Home?

In one of the prayer and conference meetings at the Northwestern Association one of the ministers told how his mother used to read the RECORDER to him when he was a

## CONDENSED NEWS

### A Commendable Crusade.

One of the redeeming features of the prize-fight case in this country is the widespread uprising against reenacting the disgraceful scenes of Reno, in the moving-picture shows of the country. The plans for this disgraceful, brutish exhibition between a negro and a white man included the furnishing of films for picture shows, which were expected to bring tremendous revenues. But the better sentiment of the entire country, as soon as it recovered from the shock of this outrage, sprang up as if by magic, and by one voice protested against prolonging the disgrace in picture shows.

At this writing the country is deeply stirred, and city after city is being added to the number of those prohibiting the exhibitions.

Fights and riots between blacks and whites in all sections resulted from the fight at Reno; and this alone is sufficient reason for prohibiting the picture shows. To allow them would only feed the fires of race discord. Furthermore, the better sentiment of the entire Christian world protests against the corrupting of youth sure to come from such entertainments. It is indeed a sad commentary on human nature that this outrageous, low-down prize-fight could attract so much attention from all the leading papers, and from people in every State. And this uprising against the pictures is an encouraging feature, which leads us to hope that there is still left enough of Christian manhood to assert itself, and make amends for its indifference to the laws of common decency.

### The Russo-Japanese Treaty.

The treaty between Russia and Japan evidently settles the "open-door" question for China, and takes a stand against the plan suggested by the United States, to neutralize the Manchurian railroads owned by those two countries. The agreement provides that both nations shall respect the open-door policy and the integrity of the empire of China; but Russia and Japan both seem determined to hold what they

boy. He drew an interesting word-picture of a devoted mother reading and explaining denominational matters, and of the eagerness with which they looked forward in their country home to the weekly visit of the denominational paper.

Thus as a child this minister was being prepared for a loyal, staunch Seventh-day Baptist minister. It might have been far otherwise if that home had never had the RECORDER during this man's childhood. If father and mother had taken some Sunday paper because they could get it a few cents cheaper, or if they had taken no interest in their own church paper excepting to find fault with it before the children, and had seemed to care little for the cause we hold dear, the probabilities are that no minister would have come from that home.

The RECORDER is the main source of knowledge as to what our people are doing in various sections of the country. It is full of matter that comes from the warm hearts of loyal Seventh-day Baptists, and keeps the Sabbath truth fresh in the minds of its readers. How can Sabbath-keeping families with children growing up get along without the RECORDER? How can they expect their children to keep in touch with the life and spirit of the denomination, when for years they are not allowed the privilege of seeing the RECORDER in their homes?

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### Take the Helping Hand.

For a long time the lesson helps of the *Helping Hand* were published also in the "Sabbath School" department of the RECORDER. But when the RECORDER found it necessary to secure more space in order to keep up with its correspondence, it was decided not to publish the notes and comments in both denominational papers, and so to give the space to other matters.

The *Helping Hand* is only twenty-five cents a year, and is a very good help for all who wish to study the lessons. It is growing in favor, and contains, aside from the lesson commentary, a map for each quarter's lessons, a general editorial upon the Scriptures covered by each number, hints for primary teachers, and blackboard reviews for each lesson. Let everybody subscribe for the *Helping Hand*. It will pay you many fold for the trifling subscription price.

now have in Manchuria, regardless of the wishes of other nations.

While the treaty is sure to cause American trade interests to suffer, still the United States decides to make no objection; and it seems that European powers are not in a position to object. It looks as if the animosities of the war were rapidly disappearing between these two nations, when they can thus unite in treaty relations to hold common interests in the land they so recently deluged with blood.

It is estimated that the imports of gold from Europe will reach the sum of \$40,000,000 before Christmas time.

Thirty-nine Sioux Indians of the Pine Ridge Agency were left stranded in Brussels, Belgium, by a bankrupt wild-west show that had engaged their services for the season. When our government gives permission for Indians to leave their reservations for service in traveling shows, it always places the show under bonds to return them, and exacts a deposit to be forfeited in case of failure. When the Indians found themselves left without pay or transportation money, they telegraphed Uncle Sam, and money for their home-coming was immediately sent them.

Great pressure is being brought to bear upon our government by several foreign powers to put a stop to the fighting in Nicaragua. It is understood that both Great Britain and Germany would be greatly pleased if America would intervene, since foreign commercial interests are suffering from that long struggle. The government of Mexico has intimated that it would be glad to assist in bringing about a better understanding between the Nicaraguans and the United States.

Labor unions received something of a check last week by a decision of Judge Ward that unions had a perfect right to strike if they chose to do so, but they had no right to call out workmen who have no grievance. It seems that an effort to call out in pushing the fight against the "open shop," in West Point, was met by an injunction restraining the unions. Then an appeal was made by the unions to have the injunction removed. This the court de-

clined to do, on the ground that unions had no right to combine for the purpose of calling out workmen of other firms who are satisfied, or to intimidate such men by threats. Men have a right to maintain an open shop if they please, and workmen have a right to work where they like without being molested.

England has finally consented to send delegates to The Hague next fall for an international conference upon the suppression of the opium vice. Most governments interested in the question have decided to take part. Great Britain's hesitancy caused some fears that the movement might not succeed; but now her consent has removed all such fears, and it is expected that the coming convention will accomplish much.

Col. John S. Mosby, the noted Confederate guerrilla fighter of the Civil War, who was appointed special officer in the Department of Justice by President Roosevelt, has just been dismissed from service, presumably on account of old age.

The persistent struggle between the "wet" and "dry" forces in the liquor fight in Ohio resulted in the death of one saloon-keeper—one of the privileged malefactors—by a bullet from a detective's pistol during a raid at Newark, and in the disgraceful lynching of the detective.

The governor hastened to the scene of the disorder, and suspended the mayor of Newark. The vice-mayor assumed control and immediately removed the police officers for failing to enforce the law against the saloons. The special grand jury now has business.

#### Pan-American Congress.

On the twelfth of July a notable congress convened in the South American city of Buenos Ayres, capital of the Argentine Republic. It is met in part to celebrate the one hundredth anniversary, not merely of Argentine, but of general South American independence. Only those who know something of the meaning of our centennial celebration in Philadelphia, in 1876, can appreciate fully what this one means to the South American republics. Buenos Ayres is a splendid city of more than a million inhabitants, larger than was the city in which our own centennial was held. The achieve-

ments of the century have been great in South America, and the people there may well take pride in their progress. This congress is also distinctly designed to promote peace. For twenty years the South American countries have made special effort toward harmony, and at this time it enjoys that blessing, with the exception of one local insurrection. These Pan-American congresses have had much to do with the establishment of peace there. The United States enters this congress as a friend among friends, and great good is expected to come from its deliberations.

#### "The Telepost."

This is a new system of sending letters by telegrams in night dispatches. It is a fine thing, and although it has been in use only a few weeks the business world has come to appreciate it greatly. I was just talking with a friend who uses it, about how convenient it is. One can send fifty words in a night letter for the same price charged for ten words in a day message. It has a uniform rate for all distances, and is a great step in advance, coming in the nick of time.

#### Notice.

The corresponding secretary *frantically* calls attention to the fact that only *three* days remain of the time assigned for the filling out of statistical forms and their return to him at Albion. Less than half of the churches, however, have reported up to date. Great care was exercised in forwarding blanks to every clerk or pastor in the denomination. C. H. Greene of Battle Creek has ably assisted in this work, so that some unlisted churches have received blanks. If, however, by any chance, a clerk or pastor has failed to receive, or has not at hand a blank, and who has not yet reported, please wire the corresponding secretary at his expense for a form. If you have one and have failed to forward it, please do so the moment your eyes rest on this notice.

Yours in need of help,

T. J. VAN HORN, *Cor. Sec.*

Albion, Wis., July 12, 1910.

#### Conference at Salem, West Virginia.

Salem College seems to have enjoyed a reasonably successful year. The last commencement was one of unusual interest and profit. The new and much needed building is nearing completion. While it will not be possible to have everything in the finished condition we had hoped for, still

we feel assured that every one can be comfortable and we are exceedingly glad to have our annual Conference the first meeting and gathering held in our new college home.

Though not much has been said about the matter, the president and Executive Committee have been busy working out the conference program, and the local committees on entertainment have been planning for the entertainment and comfort of our guests. We are planning on a large delegation at the coming Conference. We expect many old friends; and new ones, too, will want to look in upon the new home of the college, renew and make new acquaintances in the hospitable homes of Salem, and see the grand old hills of "The Mountain State." These are good reasons for desiring to come to Conference, but most and best of all we want you to enjoy a rich spiritual feast.

Much pains, planning and prayer have gone into the program for this Conference. We have sought to give all interests of the denomination a reasonable allowance of time, and special efforts have been made to have all who take part in the conference program fully conscious of the spiritual intent and purpose of the program. A feature of the program, under the title, "The People in Conference," has been planned in the hope that the results of this great meeting of the denomination may be brought very close to the hearts of the people.

We trust many of our friends and people from all over the denomination are planning to come to this annual meeting. Come, expecting an unusually blessed and profitable time. Come, bringing with you the spirit of blessing and helpfulness. Come in the spirit of prayer and consecration. Come, expecting a rich feast of spiritual experience. Come to take back to your home and church the uplift and inspiration of God's message through his servants.

The program is now in the hands of the printer and, as soon as finished, a copy will be sent to all participants in the program. Any and all others desiring a copy may have one by writing for it.

More next week.

C. B. CLARK, *Pres. of Con.*

## Missions

DEAR READERS OF THE RECORDER:

Seventh-day Baptists have had two representatives in attendance at the World's Missionary Conference held in Edinburgh, Scotland, June 14 to 23, 1910. They were Lieut.-Col. T. W. Richardson of London, England, and Dr. Rosa W. Palmborg, our medical missionary from Lieou-oo, China. She has been spending a few weeks in Europe on her return from her field of labor to America. The board was very glad that she could be in attendance at this great conference and to assist in defraying her expenses. The following is a partial report. Other articles will appear from both her and Brother Richardson from time to time.

E. B. SAUNDERS, *Cor. Sec.*

July 11, 1910.

Report of the World's Missionary Conference, Edinburgh, Scotland, June, 14 to 23, 1910.

DR. ROSA W. PALMBORG.

There seems to have been no time before that I could compose my mind to think over the events of the last two weeks sufficiently to write any kind of a report of the great conference it was my privilege to attend. While there I had barely the strength to attend the meetings, and the time after, until I embarked, seems to have been one great rush. Two of these days have been devoted to seasickness and recovery from it. I hope the fog into which we are just now running does not mean bad weather, and that malady to do all over again!

The conference was carried on simultaneously in three large halls, called the Assembly Hall, the Synod Hall, and the Tolbooth Parish Church Hall. I understand that each of the first-named buildings would accommodate about 1,500 people and the last not quite so large a number. Usually tickets for one hall did not admit to the others, and as every ticket cost a shilling, I was content to confine myself mostly to the meetings in Synod Hall where I was a delegate, and my ticket paid for. Our meetings did not begin until two days later

than those in the Assembly Hall, but by dint of much perseverance, faith and an extra shilling, I was able to procure a ticket to the first meeting in Assembly Hall, on the evening of June 14.

