

# 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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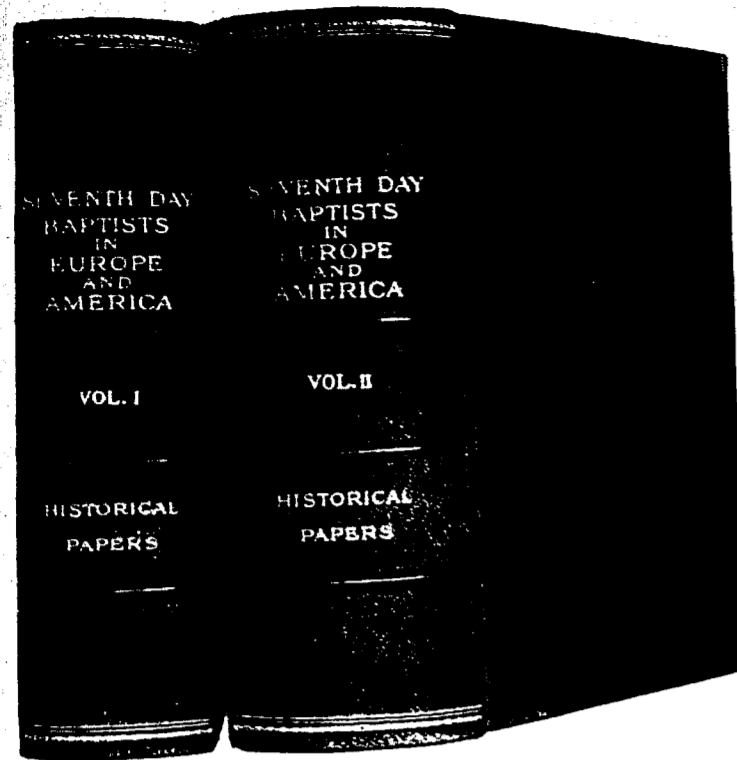
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## EDITORIAL

### The Sabbath at North Loup.

An inch and a half of rainfall during the night had given the parched ground a thorough soaking, cooled the atmosphere, and washed everything clean from the accumulated dust of the dry spell; so everybody seemed glad on Sabbath morning at North Loup.

As the large congregation filled both rooms of the church, and time for opening drew near, there came a lull in the subdued conversation that had filled the room; and when Pastor Shaw stood up to open the services an impressive silence fell upon the waiting people. After the usual opening exercises, and prayer by Rev. J. T. Davis, five persons were received into the membership of the North Loup Church. These were lone Sabbath-keepers who had come from different points miles away to attend the association, and improved the opportunity to join the church.

The sermon was by the editor of the SABBATH RECORDER, and the RECORDER family does not need to be told that he greatly enjoyed preaching again to his old congregation in North Loup. The subject was "The Light of the World," with Matt. v, 14, 16 for a text, and the sermon was a plea for Christian activity by all the people of God. Upon this kind of light-shining in the apostolic days depended the future of the Master's cause. The same conditions hold today, and if in-

dividuals are ever brought to Jesus, or if the great social problems that confront the church today are ever to be permanently and rightly settled, it must be through the consistent activity of those whom Christ has made the light of the world. Then our light must be a steady light, constantly shining in a world of darkness.

Again, as Seventh-day Baptists, we are the light of the world in a peculiar sense. It is given to us to hold up the light regarding God's Sabbath, in a land that is fast becoming Sabbathless, and a people entrusted with such a mission should be especially careful about the quality and constancy of their light.

Again, we need all the lights. It is sad that so many allow their lights to go out. Every such a one brings weakness to our cause; while each one who faithfully makes the most of his light, however small, is adding something to the power of the church, and so helps to strengthen the cause of our Master.

### THEY BROUGHT THEIR CANDLES.

When I was a boy, I used to see the people come into the old schoolhouse meetings just after dark, each one bringing his own candle with which to light the house. As each came in he would light his candle, put it on his desk and sit down by it. When only one little taper was lighted it might shine its best, but it could not make the room light. Only a little space about it was light, and that, by contrast, seemed to make the darkness beyond its little circle all the more dense. But when, one after another, every one's candle was lighted and kept shining in its own little place, there was no darkness at all. Each reinforced the other, and the darkness could not resist the combined light of all. So will it be when every church member shines his own light in a world of darkness. Let it shine, I entreat you—just the simple old gospel light! For this the world is longing; without this the dark-

ness deepens; nothing can take its place. The unchurched multitudes, seeking worldly riches and sinful pleasures, will never be helped much by ethical philosophy alone. They need the ever-present Christ to move among them in the hearts and lives of his own true followers—men who have lighted their candle by the true Light of the world. Men's woes and sorrows and pollutions are just the same today as in the days of the Son of God on earth, and they need the same medicine. The message to the lost should still be, "Ye must be born again;" and still the hope of the world is to be found in "Jesus Christ and him crucified." What think you would be the result if all church people, and every organization designed to better the social conditions of our time, together with every philanthropist, should join heart and hand in all good faith to bring men to God? What if every worker, of whatever creed or of no creed, desiring to bring peace on earth and to overcome the grinding spirit of oppression, longing for the reign of true brotherhood among men, should join heart and hand in efforts to seek peace with God, to arouse the consciences of the unsaved, and to do the benevolent works that Christ actually set on foot?