The two central thoughts of the whole conference were brought out in this opening meeting. Lord Balfour, the chairman, pleaded for unity, and the Archbishop of Canterbury for missions to be the central place in the life of the church, and these two thoughts seemed to permeate most of the meetings and addresses. That wonderful address of the Archbishop of Canterbury must be quoted in full to do it justice, and space forbids. Dr. Robert E. Speer followed with an address on, "Christ the Leader of the Missionary Work of the Church." He mentioned the fact that those giants in missionary work, David Livingstone, Griffith John, and Adoniram Judson, had no mind to go where they were eventually sent, but that a higher power guided them. He said, "No one can follow Christ without following him to the ends of the earth, or having their vision directed to those who know him not." "Nothing is impossible for Christians with the power of God."

The first meeting in Synod Hall was held on the evening of June 15. A few of the thoughts I have saved from it are: "Those who have themselves felt the power of redemption must feel that it belongs to all mankind and involves missions." "Paul said, 'He was seen of me. He loved me. He gave himself for me. I am a debtor of the whole world.'" "Every time the church has been moved by a new vision of Christ, it cries, 'I am a debtor.'" (A woman sat next me with ten bejeweled rings on her fingers. I wanted to ask her if she would not consider herself a debtor to the extent of half of those at least.)

The Lord Bishop of Durham speaking on, "The Privilege of Ambassadorship," said: "If we are going to carry to the nations a Christ who is something less than God—for pity's sake, don't let's go! Let us spare them the disappointment. Christianity is the universal and final religion wholly and solely because of Christ."

On June 16 the principal subject was, "The Awakening of the East," and espe-

cially China. Christian missions and Christian education were urged as the imperative need in this time of transition, or the rational and materialistic ideas of Japan would capture the people. Japan now holds such a high place politically, and her written language being the same as that of China, she is flooding the latter country with her new literature. Again the cry of "unity and cooperation" was strong. It made me feel a little sad, for though I could realize the need for it, I could see how, for us as a mission, it must be impossible to unite with others, except in a very superficial way. The realization, too, of that large concourse of people in proportion to our two delegates and three from the Seventh-day Adventist Denomination, as representing in like proportion the great mass of Christendom who are in direct opposition to us in our convictions concerning the Sabbath, made me feel a little lonely and disheartened. But I comforted myself with the thought that God is behind his truth, no matter how feeble its supporters may seem.

On the afternoon of June 17 three important subjects were considered: "The Problems of Africa," "The Untouched World," "The Problem of Islam." The problems of Africa seemed to lie not so much in the antagonism of the people toward Christianity as in the adverse influences of European nations there in their treatment of the natives, their unscrupulous behavior in the search for wealth, and the infamous cruelties in connection with the slave and rubber trades. It was astonishing to hear how much of the world is still untouched by missionary effort, as I believe the common impression is that Christianity has penetrated to nearly every part. The commission that has been investigating this subject especially, brought to our attention great untouched regions, especially in Asia and Africa.

We heard much of the spread of Mohammedanism in Africa, in regions recently opened up by the English government. The Mohammedans are so energetic in their missionary operations that there is great danger, unless Christian missions occupy the field first.

In the evening we heard of the work in Korea, which must be an inspiration to all missionaries. The speaker said it was possible that Korea would be the great spiritual power of the East. Mission work was established there twenty-five years ago and now the Christians number 60,000 mostly gathered by the Koreans themselves. It is due to the fact that it is a Bible-studying and Bible-loving church, with a simple faith in the Book. They have a great system of Bible-training classes, with an attendance of over 100,000 men and women. They are a self-sacrificing church; hundreds give one tenth of their incomes, many as much as one third. Women give their wedding rings and hair ornaments; families sell their rice and buy millet, which is cheaper, and give the difference to mission work. They have started a new kind of collection, in which they give so many days of evangelistic service in a week or a month or a year. Such a giving and working church is bound to prosper, and must put to shame the churches in other lands who do and sacrifice so little.

On Sabbath day and Sunday, the women were excluded from the Synod Hall and held two meetings of their own. Stress was laid on the thought that the interest of young women, with their energy and enthusiasm, should be enlisted; that they are all interested in great movements, and that the greatest work in the world is the missionary work; that the investment of life in that work is the very best investment.

Monday, June 20, held so much of interest that it is difficult to make a condensed report. Some of the heathen religions were analyzed and the great need for Christianity emphasized. In the evening Dr. A. J. Brown spoke very effectively on, "Christianity in Relation to Race Problems." As he has visited the East, he knew whereof he spoke, when he gave experience after experience showing how many of the white men there, by their arrogant treatment of the natives, produce prejudice and hatred in their hearts which it is hard for missionaries to overcome. "The resentment for the white man in Asia is imperiling the work and the very lives of devoted missionaries." The treatment of the Asi-

atic in so-called Christian countries adds to this resentment.

On board "Kaiser Wilhelm der Grosse,"  
July 3, 1910.

(To be continued.)

#### Letter From Edgar Van Horn.

DEAR BROTHER GARDINER:

You know it was through the kindness of the New York City Church that I was permitted to come to the country and spend the month of July in working for some pastorless church. I am accordingly here at Scott doing general missionary work and I thought the readers of the RECORDER would be glad to hear from this part of our great field.

It is a great pleasure for me to spend this month in this beautiful farming section high among the hills of central New York. The free open air, the charming scenery of the hills with Skaneateles Lake stretching away in the distance, the open and free hospitality of these kind people, and the joy of preaching the Gospel and working for the Master seem to me an ideal place and way to spend the summer.

The church here at Scott was organized in 1820 but like many others of our country churches has declined in recent years. Why this should be so I can not understand, for it is certainly a prosperous farming country; but it seems to be the way. Many have moved into near-by towns and in many instances not only left behind them Sabbath-keeping influences but the Sabbath itself. Because of these facts the situation often seems discouraging to those who remain to feel the loss of depleted ranks, and think of the "good old days when things were different."

Now, I don't know as these people are to be blamed for feeling just as they do when they see things in the light of the past; but to one who comes in and looks at the situation not in the light of what "has been," but in the light of present opportunity, it looks entirely different. The impression has gone out that Scott is on its "last legs," but this is far from correct. Indeed the outlook is hopeful. I came to this field, July first, and since that time have visited in eighteen homes where the Sab-

bath has been or is now kept and I have found many hearts beating loyal and true to God and his Sabbath. In these homes are not less than fifty people, many of whom are true, a few discouraged and some indifferent; but most of whom could be quickly gathered in regular Sabbath services. Human nature is pretty much the same the world over and what our people need in other communities this people want and need, namely, *love* and *leadership*.

There is a splendid opportunity here for somebody to do an inestimable service in building up this church and community. A goodly number of boys and girls who ought to be in the Sabbath school, the social life of the young people, and the community, the shepherding of the people up and down these beautiful hills and valleys and the preaching of the Gospel of truth and love afford a rare chance to make one's self felt for good in a great and needy field. Next week I am going to write you how I feel about those who for financial or other reasons leave the Sabbath.

Scott, N. Y., July 11, 1910.

#### Edwin Shaw's Mission.

At Farnam, Neb.

DEAR BROTHER EDITOR:

I wish I had your gift of making a good "write-up" of my visit to our little pastorless church at Farnam, Neb. Delegates from this church to the association at North Loup reported that three young people desired baptism, and requested that a minister from the association be sent to Farnam to attend to this work. At a conference of workers at the association it was decided that I should stop on my way to Boulder. This I did with much delight and help to me. There are twelve families in the society. These I visited in their own homes except two, and one of these I visited on the highway in their surrey, and the other I visited at a neighbor's, two families at one table; so I really visited all twelve of these homes. There are in these twelve homes sixty people. Thirty-six are members of the Farnam Church; two are members of another Seventh-day Baptist church; eighteen are little children, and four are not baptized believers, but they are Sabbath-keepers.

On Sabbath day, July 2, we met for a session of the Sabbath school. There were about forty-five present. Then after a preaching service I had the pleasure of baptizing Amy V. Babcock, Christina O. Babcock, and Hazel V. Van Horn, aged fourteen, twelve, and fifteen years. In the evening we came together, and in a meeting of the Christian Endeavor Society fifteen young people gave earnest testimonies, and ten older persons also—in fact, all who were present but three people, aside from several very small children. Then, after a short sermon, I gave the right hand of welcome on behalf of the church to these three who had just been baptized, and to four others who came from sister churches. After this we engaged in the service of the Lord's Supper, a very fitting close to a day of praise and worship and glad obedience to God's commandments.

Farnam is in a fertile farming district. A lack of rain and several days of hot winds in June have injured the small grain to some extent, especially the oat crop, but corn and other crops are looking fine.

These few faithful followers of Jesus, standing for the Sabbath truth, far away from other churches of our people, without a pastor, are indeed a light that can not be hid. Their faithfulness to the services of the Sabbath worship, their readiness and earnestness in testimony in the prayer meeting, their loyalty to the Sabbath, their courage to work together without a pastor,—these things ought to help and encourage us all to more diligent and faithful service; and surely we ought to remember them in our prayers and sympathy. I am glad, Brother Editor, that it fell to my lot to visit Farnam and on such an errand; and I hope to meet this people again here on earth, and by and by in heaven.

EDWIN SHAW.

En route to Boulder, July 4, 1910.

At Denver, Colo.

DEAR BROTHER GARDINER:

It may not be of very much interest to the readers of the RECORDER, but I am inclined to make brief reports of my trip anyway.

On my way to Boulder from Farnam I spent twenty-two hours in Denver. I was

entertained for the night at the home of Mr. and Mrs. P. L. Clarke, of 5059 Osceola Street. A Mrs. Greene, an aunt of Mrs. Clarke, is living with them now.

I called on Wardner Williams in his office, 801 Equitable Building, and found him chatting with Dr. E. Stillman Bailey, who is on his way to the Pacific coast. I called on Arthur L. Crandall in his office, 405 Empire Building. This is a son of Paul Crandall of Walworth, Wis. I called at 3751 Newton Street on Prof. H. T. Plumb, his wife, and daughter, and sister, Della Plumb. Mr. Plumb and his sister are graduates of Milton College and are well known to many of our people. Mrs. Plumb, who has been ill with lung trouble, is improving.

Mr. Plumb has a leave of absence of one year from his position as professor in the department of electricity at Perdue University, Ind., and will live in Denver. He has a position with the General Electric Co., with offices in the Kittredge Building. I looked for the biggest policeman near the city hall, a son of Henry Davis of North Loup, but found that he was on his beat at night after eight o'clock. I shall see him when I go back next week. I called on Datus F. Brown, a son of Dea. Erastus Brown, who a generation ago lived at Milton, Wis. Mr. Brown has a very pleasant home at 1531 Nineteenth Street. An only son is in business with the father, and an only daughter helps out with the correspondence when business rushes. The office and warehouse are on Fourteenth Street near the viaduct. I have forgotten the number, but it is easily found.

There are others living in Denver who are in some way connected with our people, but in my stay of twenty-two hours I did not see them.

Some one may ask, What value is there in making such visits? That is the question that I am constantly asking myself, and I can not answer it. All these friends know that I am here to represent the general interests of our denomination; it was thought best that I make this trip. I can but serve the cause to the best of my efforts and wisdom, and leave the results with God. Pray for his blessing upon this field and his work here.

EDWIN SHAW.



**The Field Secretary in Arkansas.**

REV. WALTER L. GREENE.

Arkansas has a large number of scattered Sabbath-keepers and many faithful Seventh-day Baptists who were formerly members of small Seventh-day Baptist churches. It was with a few of these faithful ones that I spent my first week in the State, stopping first with Brother and Sister Hunt and Bro. George Lewis and wife, near the old Wynne church, some eight or ten miles southeast of Wynne City.

The Sabbath was spent on Crowley's Ridge among the former members of the Crowley's Ridge Church, but who now hold their membership at Fouke. These people are missing the faithful ministrations of the Word, which they have had in the occasional visits of Rev. G. H. F. Randolph as he has been able to come to them in previous years.

Five services were held on Crowley's Ridge at the schoolhouse, between Friday night and Sunday night. The attendance was small Friday night and Sabbath morning, but on the night after the Sabbath, Sunday morning and Sunday night the house was filled with attentive listeners.

The following Sabbath, July 2, was spent with the church at Little Prairie. We arrived in the neighborhood of the Little Prairie Church Thursday night, too late for a service after an eighteen-mile drive from Gillette, the nearest railroad point. Beginning Friday night, services continued until Monday night with good interest. Good weather on Sabbath day gave a good attendance both morning and night. Sunday morning the congregation nearly filled the house. A downpour of rain on Sunday and Monday nights at meeting time, along with muddy roads, prevented more than thirty-five to fifty people attending. Our cause is well thought of by the people of other faiths about Little Prairie. There are hosts of young people and children in the community and in our society; and with proper leadership and pastoral care the permanency of our cause is assured.

The Sabbath school was revived and a session was held the week the field secretary was there, for the first time in many weeks. It is expected the school will con-

tinue with weekly sessions from this time on. The church at Little Prairie will keenly feel the loss of Missionary Randolph's occasional visits to this field.

Texarkana, Texas,  
July 6, 1910.

**Convocation at Lost Creek.**

M. G. STILLMAN.

By the time these words get through our RECORDER machinery it will be time to write me in legible writing that you are coming.

The menu will also have appeared in the RECORDER to show as nearly as such prints usually show what will be served.

I hear there is to be a new course or two in the feast, which will be especially relished by all visitors.

There may also be something good *evolved* over from last year's feast—wish it might be so. Really, I hope the management will continue to let the audience make a few remarks, for I had rather some one would get up and throw a stool (metaphorically) than to have the audience go to sleep, then go off and say it was good. I have known men to stand up in the audience and teach more in three minutes than many a wordy discourse. But this is saying nothing, of course.

And yet I appreciate the problem of managing such a meeting, because I might have a sudden strenuous impulse to respond to some thought, and behold, the hearers would look so sad and weary, and seem so sorry to wait for that old man to multiply words. Then would the moderator feel bad also, especially lest it be quite time to close or ring off those useless remarks.

Oh, yes, there are some difficulties even in managing some parts of a public session, but we expect to have only the broad daylight for this session, that is, morning and afternoon sessions, then chance for all good people to rest at night. If half the athletic preachers will put a baseball into the suit case, they may play with the other half, outside of school hours.

My wife scarcely goes anywhere, except to church, without ringing up to give warning. I suppose she is acting in perfect harmony with the golden rule. So don't forget to write me when you are coming.

And when you arrive you will be able to say there are more good-looking people here to the square foot than you have seen since leaving home. A postal card costs only one cent. Please remember.

**Tract Society—Treasurer's Report.**

F. J. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending June 30, 1910.

Dr.

To balance on hand, April 1, 1910..... \$1,259 41  
To funds received since as follows:

Contributions as published:  
April ..... \$345 55  
May ..... 302 41  
June ..... 126 25— 774 21  
Collections as published ..... 64 55  
Payments on Life Membership ..... 10 00  
Income as published:  
April ..... \$465 84  
May ..... 12 50  
June ..... 12 50— 490 84

**PUBLISHING HOUSE RECEIPTS.**

RECORDER ..... \$592 68  
Sabbath Visitor ..... 248 13  
Helping Hand ..... 188 60  
Tracts ..... 5 48  
"Spiritual Sabbathism" ..... 28 00  
A. H. Lewis' Biography ..... 4 00— 1,066 89  
Interest on bank balance ..... 12 72— 12 72  
\$3,678 62

Cr.

Cash paid out as follows:  
G. Velthuysen Jr., appropriation..... \$151 50  
George Seeley, salary ..... \$75 00  
George Seeley, postage ..... 15 00— 90 00  
L. A. Platts, salary ..... \$75 00  
L. A. Platts, expenses ..... 6 75— 81 75  
Geo. H. Utter, Treas. Miss. Soc.:  
Two-fifths salary E. B. Saunders \$100 00  
E. B. Saunders, expenses ..... 41 09— 141 09  
Lt.-Col. T. W. Richardson, salary ..... 150 00  
A. E. Wentz, one month's work ..... 25 00  
Marie Jansz ..... 37 50  
Jacob Bakker, expenses African trip ..... 250 00  
Italian Mission, N. Y., Edgar D. Van Horn  
Corliss F. Randolph, expenses Snow Hill,  
Pa. .... 15 17  
Edwin Shaw, expenses to Snow Hill  
Pa. .... \$ 6 52  
Edwin Shaw, expenses to North  
Loup, Neb. .... 51 70— 58 22  
Theodore L. Gardiner, expenses associations ..... 130 19  
Joseph Booth for African preachers ..... 58 30  
Clerks' fees, copy wills, etc. .... 3 85  
First National Bank safe-deposit box ..... 5 00  
Stamped envelopes, Treasurer ..... 20 24

**PUBLISHING HOUSE EXPENSES.**

RECORDER ..... \$1,607 58  
Sabbath Visitor ..... 255 14  
Helping Hand ..... 182 41  
Tracts ..... 3 72  
Tract Department ..... 10 09  
"Spiritual Sabbathism" ..... 295 76— 2,354 70  
\$3,672 51  
By balance on hand, June 30..... 6 11  
\$3,678 62

E. & O. E.

F. J. HUBBARD,  
Treasurer.

Plainfield, N. J., July 6, 1910.

Examined, compared with books and vouchers and found correct.

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

Plainfield, N. J., July 10, 1910.

**Treasurer's Receipts for June, 1910.**

**CONTRIBUTIONS.**

"A Friend" in Wisconsin ..... \$10 00  
Harriet Burdick, Lowville, N. Y. .... 8 00  
H. I. Green, North Loup, Neb. .... 5 00  
C. C. Babcock ..... 50  
Churches:  
Plainfield, N. J. .... 25 63  
Battle Creek, Mich. .... 5 00  
First Alfred, N. Y. .... 32 51  
First Alfred, N. Y., for Mr. and  
Mrs. Graafslat ..... 2 00  
First Genesee, N. Y. .... 15 85  
Friendship, N. Y. .... 20 51  
Salemville, Pa. .... 1 25— 126 25

**COLLECTIONS.**

Southeastern Association ..... \$10 05  
Central Association ..... 21 33  
Western Association ..... 12 15  
One-third Eastern Association ..... 21 02— 64 55

**INCOME.**

Julius M. Todd Bequest ..... \$ 2 50  
Nancy M. Frank Bequest ..... 10 00— 12 50

**PUBLISHING HOUSE RECEIPTS.**

RECORDER ..... \$105 75  
Visitor ..... 45 52  
Helping Hand ..... 73 21  
Tracts ..... 1 25  
"Spiritual Sabbathism" ..... 19 00  
A. H. Lewis' Biography ..... 4 00— 248 73

\$452 03

E. & O. E.

F. J. HUBBARD, Treas.

**Quarterly Meeting.**

The quarterly meeting of the southern Wisconsin and Chicago churches will convene with the church at Albion on Sixth-day evening, July 22, 1910.

The program as arranged is as follows:  
Sabbath Eve. Sermon—Pastor A. J. C. Bond.  
Conference meeting led by Pastor L. C. Randolph.  
Sabbath Morning. Sermon—Pastor L. C. Randolph.  
Sabbath Afternoon. Sermon—Elder A. P. Ashurst.  
Sabbath Night. Vesper song service.

Interpretation of hymns as to their evangelistic significance—Pres. W. C. Daland.

First-day Morning. Christian workers' conference.  
The Bible as a means of winning men—Mrs. G. E. Crosley.

Methods of winning business men—F. C. Dunn.  
How to deal with the doubter—E. M. Holston.

The sermon as a factor in winning men—Pres. W. C. Daland.

After decision, what?—A. E. Webster.  
First-day Afternoon. Young People's Hour.

(Signed) COMMITTEE.  
July 10, 1910.

**A Simple Request.**

Backward, turn backward, O Time, in your flight,  
Make me a boy again, just for a night.  
Give me a go at the food that they fry,  
Let me make bold with a green apple pie.  
Then let me sink to my innocent rest,  
Free from all care as to what I digest,  
Confident, even in moments of pain,  
That mustard or ginger will soothe me again.

Fain would I seek with a juvenile zest  
The cupboard instead of the medicine chest.  
And drink from the spring where the germs  
roam at will,

Instead of from crystal, drafts foaming or still,  
Give me not wealth nor the badge of the proud,  
Nor a place on the platform, high over the  
crowd,

But give me, oh, give me, my old appetite—  
Make me a boy again, just for a night!

—Washington Star.

## Woman's Work

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

Be thou faithful unto death, and I will give thee a crown of life.

### Wrought in Gold.

I saw a smile—to a poor man 'twas given,  
And he was old.  
The sun broke forth; I saw that smile in heaven  
Wrought into gold.  
Gold of such luster was never vouchsafed to us.  
It made the very light of day more luminous.

I saw a toiling woman sinking down,  
Footsore and cold.  
A soft hand covered her—the humble gown,  
Wrought into gold,  
Grew straight imperishable, and will be shown  
To smiling angels gathered 'round the judgment throne.

Wrought into gold! We that pass down life's hours  
So carelessly,  
Might make the dusty way a path of flowers  
If we would try.  
Then every gentle deed we've done, or kind  
word given,  
Wrought into gold, would make us wondrous  
rich in heaven.

—The Silver Cross.

### From North Loup, Neb.

DEAR READERS OF WOMAN'S WORK:

During our Northwestern Association Mrs. Metta Babcock suggested that more of us send Miss Haven copy for this page. It would show our interest, our appreciation of Miss Haven, and our willingness to support her in this work. Any one can write a letter at least.