The social problems would soon be settled, the chasm between the church and the multitudes drifting away to death would soon be bridged, and the dark places of earth would be lightened.

#### THE SABBATH SCHOOL.

Immediately after the morning services two hundred and eighty persons gathered in classes for Sabbath school. Forty of these were visitors. After the class work was over, there were seven persons who came forward with birthday offerings, and dropped a penny into the box for each year they had lived. Then a few words from visiting brethren completed the work of the hour.

#### CHRISTIAN ENDEAVOR.

Promptly at three o'clock two hundred and sixteen began work in the Junior's hour. After interesting opening exercises, and addresses, all the young people filed out, marching to music, into classes, either in the house, basement, or under the trees, for thirty minutes of class work. Bro.

Walter Rood still superintends this Junior work, and he is a master in this department. As the hour of four o'clock drew near, the Seniors began to gather about the platform in front of the church, waiting for their turn in the house. At four the Juniors filed out and the regular Endeavor Society entered and began its work. There were about two hundred in attendance. This meeting lasted until five o'clock.

There were many present throughout this entire Sabbath in all the meetings, some of whom came from small churches, or were lone Sabbath-keepers; and no pen can fully tell how much such a meeting meant to them. In some instances such an opportunity comes only two or three times in a life; and there were some there on the Sabbath who, I dare say, will look back in years to come on this meeting as one of life's brightest spots.

\*\*\*

#### Evening After Sabbath.

The sermon by Edwin Shaw, delegate from the Eastern Association, was from Matt. v, 47: "What do ye more than others?" The subject was the Christian standard of sufficiency, or the gospel of more than enough. A man says: "I pay my debts, give to the poor, am strictly honest, live up to the standard of exact justice, and hew to the line, let the chips fly where they will. Is this not enough?" This is only the standard of the Pharisees. They kept every detail of the law. But Christ in his Sermon on the Mount taught that the life of exact justice is not enough. One must love his enemies, and pray for those who despitefully use him and persecute him. Christ's standard would not allow the Christian to be content with doing just enough to fulfil the exact demands of law, and no more; he would have us so full of the spirit of loyal service that we would gladly do more than enough.

This would prompt the man in the shop, who watches the clock, picks up his tools, and fools away the last few moments of his working time in getting ready to run the instant the clock strikes, to stop all that, and show himself willing to work a little overtime in order to give his employer full equivalent for the pay he re-

ceives. I once knew a man in the harvest field who had his arms around his bundle ready to bind it, when the dinner-bell rang, and he dropped it right there without binding and away he went.

A Moslem comparing his religion with that of Christians decided that the Christian religion was the better because it always says "give," while his own always says "take." This is one phase of the principle of more than enough. Whoever goes on the exact principle of forgiving seventy times seven only to stop there fails. He who strives to love only where he is loved in return fails also. Love is not real love until it has been tried by trouble, and wounded. Wounded love is true love, and it comes up to the standard of sufficiency when it suffers and loves more than enough. This law permeates all life and ennobles all conduct.

#### THE STRAY ROOSTER.

Mr. Shaw told of a man who, after many days of worry and trouble with a stray rooster that could not be kept away, finally killed him for a potpie. Every effort had been made to discover the owner; the chicken had been driven away repeatedly, but finally came to stay night and day, until his fate was sealed as stated above. The next day a neighbor's boy called at this man's door inquiring about a stray rooster, and describing the one killed. A frank explanation was made, and the owner of the lost chicken visited, with an offer to pay for it in full. But the offended man would not be satisfied with the mere cash equivalent for his lost rooster. He was sullen and would say but little. Finally the offending brother went to his own coops, selected one of his choicest fowls—one a good deal finer and more valuable than the dead one—and took it to the home of the other man as a compensation for the one killed. This he felt willing to do, even though the one he killed had been a great nuisance, had caused him much trouble, and he had felt perfectly justified in killing it. The offender thus took his best to the offended, and willingly did more than enough, in order to make peace. This made a permanent friend of the man and satisfied his heart.

#### WHAT WOULD CHRIST SAY?

Christ's law of more than enough is greatly neglected in these days. What would Christ say to Seventh-day Baptists if he were here? He might say: "If ye simply stop work on the Sabbath, spend it in loitering about, and visiting, what do ye more than others? If ye keep Sabbath no better than the average Sunday-keeper observes Sunday; if ye, too, lose sight of the spiritual significance of God's holy day, what do ye more than others?" If you ask, "Do I have to keep Sabbath when most of thy disciples keep Sunday," Christ would say, "Ye miss the true meaning of Sabbath if ye keep it because ye feel that ye have to do it." The law of love is above the law of requirement, and ye should observe my law because ye love to."

I may never pass this way again. During all the associations I have felt a burden for our people, and it seems heavier today as I face this people. Are we doing all we can? Are we so full of love for the Master's cause that we want to do more than enough? God has wonderfully blessed us as a people. We ought to do more than we do for him. What are we doing? You say, "We are holding our own."