Possibly in an association we find what we are looking for. I noticed that every speaker said things in behalf of the children and young people. We expected this of Rev. Mr. Whitford, Doctor Daland and Professor Shaw and were not disappointed. A. J. C. Bond gave the boys a special meeting by themselves. E. B. Saunders reminded us that the great men of the future were with us there. Doctor Gardiner exalted the little light that shines in the home for the

children. Our young delegates were living sermons much appreciated by our children. And our other speakers, each in his own way, remembered the primary department of our Seventh-day Baptist faith.

Pastor Shaw recently reminded us from the pulpit that we were to bring up our children in the nurture as well as the admonition of the Lord, that our children received not enough nurture and sometimes too much admonition. Study this out and profit by it.

Those men all knew that our children are our opportunities. In them we can again enjoy youth, learning and love. The advantages we missed years ago we may give them. The achievements that seemed out of our reach are possible for them. The victories they win are a thousand times sweeter to us than to them. Realize this, mother, and father too, and begin now to live with and for your children. There is not a moment to wait. Study and pray to be wise in what you do and then *do* with all your might.

Teach the children the principles you stand for in business, education, religion, everything, by precept as well as example. So often we take it for granted that the children know and believe a thing because we know and believe it. Remember you were taught, else you would not have known. So many times I have felt the deepest condemnation when some question would reveal the total ignorance of my children regarding some subject I had pondered and studied till it seemed a part of my life. I was fattening while the children starved. I can imagine how Doctor Lewis would have said, "Teach, teach, teach."

This reminds me, some parents were buying Doctor Lewis' book for their children at the association, a copy for each child, to be its individual possession.

There is another inspiration I received at association that I want to pass on. I wish you could have seen the picture Elder Kelly made in the pulpit. That splendid image of his Maker told us that *his* mother had suffered anxious hours in his behalf. I've no doubt but that that mother worked on and prayed on. And I tell you, sisters of the woman's page, if my life-work and prayers can bring *my* boys into the attitude to God in which Elder Kelly stands, whether they

be ministers or brick carriers, *I can wait* till I get to heaven, if necessary, to hear such good news as that.

IDA BROWN.

### One Woman's Work for Missions.

"Expect great things from God, attempt great things for God."

The story of Miss Lizzie Johnson, who died not long ago at her home in Casey, Ill., affords a striking illustration of what a person may accomplish under the most adverse circumstances.

Miss Johnson was an invalid and most of the time an intense sufferer for twenty-seven years, and for the last nineteen years she had never been in a sitting position nor had her head off her pillow. But during these years she raised for missions something like \$20,000 by making bookmarks, selling more than 200,000. She sent bookmarks to every State in the Union, as well as to Mexico, Canada, England, Scotland, Italy, Sweden, Austria, India, Malaysia, Madeira, Turkey, Africa, South America, Australia, New Zealand, Hawaii, China and Japan.

At the time of her death Miss Johnson was supporting twenty workers in the foreign mission field and was educating four Japanese young men for the ministry. She was also supporting five Bible-women—two in China and three in India.

Giok Hoa, one of the Chinese Bible-women, was once sold for eighty cents. She now sings, prays and preaches in three languages—Chinese, Japanese and English.

Bahakka Singh, one of India's oldest and best native teachers, is another Christian worker who is supported by the sale of Miss Johnson's bookmarks.

A short time before her death Miss Johnson appointed her sister, Miss Alice Johnson, to continue the work of selling her bookmarks and of supporting her workers in the mission field. All money raised in this way by Miss Alice will go to the mission work.

Miss Johnson first became interested in mission work in 1885, shortly after hearing her father read of William Taylor's sailing for Africa with a band of missionaries. She learned more about the dark continent through reading the *African News*. Her

interest in the missionary work led her to make a quilt, which she hoped to sell for \$50 and with the money redeem an African slave. But she failed to find a purchaser for the quilt.

In the course of time Bishop Frank W. Warne chanced to hear of the matter and he requested Miss Johnson to send the quilt to him, that he might find a buyer for it. This she did, and when the bishop showed the quilt to audiences and told the story of the one who made it, the people subscribed shares, and, instead of \$50, the quilt sold for \$600.—*Boston Herald*.

### After Fifteen Years.

MARY A. LACKEY.

### Woman's Hour, Western Association.

Would it were mine to come to you with thoughts that should leave in every heart an earnest desire and purpose to be a helper in the work our risen Lord committed to his followers—the work of carrying the Gospel to every creature, in all the world.

You can not go to foreign fields? Perhaps not; nor is it for me to say the Lord would *have* you go; though the fact that Doctor Palmberg's health has failed, in her effort to meet the demands upon her, together with the call that has come for some one to share Miss Burdick's labors, is evidence that there is *need* of more workers in the foreign field.

You can not go to foreign fields? No, but there are those who in response to the Macedonian call, *have* gone, and at no small personal sacrifice are striving to lead those walking in darkness into the light of life.

They need the assurance that our interest and sympathy, our prayers and our financial support will not fail them.

You can not go to foreign fields? You need not. Meeting you face to face, or walking beside you in the every-day of life, are hearts that are hungering for a knowledge of the Saviour's love—hearts that need only the tender, personal invitation that your own heart is yearning to give them, to lead them into the kingdom.

There are doubting hearts, who are watching you and me for proof of divine power to change the heart and life.

Today, as when our Saviour bade his disciples, "Lift up your eyes, and look," is it true, that the fields are white and in view.

In looking through the RECORDERS of 1895 for information needed in preparing a paper for our Woman's Board Auxiliary, some things were found in the columns of "Woman's Work" so well worth repeating that I have ventured to bring them to you today, believing that after fifteen years they will again be new.

First, let me give an extract from an article written by Mrs. M. G. Stillman, who was at that time our associational secretary of the Woman's Board.

#### An Appeal.

Those who planned for the Woman's Board had no thought of doing anything in the way of dictating your ways of working, but to unite in one solid working body every loyal Christian Seventh-day Baptist woman.

It was a new method of work for us, and we have been somewhat slow to fall into line. The few who have had the work of the board on their hearts and hands have felt that it was difficult, after all, to reach the women of the denomination and bring them into that union of effort that they had hoped for. But we believe it has been a step in the right direction. We need to understand and feel more the tie that binds us together as Seventh-day Baptist Christian women, and in the Woman's Board we find such an opportunity, and is not this work for the Lord which they have undertaken *ours* and *mine*, my dear sisters? Can we not by means of the Woman's Board come into closer relation to each other and feel the strength that comes from union and sympathy?

O that we might interest every loyal Christian woman and girl in this association in this work for the Master. Whether you ever belonged to an Aid Society, or a Board Auxiliary, or even a Missionary Society, if you are a child of God and want to show your love for him by working to spread the gospel truth, come and take your place in the ranks with us, and give us your support as Christian women working to show our love for the blessed Saviour. He left his home in glory—

glory such as our poor human eyes never behold in this world, and came down here to die upon the cruel cross, to redeem us from the power of sin. O, what love, what wondrous love! Can we comprehend it? What are we doing for him? What real sacrifice or self-denial have we made this year for his dear sake? Many of us have no rare or costly gifts to bring, but one penny given to him with the fervent devotion of a warm, loving heart, may be more precious in his sight than many dollars given with any other motive. Can we not all join heartily and continue to work together? If we do this, we shall find success will crown our efforts. The Lord is calling us to the advance.

How it moves our hearts as we read the calls from the different fields and long to send help; but alas! where are the nickels, the dimes and dollars to carry forward the Lord's work? David said, "The earth is the Lord's and the fulness thereof." Yea, verily, but God's people are his stewards and must give a faithful account of their stewardship. Are we sure that it could not be said of us as Malachi said to the children of Israel: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing, that there shall not be room enough to receive it."

#### Giving Liberally.

A merchant at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied: "Before my conversion, when I served the world and self, I did it on a grand scale and at lavish expense; and when God, by his grace, called me out of darkness, I resolved that Christ and his cause should have more than I had ever spent in the world. Now God enables me to do it, for at my conversion I promised God I would give a fixed proportion of all that my business brought in to me, and every year since I made the promise, it has brought me in double what it did the year before, so that I can double

my gifts for his service." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Said Chaplain McCabe, "The old standard one-tenth for the Lord's treasury would flood the world with salvation."

Some one has said, "There is no use in asking God to bless the world, unless we are willing to bear some part of the expense ourselves."

#### Aunt Zanie's Prayer.

"Come in," said Miss Peck, the missionary, in response to a knock at her door.

The door opened and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her head wrapped in a plaid cotton bandana. The face wore a troubled expression, so unusual, that the missionary exclaimed:

"Why, Aunt Zanie, what's the matter? Come in."

"No, honey, I hasn't time to come in; just stopped a minute to ask you to pray to de Lord, dat he show me how to do mo' fo' Africa."

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild. A wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety and generosity. Never was a good cause presented and a collection taken, but what Aunt Zanie with quick step and beaming face was ready with her offering. Everybody who knew her, wondered how she could give so much.

"Oh, Aunt Zanie! don't be troubled! The dear Lord knows what you can give and he does not wish you to grieve because you can not do more. I am sure you give enough."

"Sister Peck, I didn't come dis mo'nin' to have you tell me I do 'nuff; I jes come to ask you to pray to de Lo'd dat he show me how I can give mo'."

"Well, well, Aunt Zanie, I will; and if there's any way, I'm sure the Lord will make it plain to you."

The little woman turned and went on her way to her daily toil. Several days

passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face to say, "Good mo'nin', Sister Peck. I'se come to tell you the Lo'd done answer prayer."

"How, Aunt Zanie?"

"Well, Sister Peck, I jest went about all dese days with a heavy heart, a praying to de Lo'd to show me how to do something mo' fo' Africa. But pears like he dunno no way, fo' not a bit of answer did he give me. But last night I came home from my wo'k, and I jes' set my ole bucket on de flo', and I kneeled down by a cha'r and I poured out my heart to de Lo'd, and I said, 'O Lo'd, isn't der no way I can do somethin' mo' fo' Africa?' For a long time I prayed, then I stopped, and everything was jest as still!—and I heard a voice speak right to my heart—'Zanie, child, lay down dat pipe.'"

Aunt Zanie had learned to smoke that pipe when she was a little slave girl, lighting the pipe for her mistress, and now she had passed her threescore years, and for a long, long time it had been her *one* personal indulgence, her *one luxury*. Is there wonder that the missionary asked,

"Aunt Zanie, do you think you can?"

"If de Lo'd say so?" was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, he will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and laying twenty-five cents in her hand, exclaimed joyfully, "Here, Sister Peck, *here's* Aunt Zanie's first 'bacco money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now Aunt Zanie's tobacco money has been conscientiously and joyously devoted to the nobler purpose of sending gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the need? Have you a pipe? Some carnal pleasure? Some cherished indulgence? Can you give it up, and let the Lord use the money it costs? Will you?

## Settimo Giorno.

W. H. MORSE, M. D.

"Doctor," he said, "I do not like Jews. And yet—"

That "and yet—" marked the man an Italian. The Italians have a peculiar way of stopping short in their conversation, and saying "and yet." The speaker was a bright fellow who had been attending the mission services for several weeks, and on the last Sunday in May had professed conversion. That was more than a month before, and I had thought it strange that he had not been to see me in regard to uniting with the church. I said as much to him when he came in. In reply he said,

"Doctor, I do not like the Jews, and yet—"

"'And yet' what?" I asked.

"Why," he returned, "I suppose I must have to!"

It was the tone of a fatalist, and the emphasis was strong.

"You think you are called on to do what?"

"To join the Jews."

This was astounding.

"Why, Pietro!" I said, "you professed to take Christ for your Saviour on the Sunday night before Memorial day."

"Why, sure!" he replied. "And Christ was a Jew. Yes?"

"Certainly."

"Now how would I do to join them?" he asked.

"To join the Jews!" I exclaimed. "What are you thinking about!"

"But, Doctor," he went on, "how can I do otherwise? I have been and reasoned it all out, and yet—Doctor, I do not like Jews!"

I thought that I understood the drift of his reasoning, and that he had a misconception of his duty.

"Look here, Pietro," I said, "where did you pick up such an idea?"

"From yourself, and from what you have said," he answered.

"What!" I said. "When did I ever say anything that has led you to embrace the idea that having been converted, you must first unite with the Hebrews, because our Saviour was a Hebrew; and then, after that I suppose you intend to come out from

among them and be a Christian. You are mistaken. You do not have to do anything of the sort. What put it into your head that a convert must first be a proselyte to the Jewish religion?"

"You did, sir."

"I did?"

"Yes. But I do not want to stay a Jew, and yet—I would have to."

I could not find words to express my surprise. He went on:

"It is this way: You read the fourth of the chapters of Hebrews, you remember. Yes? And the fourth verse. What did it say? Twice in the verse it was 'settimo giorno.'"

"Which is in English—?"

"Seventh day."

"Ah!"

"And 'settimo giorno' continues in my mind. I can not get it out. God rested on the seventh day. The Jews did so. Christ my Lord did so. How can I do otherwise? Christians do not do so. I must follow in my Lord Christ's footsteps. I must be a Jew. And yet—Doctor, I hate Jews."

His mind was fixed. I saw that nothing could turn him, and so I told him of the Seventh-day Baptist faith and people. How it interested him! I told him of Plainfield and Westerly. He is a barber, and not many days later he told me he had instituted inquiries in both places for a "job," and that when it is obtained, he will go there, and identify himself with the faith which has appealed to him.

This morning he said to me that in the fall he is to return to Italy for the winter, and wants to take back a supply of Italian Bibles to give "with the good story" to friends who never saw a Bible. So, look out for a Seventh-day Baptist mission in Italy!

*Rose Memorial Mission,  
Hartford, Conn.*

"The ten commandments have never been repealed, so far as I know," said Uncle Allen Sparks, "but in these days, of course, you can't expect them to be enforced in communities where the public sentiment is against them."—*Chicago Tribune.*

## Young People's Work

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

### Missionary Items.

REV. A. J. C. BOND.

*Prayer meeting topic for July 30, 1910.*

#### Daily Readings.

Sunday—Viewing the land (Num. xiii, 17, 18, 26-33).

Monday—The deaf church (Isa. liii, 1; Rom. x, 19-21).

Tuesday—A missionary report (Acts xiii, 1-3, xiv, 24-28).

Wednesday—Objections to missions (Acts xi, 1-18).

Thursday—Favorite reports in Acts (Acts xvi, 16-31).

Friday—Missionary martyrs (Acts xii, 1, 2; John xxi, 18, 19).

Sabbath—Topic: My most interesting missionary item (Ps. xlv, 1-4; Acts xxviii, 23-29).

#### PSALMS XLIV, 1-4.

"We have heard with our ears, O God,  
Our fathers have told us,  
What work thou didst in their days,  
In the days of old."

Seventh-day Baptist young people are the inheritors of a rich legacy. The roots of our denominational life run far back into the past, and draw life from the rich soil of a consecrated denominational ancestry. The set of books recently published, *Seventh Day Baptists in Europe and America*, makes available much valuable historical material. Our young people owe it not only to the past, but to themselves, and to the future which depends upon them, to read these books, and to become familiar with the mission and ideals of the denomination in view of the past history of our people and of the Sabbath question.

Because of the past history of the denomination the young people have a great responsibility. With the strength and inspiration which a knowledge of past achievements begets, there comes the responsibility of being true and of extending the power and influence of the Gospel which they loved and lived and taught.

As we catch the meaning of the commission of Jesus to make disciples of all nations, and as we seek to find our place in this world-wide mission, we are greatly helped by a reference to what our fathers have done. While we should never be tied down to the traditions of the past, but must prove the worth of all that we receive, and choose methods of activity suited to our time, yet to ignore the finger-pointings of the past would be inexcusable folly. If we do not do better than our fathers we do not do as well, for we have a vantage ground in what they have wrought. Each generation must build on the foundations of the past if there is to be progress.

#### ACTS XXVIII, 23-29.

Paul was a missionary in that he had one overmastering passion, that of telling of his love for the Master. Paul had an experience and he loved to tell it. Although Paul was a changed man after his experience on the road to Damascus, yet his experience grew out of his past life. The spirit of Christ, like a magnet, held all that was good in his past; and that was much. He did not have to throw away all that he had received in his study of the Scriptures, but new meaning was put into these old truths when they were seen in the light of the life of Christ. So he taught Christ from the law of Moses and from the prophets, from morning until evening. He did not seek imprisonment for the sake of notoriety, but when he fell into bonds in pursuing his work as a minister of Christ, he recognized it as bringing larger opportunities for the spread of the Gospel.

There were many among the Jews who studied the Scriptures and thought that in them they had eternal life, yet who did not recognize the fact that they testified of Jesus. They claimed belief in the Scriptures, but by the Scriptures were condemned. It was at Rome, a cosmopolitan world-center, that Paul declared that the Gospel was not for a favored class but for the world.

Paul recognized a world-need, and announced a universal salvation in the power of the Gospel of Christ. Just as we get that vision are we missionaries in spirit. And we can not be less and be followers of the Christ. We may talk of "foreign

missions" and "home missions," and there may be point to it when referring to the character of the work required or the method pursued, but to seek to measure our responsibility in any particular field by considering its nearness or its remoteness is to fall far below the ideal of Paul.

FROM ASAA, DENMARK.

I am sure the following extracts from a letter from Rev. F. J. Bakker to "Mrs. Martha H. Wardner and the Seventh-day Baptist church at Milton Junction, Wis.," will be of interest to Endeavorers, and somewhat pertinent to the topic for this week.

"Our people here are much scattered. They do live in six different places, and we do have our Sabbath meeting in all those little villages. At two of them we do come once every fourth week and at the other places every eighth week. The distance from Asaa to these places is 4, 8, and 18 miles, which we do mostly walk, for it is our only way to reach them.

"Mrs. Bakker do always, if the weather is good, follow me. She can not forbear that I shall travel so long way alone, and our people are always glad when we come. To the three places 18 miles distant we do leave our home on Friday and come back Sunday. Sometimes we are well tired, especially in the summer time, but we never did give it up until now. The Lord be praised that we can do the work.

"I was 68 years of age December second, and Mrs. Bakker shall be 61 February eleventh. But we both do our work with much gladness and good confidence in the hope our God will bless it.

"There is a little fishing place ten miles from here where there is a good company of orthodox Lutherans. They do have a nice meeting-house but no pastor, and every fourth week when I fill my appointment on the Sabbath near them, they do ask me to preach to them on Sunday. I do hope and pray that our heavenly Father will bless his own Word and press it upon the minds of those people that his blessed Sabbath day may become honored among them.

"One sister who was baptized a long time ago has lately commenced to keep the Sabbath and come to our meetings.

"In general our people here are very earnest and a God-fearing people who are loved and respected by all who know them.

"I thought, dear friends, that I had to write you a letter somehow, for there did not appear a report of me in the RECORDER in a long time. However, I do send every quarter somewhat account to the Missionary Society. Years ago, the time Sister Wardner did live in Milton Junction, our letters came more regularly. I regret very often those good old days. But our days are gliding swiftly by; soon we will be at the end.

"We had a good meeting last Sabbath. It looks to me that our Lord will bless our work here. Pray for us as we do for you."

MY MOST INTERESTING MISSIONARY ITEM.

A missionary item of much interest to me is found in the SABBATH RECORDER for May 2, and speaks of the offer of one of our young people to go to China as a missionary. Of course this item would have been of greater general interest if the Missionary Board could have announced that the offer had been accepted, and that Anna M. West would go to reinforce the China Mission as early as practicable. Since the board could not see its way clear to take such action at present, it may be of interest to Endeavorers to know just what Miss West's plans are.

Her decision to become a missionary was not the result of a sudden or recent impulse. It grows out of her desire to make her life count for the Master, and has been a part of her life-plan for some years. If the board had been in a position to accept her offer, it was her purpose to spend, if permitted to do so, at least one year in special preparation for the work. She still feels that she must be getting a little nearer to a realization of her heaven-born ambition, and will follow her original plan to go to Alfred next year. She proposes to elect studies in the Seminary and college suited to her ideals of service. She has recently finished a mission-study course in which the "Uplift of China" was the text-book used. This has helped her to determine some of the needs of the field, and the equipment necessary. Her studies will probably include the English Bible, religious pedagogy, sociology, biblical and pastoral theology, etc.

Work.

ORLA DAVIS.

*Young People's Hour, Southeastern Association.*

"He who works not has not discovered for what God made him."

The Bible tells us that when Adam and Eve were driven from the Garden of Eden they were told by the Creator that they must work for their living. From that time to the present the people have toiled and labored to make our old world what it is today—no two fully agreeing what that is though.

To work is to direct our efforts toward a certain end; and as no two people are alike, the results are much varied. Why should it be otherwise? No one thing makes up all of life, and if everybody should work at one certain thing there would be much left undone. Each, however, must do his share toward the great work planned by our Creator.

Why should one work? There is an unvarying law of nature, which is, that proper exercise makes growth; and growth makes life; and when growth ceases, life begins to wane.

A drifter will not reach a definite place. Why? Because he does not direct his efforts; he just uses up enough energy to keep himself afloat. He is not a worker, because his powers for usefulness are not being used. Therefore, since his powers are not exercised, they do not grow; and as there is no growth, these powers begin to die out, until finally the drifter no longer has the strength to remain on top and so goes under in the stream of life. Thus nature tends to eliminate those who do not work.

The universe is founded on truth and is in perfect unity. Our beings are, also. We have gifts or powers given us by our Maker, all to be used for the betterment of the individual and of the world. Not one of these powers should be neglected, but all should be developed symmetrically. For instance, one who has a great amount of mental work will suffer, if, at the same time, he does not exercise himself in a physical way. In like manner one who makes a specialty of physical work should not neglect the culture of his mind. If

She will be missed in the Milton Junction society where she has been a most faithful and efficient worker in every department of work, and in the Sabbath school where she has been a teacher in the primary department.