Here Brother Shaw read the following poem which he had adapted to make a fitting close to this practical talk.

#### Who's Holding the Rest.

O Seventh-day Baptists, both loyal and true,  
We know that God blesses us, though we are few;  
But are we contented, not doing our best?  
We are holding our own, but who's holding the rest?

Who's holding the rest of the brawn and the brain  
And the slumbering talents Christ's longing to train  
In service for him? Let these be our quest.  
If we're holding our own, who's holding the rest?

Who's holding the rest of the lives that, when waked  
To a knowledge of Christ, will soothe hearts that have ached;  
That will strike off the shackles where sin has oppressed?  
We are holding our own; who's holding the rest?

Who's holding the rest of the girls and the boys—  
In sin, from glad service; in sorrow, from joys?

Behold the great fields in the South, in the West.  
We are holding our own; who's holding the rest?  
Are we holding own own—simply holding our own?  
No broader, no deeper is life or work grown?  
By growing still better we come to our best.  
We're not holding our own, if Christ holds not the rest.

## THE AFTER-MEETING.

At the close of Brother Shaw's sermon, a chorus of fourteen men sang a song that appealed to all our hearts. Then the congregation joined in singing, "Must Jesus bear the cross alone?" and Secretary Saunders led the after-meeting, in which sixty-two persons bore testimony. I could only catch for RECORDER readers a few of the good things said.

## TESTIMONIES.

"We get credit for the things done in love, which we do not have to do."

"For a long time, before I started, I felt that I ought to be a Christian; but some way it seemed as though Christian people had little interest in me, and so I waited."

"We need to do 'more than enough,' in order to reach these boys and girls who are out of Christ."

"I believe these services are doing much good for this people."

"The Lord will have to do more than enough at the day of judgment if we are saved."

At this point a great volume of song filled the house with,—

"My Jesus, I love thee, I know thou art mine,  
For thee all the follies of sin I resign;  
My gracious Redeemer, my Saviour art thou,  
If ever I loved thee, my Jesus, 'tis now."

"I fear my light has not always been shining in my own home as it should."

"Pray that God will put it into the weakest heart here tonight, to start for the kingdom."

"O God, we thank thee that thou art moving the waters; that the Spirit's power is felt here."

"I don't believe a man can do more than enough for Christ."

"I am anxious to do all my duty and the

'more than enough.' Let me speak a word for my brother who sits here happy in Christ; but who, being ninety years old, can not tell you himself of this great love." (This brother was good old Deacon Coon.)

"I am only twenty-four years old since my last birth. When I had spent thirty years without Christ, I invited him in, and have been greatly blessed."

"I thank thee, Lord, for the great company who love thee, and for all the way in which thou hast led us. We pray for all who are feeling after thee, who long to find thee and hardly know how."

## APPRECIATION IN VERSE.

At the close of this excellent meeting, Mrs. Clara E. Wells, whose husband is pastor of the Friends' Church of North Loup, and who preaches the Gospel herself, came to the editor's table with the following words of appreciation regarding the sermon of the morning.

T. L. GARDINER,

*Dear Friend:* I enjoyed your sermon so much this morning that I have attempted to express my appreciation in verse. If worthy of being published in the RECORDER, you may use it.

I am not of the Seventh-day Baptists, but I have learned to love them and claim kinship, as Isaac Maris of Nortonville, Kansas, is my father's brother, and his wife belongs to your faith and my uncle worships with your people.

That song, "Let the lower lights be burning," has always meant more to me because of its origin—a ship being wrecked there at Cleveland because the lower lights were not burning. Years later my life also was almost wrecked spiritually there at Cleveland because some failed to let their lower lights (or life) correspond with their upper lights (or their profession). Because of this I came near to being an infidel, although I knew God had called me to preach.

But I thank God I took my eyes off the wavering lights of humanity, which, at best, are but broken reflections of that true Light that wavers not, and for about ten years I have preached the message God has given me.

Thanking you for your sermon, I am sincerely,  
CLARA E. WELLS.

## The Light of the World.

CLARA E. WELLS.

*Suggested by a sermon by Rev. T. L. Gardiner at the Northwestern Association.*

"Ye are the light of this dark world,  
Once said our Lord to men of old;  
"So let your light shine midst the gloom,  
That poor lost souls may find the fold."

Can it be these words of beauty  
E'er were meant for tempted men?  
Can it be we light the darkness  
Where some angel might have been?

That man—mortal, and with passions  
Like to those of a lost soul,  
E'er can light the torch immortal,  
Which, kept bright, reveals Life's goal?

Ah! we of little faith, how oft  
We murmur and forget our light;  
Thus souls because of our neglect  
Are left to drift throughout the night—

The night of doubt, where ne'er a ray  
Of hope doth lighten their deep gloom;  
And thus they drift upon the rocks  
To meet the shipwreck's cruel doom.

Help us, O Lord, where'er our lot,  
In dungeon dark, on rock-bound sea,  
To keep the lower lights aglow,  
And guide lost mariners to thee.

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## Will Some One Answer Her Question?

"DOCTOR GARDINER: In the last RECORDER (June 20, p. 774) you published the words to the song, "The Sinner and the Song." Will you please tell me where I can obtain the music, and the cost? or if in a collection of songs, what is the name of the book? As a lone Sabbath-keeper I do enjoy the RECORDER very much."

The writer did not notice the name of the book used by the quartet that sang this song, and out of which he copied the words, in writing up the Western Association. If some one will drop the RECORDER a card answering the lone Sabbath-keeper's question we shall be glad.

\*\*\*

## Conference is Drawing Near.

Three weeks from the time this RECORDER reaches most of its readers the Convocation will be in session at Lost Creek, W. Va., and in four weeks the General Conference will convene at Salem. The program for Conference will be found on another page of this paper, a glance at which will convince any one that a rich feast is in store for all who attend. The program is the outcome of many prayers and heart-burdens on the part of the committee, and shows a desire to make the coming Conference a most helpful one to all the interests we hold dear. No pains is being spared by the people at Salem in their efforts to make necessary arrangements for the comfort of the people and for the complete success of the meetings.

All, now, that is essential to make it successful is for the people of our churches to see that there is a good attendance, and that the delegates go to Salem borne down with the same burden of soul for a spiritual, inspiring, helpful Conference, as that which filled the makers of the program. It would be too bad, if after all the painstaking efforts to secure a strong session, the attendance from abroad should be small. For the people in the East, Salem is only half as far away as Milton; and for those in Wisconsin, Salem is only half as far away as New York, and not half as far as Rhode Island. Salem is as easy to reach from either way as is Alfred. All the day express-trains stop right in town, and quick time and good connections are made from either New York or Chicago. The mountain scenery along the Baltimore and Ohio railroad can not be excelled east of the Rocky Mountains, and no more interesting cities are found along any other line of travel than are found along this road.

I never could understand why so many people have the impression that Salem is out of the way and hard to reach by those living in the East or in the West. Coming from the North is not quite so easy; but in this case, it is no harder for New York State people to reach Salem, than it is for West Virginians to go North to Alfred. In any case, the great cause we love is always helped by a large attendance at Conference; and we feel depressed and suffer loss when the attendance is small. Let those who can do so attend the coming Conference. Let the churches send their pastors, and everybody pray for the Spirit's presence and power in all the meetings.

\*\*\*

## A Good One on Us.

One evening during the Northwestern Association the gasoline lights began to fail and soon went out. Pastor Shaw announced that the lights were going out, and the meeting must close. But we could not all get out before some of us were left in total darkness. The faithful old janitor seemed quite distressed, to think he had not pumped up sufficient pressure in the gasoline plant to last the entire evening. Finally, when some one mentioned the matter

to him, he looked up with a significant smile and said: "Well, you see, I am used to firing up for Pastor Shaw only, and have not yet learned to prepare for the other preachers."

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#### Read T. J. Van Horn's Letter.

In another column will be found an encouraging letter regarding the way in which one church responded to the call from the Missionary Board for help. If every church would follow the example of Albion and hustle the offerings along, there would be no further trouble about the debt. Who will be the next to lay the matter to heart, and push the good work?

### CONDENSED NEWS

#### Organized for Christian Unity.

An organization has just been perfected in New York for the purpose of bringing about the unity of all Christian denominations into one organic body. Bishop Frederick Courtney of St. James Episcopal Church is president, and all the twenty-four members of the new organization belong to the Protestant Episcopal Church. Their plan is to work along the lines of least resistance, by discovering points upon which others agree with them, and to work in a quiet way, without open controversy, to secure the elimination of all non-essentials, and to obtain additions to this foundation, first from churches most in sympathy with their own, until all are united in one working body. Considerable money is already pledged toward the expenses of such a movement.

#### Pittman Better Treated.

William P. Pittman, the American engineer who was captured by the Madriz forces while in the insurgent army, and over whom there has been considerable diplomatic discussion, is now a prisoner in Managua, Nicaragua. It was feared that his execution could not be prevented, but Madriz finally sent him under escort to this prison where he was confined in a filthy den less than six feet square. At the instance of the United States government, Consul Olivares entered a vigorous protest

against such treatment, and Pittman was immediately given larger and better quarters.

#### The President at Sea.

In order to make sure of a much-needed rest, President Taft has gone to sea. The President of the United States is one of the hardest worked men in America if not in the entire world. And it seems that no place on land can ensure him the absolute rest he greatly needs. Visitors will call, letters and telegrams will follow him, no matter where he tries to hide away in town or country; but the sea is an effectual barrier to all these intruders. At sea he can not even be bothered with mail. He has therefore gone on a ten days' cruise on the *Mayflower*, having started July 18.

#### President's Ruling on Whisky Suspended.

The courts of Louisiana have a test case suspending the President's ruling as to what is whisky. It will be remembered that originally an alcoholic beverage could be labeled anything one saw fit to name it. President Roosevelt restricted the term "whisky" to straight whisky only; and President Taft extended this name to cover all grain distillates. Now the whisky trust has obtained a restraining order against the application of the government rulings. They want whisky distilled from sawdust, potato parings, molasses, etc., to be included and brought under internal revenue and tax requirements. They claim that the government has no right to dictate that whisky shall be made from grain only. The whole question of "What is whisky" is, therefore, again a matter of sharp dispute; and the President's ruling may be suspended for some time if it is held in abeyance until the courts come to a decision.