Whether she shall take up the work in China, which has long been upon her heart, or whether she shall be led into other fields, hers is to be a serviceful life. Her special work at Alfred, added to her full college course and two years as teacher in the high school, will equip her for usefulness in the Master's kingdom.

"BULLETS FROM THE SPEAKERS" AT THE MEN'S NATIONAL MISSIONARY CONGRESS, HELD IN CHICAGO, MAY 3-6.

When the number of workers eager to get out and spread the faith are considered, it is easy to see that the principal problem of saving the world lies not in India, but in America. It is more money that we need.

So long as the church spends ninety-five per cent of our gifts on the work in America and only five per cent in the heathen world, the work of missions can not be successfully prosecuted.

Only one out of every four women, and only one out of every eight men, of the average church, have given any amount to foreign missions.

One cent a year is spent for each one of the 1,000,000,000 non-Christians in heathen lands. We spend \$15 at home for every one of the 20,000,000 Christians each year.

If the religion of Christ is not big enough for an American, it is not big enough for a Chinaman. If the church isn't big enough to carry it to a Chinaman, it will not carry it with any efficiency across the street or around the corner.

On the Congo they measure a man by the number of cattle he will bring; on the Hudson and on the Thames they value men too often by their bank accounts or their social standing; but by the river of life every man is valued by what he is, as revealed by what he has done.

TO THE LEADER.

Following are two topics which may be assigned to Endeavorers a week in advance: The Story of Peter Velthuysen, and The World's Missionary Congress at Edinburgh.

*Milton Junction, Wis.*

either is neglected, both will suffer. It is the same with all the other powers. If one is neglected, all will suffer. In the same way, all people are one body. Each individual is one of the powers, or gifts. If each individual, or power, is exercised properly, it will help itself and the whole body, or the world; if neglected, all will suffer. Every individual, however, does not exercise his part, or do his part, either because of sickness, inheritance, or accident, or because of the fact that he possesses a wilful desire not to. But it hardly seems possible that a normal conscientious person can or will enjoy the result of others' efforts without contributing his mite. There are those who do so, however, and there are also those who do not intend to do so, but who are constantly putting off their work. These do wrong; for "If we do not work opportune we must later work inopportune, and pay the price. This applies to all of life." These are the ones who have faith without works, and "faith without works is dead."

Life is an every-day struggle. As drifting always leads downward, we should constantly work to breast the current of life's steam, and to reach the source, or the highest. This will take us, doing our best, from now until death; for "Our life-work is not finished while life lasts. Old age has its mission as well as other parts of life."

Of course it takes some sacrifice to work; but "There is no real and abiding happiness without sacrifice." "Give to the world the best you have, and the best will come back to you." On every side there are temptations tending to draw us away from giving the best we have, or, in other words, preventing us from being men and women; but we should doggedly keep on though we fail time after time. "Success is not in never failing but in never fearing to begin again." And let us remember also that no truer words were ever spoken than these by Tennyson: "Men may rise on stepping-stones of their dead selves to higher things." With the past as a foundation we should conscientiously work today with the future ever in view.

In life's work, no one can shirk responsibility. Our Maker has put his truths where they may be read by all if each will try; and one truth is the key to another. He gives us an almost unlimited capacity, and

the power to make out of life what we will. No one knows how great this capacity is, for only one has ever used his powers to the best possible advantage and that one is Jesus. "But," some will say, "how about the degenerates, such as paupers, criminals, idiots, insane, etc.?" Well now, whose fault is it that these are born so? Is it God's fault or is it the fault of the parents who have not used their powers rightly? And even after these degenerates are born, if they should use their powers to the best advantage they could still do much more good than they do. There is no drawn line, and there may be a great capacity for good in a seemingly degenerate person. Each of us should ask ourselves the question: "Am I employing the powers I have to the best possible advantage? If not, why am I not doing so? Is it because truth tells me I should not do so, or is it because I will not face the truth? I have made many mistakes. Were they made because I went the true way or because I turned away from the truth?"

Toward what end shall we work? In everything we do, we have power to take, as our ideal, the path of the evil one leading to total darkness and despair, or the path the Good Shepherd has walked before us leading us to truth and happiness; for truth will make us free—free from doubt, fear, hatred, despair and everything tending toward making us unhappy.

So, then, let us take truth as our ideal and follow it through everything. We shall make mistakes—for do we not all make mistakes?—but we should not get discouraged; for right at our hand is another opportunity—maybe great, maybe small—but surely leading to a truth if honestly followed out. Let's stop making excuses and get to work. Here is something that has helped me: "People who are made of the right kind of material do not make excuses; they work. They do not whine; they keep forging ahead. They do not wait for somebody to help them; they help themselves. They do not wait for an opportunity; they make it. Those who complain of no chance confess their weakness—their lack of efficiency. They show they are not equal to the occasion—that they are not greater than the obstacle that confronts them."

This applies to all of life, whether the individual is a man or woman, boy or girl; and to all callings, whether of minister, lawyer, doctor, teacher, clerk, mechanic, farmer, teamster or anything, including also that high and most sacred of all callings—being a mother. There is an infinite number of truths in every calling, each truth being a part of the great circle of truth. Do not ever fear that we shall exhaust the light and truth. It comes from the Power that made all and he is greater than what he has made. Since he has made us and is our Father, he understands us and wants to help us live the true life of practical usefulness and happiness.

We are each a part of the whole. We each have responsibilities that no one else can fulfil. Shall we refuse to accept them, or shall we square our shoulders and remain firm under them with our heads erect as men and women? Phillips Brooks says: "O, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks." And let us also remember that just beyond each responsibility successfully met is its reward, not in money, perhaps, but in the happiness of the fact that we are just a little nearer the realization of our ideals of being a true man or woman.

Let us, in our work, look on the bright side of life. Pessimism tears down while optimism builds up. Helen Keller laboring under such severe misfortunes in her life says: "Optimism is the faith that leads to achievement. Nothing can be done without hope." Let us begin to believe as some one has said: "Man was made to laugh, for he was created to be happy," and do also as Henry Ward Beecher advises: "Let humor bedew duty." Let's stop haggling over little things; let's stop making mountains out of mole-hills! Let's work toward the great truth. Each may do so if he chooses. "Truth is one; and in all lands beneath the sun, whoso hath eyes to see may see the tokens of its unity." "But one with nature rooted is in the eternal verities. Differing faiths agree in one sweet law of charity, the wiser world hath not outgrown; and the All-Father is our own."

We either shall or shall not work for the

truth. "It is along the way of human service that the disciple of Jesus reaches the height of religious vision." Remembering that the only perfect man knows all our struggles and sympathizes with each of us, let us, in spite of every difficulty, "rejoice in all of life" and keep a going.

#### Missionary Items.

MRS. H. EUGENE DAVIS.

"To those who are digging away down in the mines, the output seems very small, but it is all-important never to allow ourselves to be discouraged. Our great strength must always be in our "Great Commission."

One of the greatest distributing centers in all mission work is in town and city chapels, where hundreds come drifting in from all directions. Thus is the "Word" sown, and may bring forth good fruit.

A poor, ignorant countrywoman came into a hospital, crying wildly that four demons were after her. One of these she described as a headless man. The woman was in great distress. The doctors told her not to be frightened, that they would pray for her. Soon she was relieved, and became quiet and happy. Later, she went into the Bible school, and studied the Bible. The last heard from her was that she has been giving a good testimony to the power of Christ in her home and town—a completely changed woman.

At the beginning of 1909, in "The Door of Hope" refuge homes for Chinese young women, there were one hundred and ninety young women. Two hundred and thirteen more were received during the year. One hundred of the children in the Home for the Children, one of the branches of the Door of Hope, were supported through *Christian Herald* subscribers. Many of these young women and children are saved to Christ, out of the depths of sin and misery. Through them others are often reached. One rescued child said, "I have but one burden: I am always thinking how dark it is where my mother is. I want her to come to the Light." The mother had sold her into the bondage of darkness, but the Light found her.

All heathenisms have gods who are direct patrons and gods of sins. There is no holy God who can say, "Be ye holy, for I am holy," but the God of the Bible, the God of Christ.—*Darwent*.

In a recent Bible-study conference of the Y. M. C. A., lasting three days, plans of organization, actual charge and conduct of meetings, and the giving of eleven addresses out of fourteen, were effected by the Chinese. There is a large and growing place today in the Chinese church for the trained and better educated classes of Chinese young men.—*The Chinese Recorder*.

In the Margaret Williamson Hospital for Chinese women, in Shanghai, last year, nearly 56,000 patients were treated in the dispensary, while 800 in-patients were cared for. There are faithful Bible-women who address the patients while they wait, and who tell the gospel story to the women in the wards. The women who become interested are followed up later by the Bible-women, when they have returned home.

The Chinese are said to be the greatest race of medicine eaters on the face of the earth. Doctor Jefferys of Shanghai says, "The Chinese are already gorging patent medicines. And not only is the best and the worst of the original foreign tribe of patent horrors upon the market, but something even worse than that—the abundant Japanese imitation and attempt at the original horror."

#### Opportunities.

CLELLA FORD.

*Young People's Hour, Southeastern Association.*

A sculptor once showed a visitor his studio. It was almost full of gods. One was very curious: the face had a covering of hair, and there were wings on each foot. "What is his name?" the visitor inquired.—"Opportunity," was the reply. "Then, why is his face hidden?"—"Because men seldom know him when he comes to them." "Why has he wings on his feet?"—"Because he is soon gone, and once gone, can not be overtaken." In reckoning on success, the importance of every-day opportunities must be taken into account; for as days make

years, so the right use of opportunities which are presenting themselves daily will enable us to seize that great opportunity which is sure to come to all. It is that which may be called, "The open door to position in life." Whether that position be high or low is for each to decide for himself, and is being decided by some every day.

He whose special work is yet unchosen should be made to feel that in *some* work, *somewhere*, he will have need of the completest possible discipline of all his powers, and the largest attainable acquirements. *Now* is the time to prepare. When the storm bursts, there will be no time to set the masts and hang the rudder. Opportunities come to all, and, if used as God would have them used, will bring rich blessings and brilliant hopes, not only to ourselves, but to those about us. Our actual use of them, however, will depend not on what we wish, but on what we really are. If, on the other hand, an opportunity is allowed to pass, some door may be closed, which in later life we may wish to open, but must turn away sorrowful, while in our hearts burn two significant words, "Neglected opportunity." These lines from Whittier are expressive here: "Of all sad words of tongue or pen, the saddest are these: 'It might have been.'"

To be truly successful in any work is to make the *most* of the *best* in life. This goes hand in hand with the wisest use of every talent, or all the powers God has given, as a sacred inheritance. How they have been used is the account which must one day be given to him. Opportunity swings wide the door, and invites us to enter for the cultivation of these talents. Opportunities are the stones in the foundation of broad, deep culture and true character building. Firm, true character is an outgrowth of this broad culture; but character without such culture would be as weeds, which the first severe frost of adversity would bite to the ground.