#### Our Secretary of War in Japan.

Jacob M. Dickinson, the American Secretary of War, and his party, who are visiting the far East, were given such a royal welcome in Tokio, by Japanese officials, that President Taft sent the representatives of the kingdom a message of thanks for their generous and courteous hospitality. Both the President and Secretary speak in terms of high appreciation of the marks of friendship for the United States displayed in Japan.

#### An Encouraging Letter.

DEAR BROTHER GARDINER:

You may be gratified to know that your editorial suggestions in behalf of the Missionary Society's finances have come to some fruition in this place. About \$75 was pledged during a day's canvass by a stirring committee who drove, with the pastor for hitching-post, the length of the society. Most of this amount has been forwarded.

Almost \$90 has been forwarded to the treasurer of the Young People's Board from the Albion Y. P. S. C. E., for the evangelistic quartet work in this State. Most of this money, aggregating over \$150, came through no sensational methods other than what I feel like heartily commending, namely, the sensation experienced by going down into your pocket energetically enough to bring up the necessary change. Ten young men of Albion went with such energy that each of them brought up five dollars. If you think their zeal will provoke many others to similar deeds of valor, you may make use of this item. I will confess to a willingness to have it known that we have such young men in Albion. There are evidences that this effort is bearing fruit in renewed zealous activity in other branches of church work. At a representative meeting of church, Sabbath-school and Christian Endeavor workers last night at the parsonage, earnest prayers were offered for a deeper work of the Holy Spirit in our community.

We are looking forward to the quarterly meeting of the southern Wisconsin and Chicago churches one week from next Sabbath as one means to this end.

Fraternally,

T. J. VAN HORN.

#### Reminiscences.

DEAR BROTHER GARDINER:

I was greatly interested in reading the article on, "Opportunities and Responsibilities of the Christian Citizen", that appeared in the RECORDER of May 30, 1910, from the pen of H. W. Rood. When Brother Rood made reference to his old home in Dakota, Wis., the thought came to me that perhaps I might be indulged in a few reminiscences of my connection with the church at that place.

Joseph G. Cannon, Speaker of the House of Representatives, was overcome with heat after he had talked an hour and three-quarters in Winfield, Kan., and had to abandon the effort of finishing his address. The Speaker is pushing with vigor a Congressional campaign in Kansas; and against the advice of friends who fear for his health during the heated season, proposes to continue his work. It seems that "Uncle Joe" can stand the heat of an insurgent fight in the House better than the heat of a July day in Kansas.

Dean C. Worcester, American Secretary of the Interior for the Philippines, was attacked by Moro outlaws in Palawan; but his life was saved by the alertness of his body-guard, who quickly sprang to the rescue, killing three of the desperadoes and wounding several others.

Quite a commotion has been raised on account of the advance, by the trust, from eight to nine cents a quart for milk, while farmers are getting only from two and seven-eighths to three and three-eighths cents. The Attorney General says he "will not sit idly by" and see this evident hardship imposed upon the consumers, and the *New York World* has taken up a campaign against the trust. We may look for indictments of the milk trust soon.

Another step in the world-wide protests against the oath required of the kings of England was taken by the Catholics in America, when a telegram was sent to the King representing the objections of fourteen million Catholics to the oath, which they think an insult to their faith.

#### Open-air Schoolrooms.

The boards of education in some cities are considering various plans for promoting the health of the pupils. The latest we have noticed is one adopted by the Board of Education in Pawtucket, R. I., which provides for one open-air room in every new school building. This city opened its first fresh air school in May. Other cities have taken this step; but Pawtucket stands ahead in the matter of furnishing, for children who are predisposed to tuberculosis, an open-air room in each school.

When I first knew Brother Rood he was a lad, perhaps seven or eight years old, and it is not strange that he grew up to be a loyal Christian citizen, for he was taught in his early youth the truths of the Bible, and could answer more questions about the Bible and Bible characters than many persons who were much older.

It was in June, 1855, that I decided to "go West" where *perhaps* I might find cheap land in a Seventh-day Baptist community, and *perhaps* build up a home.

After having spent most of the summer at Albion and Utica, Wis., and hearing considerable said about the new colony forming up in Waushara County, and the church there, several others and myself decided to "go up and spy out the land." There we found a settlement of our people, and a flourishing church of, perhaps, forty or fifty members. Several of the families who were constituent members of the church had recently moved from Persia, Cattaraugus Co., N. Y., where our people once had quite a strong church, long since extinct. Among the families who came from Persia were Eld. Geo. C. Babcock and his brother, Frank Babcock, Allen Prentice, George Thorngate and, I think, the family of Charles P. Rood, and others.

At that time the church was holding meetings every Sabbath in the schoolhouse in the little village of Dakota. Elder Babcock was serving the church as pastor. He was in quite poor health, but he felt it was a case of necessity. He preached the Word with great unction and power, and his labors were much appreciated by the church. There was quite a large company of young people there at that time, who formed a literary society for mutual improvement, and I can truthfully say that they were an unusually intelligent company of young people.

After a time Elder Babcock became so feeble in health that he was compelled to discontinue preaching, so the church held a meeting to consider what could be done. Some one suggested that we had young men among us who were in every way capable of instructing us, and after some discussion, it was unanimously voted that we invite Brethren Oscar Babcock and Asa B. Prentice to "improve their gifts"—to take

turns, as it were. The boys showed great efficiency and fitness for the work from the very first.

Perhaps most of our people are familiar with the later history of those two brethren. Rev. A. B. Prentice was for a while principal of Albion Academy, and was pastor of the church at Utica, Wis. Later he was for about thirty years the beloved pastor of the Adams Center Church. Rev. Oscar Babcock remained with the church, and held the fort as best he could after quite a number, having become dissatisfied with the country, had left. After a few years he was instrumental in founding the colony, and building up the now strong church at North Loup, Neb.

I did not mention that Brother Prentice spent the last year of his life as pastor of the North Loup Church, among many of those who had been his old friends and neighbors at Dakota.

Were it not for making my letter too long, I would like to speak at length of the other churches of central Wisconsin. At one time Rev. J. M. Todd, of blessed memory, was pastor of the Berlin Church, where they had a fine society and a commodious church building. Elder Hiram Babcock, about that time, came from Hebron, Pa., where he was missionary pastor, and settled at Coloma on Burrok Prairie. The three churches spoken of held what we called quarterly meetings, but in fact they were held once in four months. Those meetings were usually largely attended, and were certainly a source of great spiritual and social upbuilding.

The memory of those days, more than fifty years ago, are indeed very precious to me. It was the privilege of the writer to serve the church as chorister nearly all the time he was there. It was there we first met Dr. A. H. Lewis and his young wife. It was soon after their marriage. They had not yet decided what their life-work was to be. It was there I found the girl of my choice, and we were united in marriage two years later. It was there that our first child, our daughter Alice, came to us. But the reverie must end here.

WM. DELOS CRANDALL.

Nile, N. Y.

## Missions

### Report of the World's Missionary Conference.

DR. ROSA W. PALMBORG.

(Concluded.)

The meeting in the morning of June 21 considered the report of Commission VII, on "Missions and Governments". The general opinion was that there should be no demand made for compensation in the loss of missionary lives—as there can be none. In weak governments, like China, it seemed better to waive even the right of indemnity for property, in case of riots.

In the afternoon the subject of "Medical Missions" was taken up, and I will just quote my notes:

"The aim of medical mission work is the revelation of God to man. Christ spent more time in healing than in preaching, showing that the heart of the Almighty is most wonderfully kind. His love and compassion constrained him to remove suffering. We can not expect to make God known to the heathen by preaching alone."

"Medical missions is the most powerful pioneer agency the church possesses. The wall of anti-foreign prejudice can be broken down only by deeds of kindness."

"No medical mission should be without a well-equipped hospital."

In the evening the subject was "The Demands of Missions in Relation to Individuals and to the Church." Notes are as follows:

"It is a shame that after 1900 years of Christianity so many places are still unevangelized. Missions in all countries are seriously undermanned. The church has done magnificent work for Christless nations. If we compare conditions now with what they were half a century ago, we must praise God. Still the church has come far short of its opportunities, and its gifts have not kept pace with the increase of wealth."

"One of the greatest needs is the ministry of intercession. Pray for more laborers. Pray for the workers on the field that they may be sustained. Pray for the

native workers, and for the boys and girls in the schools."

"The pressing need is for a great increase of missionaries. Parents should lay their children on the altar for God's service. Are you willing to have your children sent as God's ambassadors to regions beyond? Perhaps God wants you, yourself. The man of God must conscientiously do his part in furnishing the needs. It requires greater self-denial and greater simplicity in our mode of life."

"The greatest demand in the church is more holiness." "The homelands are in the lime-light."

"The leaders of the church must feel the importance of missions."

"There must be corporate sacrifice. A costly organ or choir or decoration—resisted in order to send more money to the mission field, is corporate sacrifice; so is releasing the pastor for missionary work, a layman taking his place. The consecrated church is as wrong in yielding to the temptation of luxury in view of the world's needs, as is the consecrated individual."

On June 22, I was able to attend only one meeting, that on "Missions to the Jews." It seems that such missions are prospering now more than in the past, but it is sad to realize that acceptance of Christ usually means the forsaking of God's Sabbath. Several addresses were made by natives of Jerusalem. One said that the reason the Jews had neglected Christ for so long was that for hundreds of years all the Jews had seen of Christianity was brutal treatment from Christian nations and people.

The morning of June 23 was devoted to the subject of "The Preparation of Missionaries." The conclusions were that a missionary should have an intellectual preparation, at least equal to that of a minister for the home church, and a business training besides. He or she must learn self-control, and how to live and work with or under others. They must also learn how to stand alone, both in religious life and in work.

The meetings in the afternoon were sectional. I attended the one on mission study. After an address dealing with the importance of the history and general or-

ganization of mission-study work among young people a gentleman whose name I can not recall gave us a rousing talk from which I will make a few quotations:

"There are four kinds of people in the church. One kind is like a car off the track: they have no interest in missions. Another is like a car on the track, which moves when something pushes or pulls it: their enthusiasm becomes aroused every time they attend a convention or conference, and then their interest gradually dies down till the next conference comes along. A third kind is like uncoupled engines: they work well by themselves but do not arouse enthusiasm in others. The fourth kind is like coupled engines: when they move, they take others with them."