Many think their talents are few, and those few too weak for cultivation, therefore feel no necessity of seeking for opportunities to cultivate them. A misleading view, for the weaker the talent, the greater the need of such cultivation. The promise

is that if talents are faithfully used, others will be added; and as applied to our own experience, no promise brings greater joy than, "As thy days, so shall thy strength be." To the young who are striving to attain those things which make for life, these are precious promises.

With the advance of civilization, life becomes more complex, and with complexity comes more and greater responsibilities, and the training for these responsibilities must come, not alone in the home, but through our best schools as well—best in the sense of moral and spiritual as well as intellectual training. That so many young people do not seem to realize the golden opportunities which come to them in their school-days, is a sad thought. Hours are sometimes spent in idleness which should be spent in diligent study and helpful reading. Thus spent, they will make for character and position in after years. The school door closes, followed by halting step, by dwarfed life, by powers undeveloped. Failure to seize the opportunities for preparation brings failure in duties and responsibilities in later life.

There are those who begin preparation for a life of usefulness, as they believe, but whose view of life is narrow. Not mere intellectual attainment nor financial ability can meet the demands of a successful life. A thorough training necessitates seizing every opportunity to cultivate the qualities—charity, sincerity, and strict loyalty to temperance. Charity, in the teachings of our Saviour, is interpreted as "a sincere desire for the welfare of others"; and the other two are so closely related to charity, that one can not hope to succeed unless their true significance is realized. They are not the little things of life; they are the important problems, though from little things they have grown. Is it not from the small acorn that the great oak comes; and from a tiny slip, the beautiful rose-tree, the blossoms of which perfume the whole garden? But these qualities have not been cultivated, and later their opposites creep into life as the "little foxes that spoil the vines." So unconsciously do they come, that opportunities are scarcely needed to introduce them; for there are weak places in the character which *will* be filled, if *not* with good

then with evil. These little foxes will grow, and still feed upon the vines. It may be that sneaking, cowardly fox, intemperance. To use the word intemperance in its broadest sense will include not only strong drink, but anything which tends to feed the lower instincts, and destroy those qualities which make for the ideal life. The word of God teaches temperance in *all* things.

There comes a time when he who has been feeding this fox, intemperance, considers his intellectual training sufficient to place him in some long-coveted position; but the opportunity has passed. His question is, "Am I not as well prepared as others who fill like positions?" The reply comes, "You might have been, but there is no place in this service small enough for those who are weaklings, physically, morally and spiritually, as a result of sensualism." The world today is looking not only for men of well-trained minds, but the safety of its business demands that these questions be asked of applicants for positions of trust: "Are your morals good? What is the character of your companions?" and often another question, "Are you religious?" These shrewd-minded men realize that if the foundation has been builded upon an unswerving loyalty to God as guide, the question of morals and companions is already answered.

"Know ye not that . . . ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Let us, as young people, continually thank God for opportunities and power to use them, to attain that for which our Saviour has paid the price.

#### News Notes.

MILTON, WIS.—A service of welcome to the Rev. Lester C. Randolph was held Sabbath, June 11, 1910. The following was the order of exercises:

Doxology.  
Invocation—Rev. O. S. Mills.  
Gloria Patri.  
Psalm xlviii.  
Hymn 61.  
Scripture lesson (Matt. xvi. 13-20; xxviii, 16-20), read by the Rev. M. A. Drew.  
Prayer—Rev. F. D. Jackson.  
Anthem—Our Confession—*Shelley*.  
Notices.  
Violin offertory—Mrs. M. H. Place.  
Sermon—By the Rev. A. J. C. Bond. Text: "Verily I say unto you, What things soever ye shall bind

on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven."—Matt. xviii, 18.

Hymn 54.  
Charge to the church—Pres. W. C. Daland.  
Charge to the pastor—Rev. T. J. Van Horn.  
Address of welcome—Prof. Albert Whitford.  
Response by the pastor.  
Hymn 60.  
Prayer and benediction by the pastor.

Rev. Mr. Randolph returned to Alfred after attending the exercises of commencement week, which closed June 16.

The Children's-day service, Sabbath, June 18, in charge of Mrs. L. A. Babcock and Miss Viola Brown, was well conducted, and interesting to the large audience that always assembles when the children have any special part to do. The program consisted of motion songs, drill, recitations, and an address to the children by Rev. Edwin Shaw, who held their close attention to the subject, "Obedience."

The quartet, consisting of H. L. Polan, W. M. Simpson, Leslie Greene and Philip Coon, organized for evangelistic work in the State, had charge of the services June 25.—Pastor Randolph was present again with us Sabbath, July 2, bringing a son and daughter with him. Mrs. Randolph and the other sons will come later.

Sunday evening, June 19, a large company of young people took possession of the home of Mr. F. C. Dunn, the event being a miscellaneous shower for Miss Ina Shaw, who with friends was being entertained at Mr. and Mrs. Dunn's. A large bunch of white keys, on each of which was written a little rhyme giving some clue to the gift, was presented Miss Shaw, and she was expected to find the hiding place of each article. After these were all found and unwrapped, the company dispersed to the lawn where punch and wafers were served. It proved a most delightful gathering for all.

JACKSON CENTER, OHIO.—Thirteen young people were recently baptized, nine of whom were received into the membership of the church.—The Lookout Committee of the Christian Endeavor has been successful in securing two new names for membership during the last two months.  
SECRETARY.

INDEPENDENCE, N. Y.—Our pastor and his wife attended the Seventh-day Baptist Western Association at Little Genesee, June 10-12.

PLAINFIELD, N. J.—On May 6 the membership of our church was increased by the addition of two members by baptism.—The young people have been following the plan of having a social once a month after the business meetings. The committees have taken turns in furnishing the entertainment.—The women's society held a strawberry and ice-cream festival on June first.—Our pastor visited the German Seventh-day Baptists convened at an annual meeting on May 21 at Snow Hill, Pa.—The Sabbath school has bought a fine new piano for the main room, the one now in use there going to the primary room.

## DENOMINATIONAL NEWS

Rev. Joseph Booth, who will be remembered as the one who, some years ago, tried the Industrial Mission on a coffee plantation in Africa, is now in this country lecturing upon the great African fields for missions. He has been a missionary in Africa since 1891 and his labors from Central Africa to Cape Town extend over an area of 2,700 square miles. He reports some 3,000 baptized Sabbath-keepers as the result of his labors. Letters from some of these are well written in English, and show intelligence and consecration. They speak of one communion service where fourteen hundred people partook of the emblems. When urged by Sunday-keepers to yield the point and commune with them, they cabled Mr. Booth for advice, and he replied in Scripture language. According to Mr. Booth they are loyal to the Sabbath against all opposition. The Tract Board has appropriated funds for two native workers among that people for four months, hoping that before this time expires we may have more definite data regarding them.

Rev. E. B. Saunders, who remained after the association to assist Pastor Shaw in a few extra meetings, left Monday morning for his home in the East. He went by way of Battle Creek, Mich., to call on his wife and daughter.—*North Loup Loyalist*.

We are glad to notice that several baptisms followed the work of the association at North Loup.

Theophilus A. Gill reports one recent Sabbath convert.

### Minutes Wanted.

In the *Samuel Colgate Baptist Historical Collection of Hamilton, N. Y.*, probably the greatest collection of Baptist literature in the world, the files of Minutes of the various Seventh-day Baptist associations in recent years are nearly complete. There are however lacking the Minutes of all the associations for 1909 except the Western.

If the persons who have in charge the matter of the distribution of the Minutes will kindly mail copies for 1909, and for 1910 when published, to Miss V. K. Willson, Hamilton, N. Y., they will confer a favor not only upon the officers in charge of the above-mentioned collection, but also upon the undersigned.

WILLIAM C. WHITFORD.

Alfred, N. Y., July 7, 1910.

"Let nothing make thee sad or fretful,  
Or too regretful;  
Be still!  
What God hath ordered must be right;  
Then find in it thine own delight—  
His will."

## Children's Page

### A Squirrel Friend.

"Now remember," said grandma, "a spool of white thread, number 50, and a package of soda. Come right back. Oh, and here is something to eat on the way. Be careful about the hill there, it's icy yet."

"Yes'm," answered Ray, and he trudged out of the yard and down the hill very carefully, although he passed several beautiful sliding places. When he was at the foot he stopped a moment to look at the something in his hand.

"My!" he gasped, his dimples hurrying out. "My, what a splendorous apple. I b'lieve grandma kept it just for me. Doesn't it smell good? Um!"

It was a beauty of an apple, plump, spicy, big and colored like a ruby. The sun made bright places on its glossy coat.

"I b'lieve," said Ray, as he hurried along the path through the woods, "I b'lieve I'll eat it coming back. Then I'll have it to think about. I like to thing 'bout nice things. Oh dear, it won't go in my pocket 'cause it's so big. And I don't want to carry it to the store in my hand, 'cause—'cause"—Ray hung his head, and the dimples went away. Harry Bentley lived next to the store. Perhaps Ray might see him. Perhaps—

"Grandma gave it just to me," said Ray crossly, although no one had said she didn't. "I know, I'll leave it on this big stone and get it as I come back."

He put the apple carefully on the big stone under the chestnut tree and went skipping out of sight. Presently there was a scratching along the tree trunk and Chippy Squirrel scampered down. Now Chippy Squirrel lived in a hollow in that very tree, and he was out doing his marketing. To be sure he had some chestnuts at home, but being a wise squirrel he knew spring was a long way off. Besides, he did want something different to eat.

When he saw the shining apple, he stopped short and held up two little paws. Then he sniffed. "My," he said, "isn't

that good? That's the first apple I've seen in months. I must—" Here he went up to the apple and took a nibble. Then his round little eyes sparkled and he whisked his tail three times. "It's delicious. Who could have left it for me? How can I ever get it home?"

Now that was a serious question, because the apple was bigger than Chippy Squirrel, not counting his tail. But he put his sharp little teeth in it and towed it along to the foot of the tree. Then he stiffened himself, lifted the apple and using teeth and paws with all his might, moved upward very slowly. Several times the apple almost ran away from Chippy Squirrel, but at last he reached the first limb and stopped to rest.

A little while later, Ray came whistling down the path. He was looking for his apple. "I'm going to eat it right away. I just know how good it will taste. Here's the stone—why—what—where is it?" Ray opened his eyes very wide and stared very solemnly at the stone. "I know I put it there. Who—"

Thump! Down fell something that almost hit him on the nose and made him jump. It was the beautiful apple with a bite out of it. Ray looked up. There on the limb above sat Chippy Squirrel, who was scolding even harder than squirrels usually scold. Now Ray used only boy-talk, and Chippy Squirrel used only squirrel-talk, but they understood each other very well.