This speaker told of one woman who after teaching school all day teaches mission-study classes at night, having taught in all fifty-three classes. She herself had wanted to go to the mission field and was prevented, but had seen several go from these classes. Mission study gives results in raising up a generation of people who can pray intelligently about missions, and who become conscientious givers, if they do not give themselves.

The concluding meeting in the evening had very appropriately for its subject, "The Need and Power of Sacrifice for Missions." I will only quote my notes again:

"The church must put first things first, and the first things should be missions."

"Every Christian is bound either to go, or to help send some one."

"It is no sacrifice to take out of one's pin-money for missions."

"We must acquire the sense of God which our Master had."

"The age needs a new birth of simple elemental faith in God and Jesus Christ his Son."

"Talk of love and brotherhood! Go through the slums of our cities. If these were really our brothers, would we endure the conditions for a moment? If we had a brother across the seas who had never heard of Christ, would we not make every effort to send him the message?"

"We want the love and faith of Christ. We can get it only by humble discipleship and humble trust in him."

I am sure all felt that the conference had been a great one in every sense of the word, and that influences will go out from it which will quicken the interest in, and the work of, missions in all parts of the world; that now as never before will men realize its importance, and that it is necessary for the peace and good of the whole world, and for the good of the Christian Church at home, no less than of the heathen abroad.

Mrs. Richardson had planned to go with her husband and myself to Edinburgh, but the evening before, young Mr. Ammoko unexpectedly appeared on the scene from Africa, and as he is one of our brethren in the faith, she immediately gave up her plan and remained at home to entertain him, as he was a perfect stranger in that great city.

Edinburgh is a beautiful city, both for natural scenery and for its ornamentations. The amount of drunkenness and degradation evident there did not seem compatible with the number of fine churches, and I felt that something was wrong. Perhaps this great conference may awaken Christians to home as well as to foreign missionary work, which is an end for which to pray and hope.

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

**Treasurer's Report.**

For the month of June, 1910.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Cash in treasury, June 1, 1910.....	\$406 12
Church at	
Independence, N. Y. ....	20 00
Milton, Wis. ....	50 00
Plainfield, N. J. ....	24 47
Little Genesee, N. Y. ....	20 17
Nile, N. Y.—General Fund.....	28 06
Salemville, Pa. ....	5 60
Nortonville, Kan. ....	10 00
Gentry, Ark. ....	9 00
Alfred, N. Y.:	
General Fund .....	\$20 79
Ammoko education .....	25— 21 04
Hebron, Pa. ....	5 00
Syracuse, N. Y. ....	1 10
Albion, Wis. ....	67 42
Dodge Center, Minn. ....	13 00
Farina, Ill. ....	15 27
Sabbath school at Farina, Ill. ....	7 66
Sabbath school at Madison, Wis. ....	2 00
Mrs. Oliver Davis, Nortonville, Kan. ....	100 00
A Friend in Wisconsin .....	10 00
Woman's Executive Board:	
Miss Burdick's salary .....	\$300 00
General Fund .....	29 56
China Mission .....	2 00
Home Mission .....	8 00— 339 56
Children at Nile, N. Y., Home Missions.....	1 50
A member of Milton Junction Church.....	10 00

Friends in Big Springs, S. D.:	
China Mission .....	\$25 00
Home Missions .....	10 00— 35 00
Collection at semi-annual meeting, held at New Auburn, Minn. ....	5 25
Collection at Eastern Association .....	21 02
Income from Permanent Funds .....	582 98
Mrs. C. M. Malmgren, Petaluma, Cal.—China	5 00
Mrs. A. L. Goddard, Shell Lake, Wis. ....	2 80
Per. E. B. Saunders:	
A Friend .....	\$ 1 73
Collection Southeastern Association... ..	21 33
Collection Central Association .....	12 15
Collection Northwestern Association... ..	42 95
Andrew Green, Adams Center, N. Y. ....	10 00
H. I. Green, North Loup, Neb. ....	5 00
Mrs. Barber, North Loup, Neb. ....	5 00
Another Tither .....	1 00
Pulpit subscriptions .....	4 00— 103 16
	\$1,922 18

**Cr.**

Rosa W. Palmberg, salary account.....	\$ 150 00
J. J. Kovats, salary in May and June, 1910....	40 00
Recorder Press, Pulpits for March, April, May, June, July, 1910 .....	180 00
Interest .....	11 81
D. C. Lippincott, Jackson Center, Ohio, traveling expenses .....	13 44
L. A. Platts, salary and expenses .....	58 85
D. Burdett Coon, labor at Battle Creek, Mich., May and June, 1910 .....	100 00
Ebenezer Ammoko, expenses .....	18 00
E. B. Saunders, salary and expenses in June, 1910 .....	76 09
Cash in treasury, June 30, 1910.....	1,273 99
	\$1,922 18

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

**Conference Program.**

Salem, W. Va., August 24-29, 1910.