"You're a fine boy," screamed Chippy Squirrel, "leaving an apple around as though it were a present from some one. Why didn't you take it with you? Did you think I wanted to break my back tugging that apple way up here just to find it's yours? Take it and go along. Don't you ever do such a thing again." Here Chippy Squirrel stopped to breathe and Ray spoke up quickly.

"I'm real sorry 'bout it. I didn't mean to. I didn't s'pose squirrels were so strong. It's too bad you're so—so disappointed. If it wasn't such a beautiful apple—"

Ray looked from the apple up to Chippy Squirrel's angry, wistful little face. He started away and then he came back. "I do s'pose," said he earnestly, "that you need it more'n I do. I've had lots of apples this winter."



He took out his knife very quickly and while Chippy Squirrel watched, he cut the apple into four pieces and put them at the foot of the tree.

"There! You can have it all."

Chippy Squirrel was so astonished that he said nothing for one-half a second. Then he spoke very solemnly. "If you mean that, I'll never say one word against boys again."

"I mean it," answered Ray.

Ray waited until the excited Chippy Squirrel had whisked the first piece of apple into the hollow tree, then he ran on down the path. Perhaps he did not miss the beautiful apple so much, after all, for he smiled as if he were quite pleased the rest of the way home.—*Children's Magazine*.

## HOME NEWS

LOS ANGELES, CAL.—The First Seventh-day Baptist Church of Los Angeles, Cal., is holding regular Sabbath services at the music hall of the Blanchard Building on South Hill Street, while the majority of the members and attendants reside in various suburbs or outlying villages.

The pastor lives at South Pasadena, which is ten miles or more to the northeast of the heart of the city, but is easily accessible by two lines of electric cars. The location gives fine views of the mountains and surrounding country, and abundance of fragrant air and glorious sunshine. On Sunday, June 29, the members of the church and congregation, and some other friends, sought out the home of the pastor and filled the little house, inside and out, with people, with social cheer, and with good things to eat, till the sun began to cast shadows from the mountain just back of the house, when they reluctantly withdrew, leaving, with the fragrance of roses, the sweeter fragrance of friendships renewed and cemented by the common joys of a delightful day. We have been to picnics before, but a picnic in and around our own home, by such people as these, surpasses them all.

Should any reader of the RECORDER, for any reason, at any time, chance to be in Los Angeles over the Sabbath, let him not fail to go in at No. 232 South Hill St., and there at 2 o'clock he will find something that will do him good, and no one can tell how much good it will do those who come there week after week to hold up the banner of the Cross on God's holy day. And should any one feel a drawing toward the Pacific coast, let him not persuade himself that he knows all about it until he has seen our wonderful city and its beautiful surroundings. Meanwhile, a letter addressed to the long-familiar name at South Pasadena, Cal., will bring an answer telling more about it.

L. A. PLATTS.

July 4, 1910.

God does not promise we shall at once see the answer. We would, however, see the answer much nearer than we do, were our spiritual eyesight much clearer. Abraham saw down the avenues of seventeen centuries. Conditions of our own creation, as well as of the creation of those for whom we pray, block the way, retard the answer. Courage is demanded in all such cases. Without courage to trust we are certain to become faint hearted.—*The Morning Star*.

## MARRIAGES

NORTH-POST.—At the home of the bride's parents, Dr. and Mrs. G. W. Post, 4138 Washington Boul., Chicago, Ill., June 29, 1910, by the Rev. L. C. Randolph, D.D., Mr. Leon Harrison North of Milton, Wis., and Miss Josephine Goodrich Post of Chicago.

POLAN-SHAW.—At the home of the bride's parents, Mr. and Mrs. John Leland Shaw, in Milton, Wis., at four o'clock in the afternoon, Tuesday, June the twenty-first, nineteen hundred and ten, by the Rev. Edwin Shaw, assisted by the Rev. George W. Burdick and the Rev. President William C. Daland, Mr. Herbert Lewis Polan of Jackson Center, Ohio, and Miss Adeline Almira Shaw of Milton, Wisconsin.

DAVIS-PLACE.—At the home of the bride's parents, Mr. and Mrs. Fred S. Place, Alfred, N. Y., on June 15, 1910, at 8 o'clock in the evening, by Rev. William C. Whitford, Mr. Jerome Fuller Davis of Shiloh, N. J., and Miss Bertha J. Place of Alfred, N. Y.

## DEATHS

RICHARDSON.—Mrs. Martha Anderson Richardson, mother of Lt.-Col. T. W. Richardson, pastor of the "Mill Yard" Church, London, entered into rest on the twelfth of April, at the home of her daughter, Mrs. M. H. Ellison, Harringay, at the ripe age of nearly eighty-five.

She became a Sabbath-keeper with her husband in 1879 when in the United States, and she joined the "Mill Yard" Church March 26, 1895. "The Commandments of God, and the Faith of Jesus" were her constant themes, and she nearly always recited the first Psalm to every one who called, bringing it in as ordinary conversation. When Colonel Richardson saw her, two days before her death, she recited the first three verses with her usual emphasis. Several times she had been a financial guarantee for Mill Yard on critical occasions.

Quantities of Sabbath literature were circulated by her. A number of her relatives received from her from £1 to £20 for learning by heart and reciting correctly the Ten Commandments, the first Psalm, the Lord's Prayer, and part of the Sermon on the Mount (Matt. v. 1-12). She offered £100 for the holding of a Seventh-day Sabbath service for twelve months, and more than one £50 similarly to Church of England and other clergymen. One of these was accepted and carried out. Thus she tried to spread "the knowledge of the Lord" and his holy Sabbath. Who will fill her place?—*The Sabbath Observer*.

London.

POTTER.—In Albion, Wis., June 15, 1910, Mrs. Louisa Smith Potter, in the 86th year of her age.

She was born to Simeon and Lucy Potter Smith at Troy, N. Y., May 20, 1825. She was married to George Washington Potter, May 29, 1842, and three years thereafter they moved to Albion, Wis. She early joined the Seventh-day Baptist church of this place, of which she remained a member until the time of her death. From the time of her husband's death, a few years ago, there was a gradual decline in her physical and mental powers until the spirit was released from the suffering body. She was a lover of the pure and beautiful, and children and flowers were her great delight.

Farewell services were conducted from the old homestead, Friday afternoon, June 17, and the weary body was laid to rest by many loving relatives and friends.

T. J. V.

STILLMAN—Alonzo Stillman was born in Alfred, N. Y., June 3, 1837, and died in Alfred, June 25, 1910.

He was the son of Samuel N. and Chloe Sherman Stillman. In early life he professed faith in Christ, was baptized by Rev. N. V. Hull and united with the First Seventh-day Baptist Church of Alfred, of which he remained a

faithful and consistent member until his death. He was a public-spirited citizen and jointly with his two sisters, Clotilda and Madelia Stillman, contributed the town clock in the tower of Firemen's Hall of Alfred, and also one thousand dollars to found a scholarship as a memorial for their father, the late Samuel N. Stillman. In later years he alone contributed one thousand dollars to found a memorial scholarship for his sister, Madelia Stillman. His life has been full of kind and generous deeds, and he will be long remembered for the good he has done.

His funeral was conducted from his late residence in Alfred, June 30, by Pres. B. C. Davis, assisted by Dean A. E. Main. Interment in Alfred Rural Cemetery.

DAVIS.—Winnifred Pauline Davis, daughter of Albert R. and Mary L. Davis, was born at Jackson Center, Ohio, September 29, 1889, and died at the home of her father, June 27, 1910, aged 20 years, 8 months and 27 days. Death was due to tuberculosis of the throat and lungs.

When but fourteen years of age she gave her heart to Christ and on May 6, 1905, she followed him in baptism and united with the Seventh-day Baptist church of this place, of which she remained a member until God called her home. Winnifred was a kind, patient, Christian girl and was loved by all who knew her. She leaves a father, step-mother, two brothers, four sisters and a large circle of friends to mourn their loss.

CORRESPONDING SECRETARY.

CHAPMAN.—In Stonington, Conn., June 17, 1910, Israel Clark Chapman, in the 90th year of his age.

Israel Clark Chapman, the son of Jesse and Lois Parks Chapman, was born in North Stonington, Conn., February 10, 1821, and the most of his life had been spent in the town of his nativity. Mr. Chapman was a successful farmer and had been a very active man all his long life. Even after the infirmities of age came upon him, the active habits of youth and early manhood remained with him. This cost him his life at last. Continuing to the end to look after his farm, he, while in search of the cows, fell into the brook and stunned by the fall was unable to rise. Here he was found after nearly two days' search. Since 1877 he had been a member of the First Seventh-day Baptist Church of Hopkinton, R. I., and though he lived seven miles from the church, he was a regular attendant till the infirmities of age made the journey a heavy burden. Mr. Chapman was married, September 28, 1842, to Cordelia A. Tanner, who died December 8, 1868, and a second time, May 1, 1873, to Mary C. Kenyon, who died April 13, 1900, and who was a daughter of the late Dea. Matthew S. Kenyon. Two children, Franklin Alonzo, of Mystic, Conn., and Mrs. Anna Elizabeth Brown, who had kept her father's house for some years, remain to mourn his departure. Funeral services were held at his late home, June 21, and interment took place in the First Hopkinton Cemetery.

WM. L. B.

## Sabbath School

LESSON V.—JULY 30, 1910.

A LESSON ON FORGIVENESS.

Matthew xviii, 21-35.

*Golden Text*.—"If you forgive men their trespasses, your heavenly Father will also forgive you." Matt. vi, 14.

DAILY READINGS.

First-day, 1 Cor. xiii, 1-13.

Second-day, Rom. xii, 9-21.

Third-day, Luke vii, 36-50.

Fourth-day, Mark ix, 30-50.

Fifth-day, Matt. xvii, 22-xviii, 6.

Sixth-day, Matt. xviii, 7-20.

Sabbath-day, Matt. xviii, 21-35.

(For Lesson Notes, see *Helping Hand*.)

## 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. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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 118 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. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

Blessed he who, following Christ into Gethsemane, follows him out of it by the same door; the door of a supreme consecration to his Father's will; the door of a prayer which seeks not to change the divine will to the human, but the human to the divine will.—*Dr. Lyman Abbott*.

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a RECORDER ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill. *tf.*

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# The Sabbath Recorder

## PAUL AND THE RESURRECTION.

It is well worth remarking that in the earliest great discussion of this subject—that in the first epistle to the Corinthians—Paul does justice to both the historical and the spiritual evidences for the resurrection, and sets the two in their proper relation to each other. The historical evidence comes first. 'He appeared to Peter, then to the Twelve. . . . He appeared unto me also.' It can not be repeated too often that this is fundamental. If there had not been men who could say this, there would never have been such a thing in the world as Christian life, with the evidence for the resurrection which it brings. . . . The resurrection must certainly be attested, if it is to win faith, by witnesses like Peter and Paul who have been spiritually transformed by it. If the appearing of Jesus had made no difference to them, if it had left them the men they were before, no one would have believed them when they told he had appeared.

--James Denney, D. D.

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