Theme: "LIVING THE DIVINE LIFE"

Wednesday Morning, August 24

OPENING SESSION.

- 10.00. Service of Praise and Devotion. Doxology. Reading of the 48th Psalm. Prayer. Anthem: "Praise Be to the Father"—Gounod.
- 10.20. Address of Welcome—Rev. Geo. W. Hills, Pastor of the Salem Church.
- 10.35. Response for the Conference—Rev. W. C. Whitford, Professor Biblical Languages, Alfred Theological Seminary.
- 10.50. Quartet.
- 11.00. President's Address—Dr. C. B. Clark, President of Salem College.
- 11.45. Announcements and Appointment of Committees.
- 12.00. Benediction.

Wednesday Afternoon.

Young People's Board, Professor Moses H. Van Horn presiding.

- 2.00. Devotional Service.
- 2.10. Annual Reports: The Secretary—Miss Maleta Davis. The Treasurer—Mr. A. Clyde Ehret. The Junior Supt.—Mrs. J. E. Hutchins. The Intermediate Supt.—Mr. W. M. Simpson.
- 2.55. Singing.
- 3.00. Essay: "Endeavor Work as a Means of Spiritual Development"—Miss Bessie Davis.
- 3.15. Address: "Suggestions Influencing Young People in Living the Divine Life"—Mr. Preston F. Randolph.
- 3.40. Presentation of Banners.
- 3.50. Singing and Benediction. Recess till 4.10.
- 4.10. The People in Conference—Three Simultaneous Sessions. A. Adults' Section (in the Auditorium)—Securing Loyalty from Our Sons and Daughters. Rev. W. D. Burdick, Leader. B. Youth's Section (in the Lecture Room)—Choosing My Life Work. Rev. A. J. C. Bond, Leader.

C. Children's Section (in the Room of Mathematics)—Making Our Junior Society a Greater Source of Help. Miss Mabel L. West, Leader.

- 5.00. Adjournment of All Sections. Wednesday Evening.
- 7.30. Conference Reception-Social. Every one is invited to enjoy this handshake. Get acquainted with strangers and renew old friendships.
- 9.30. Adjournment. Thursday Morning, August 25.
- 6.00. Morning Prayer and Praise Service. Rev. M. B. Kelly, Leader.
- 6.45. Benediction.
- 8.50. Committees in Session. The Education Society, Dr. Edward M. Tomlinson, presiding.
- 10.00. Devotional Service.
- 10.15. Annual Reports: The Treasurer—Prof. A. B. Kenyon. The Corresponding Secretary—Dr. A. E. Main.
- 10.55. Singing.
- 11.00. Address: "Christian Education with Reference to Country Life"—Prof. C. L. Clarke, Professor of Philosophy and Education, Alfred University.
- 11.25. Address: "Christian Education with Reference to City Life"—Dr. Geo. W. Post.
- 11.50. Announcements, Singing and Benediction.

Thursday Afternoon.

The Sabbath School Board, Prof. Esle F. Randolph presiding.

- 2.00. Devotional Service.
- 2.10. Report of the Board, Presented by the President.
- 2.25. Address: "The Church and the Sabbath School"—Rev. E. D. Van Horn, Pastor New York City Church.
- 2.40. Address: "Progressive Methods for the Rural Sabbath School"—Dr. H. L. Hulett.
- 2.55. Singing.
- 3.00. Addresses (15 minutes each): "Conditions of Efficiency in Sabbath School Work." A. "The Teacher"—Rev. Edwin Shaw, Pastor Plainfield Church. B. "The Course of Study"—Rev. J. L. Skaggs, Pastor Nile Church. C. "Organization"—Rev. H. N. Jordan, Pastor Piscataway Church.
- 3.45. Address: "Religious Instruction in the Home"—Rev. W. L. Greene, Professor Church History, Alfred Theological Seminary.
- 4.00. Benediction. Recess till 4.10.
- 4.10. The People in Conference—Three Simultaneous Sessions. A. Adults' Section (in the Auditorium)—The Education of Our Children. Rev. W. D. Burdick, Leader. B. Youth's Section (in the Lecture Room)—Education for Character. Rev. A. J. C. Bond, Leader. C. Children's Section (in the Room of Mathematics)—Seeing God in Nature. Miss Mabel L. West, Leader.
- 5.00. Adjournment of all Sections. Thursday Evening.
- 7.40. Evening Song Service led by Mr. Okey Davis.
- 8.00. Address: "The Relation of Our Young People to the Denomination"—Mr. J. N. Norwood.
- 8.40. Bible Study Helps to Higher Living: "Knowledge as a Basis for Divine Living"—Dr. Wm. C. Daland, President Milton College.
- 9.10. Announcements and Benediction. Friday Morning, August 26.
- 6.00. Morning Prayer and Praise Service. Rev. M. B. Kelly, Leader.
- 6.45. Benediction.
- 8.50. Committees in Session. Tract Society—Dr. Stephen Babcock presiding.
- 10.00. Devotional Service.
- 10.10. Finances of the Society—Mr. Frank J. Hubbard.
- 10.25. The Publishing House—Mr. N. O. Moore, Manager.
- 10.40. The Work of the Society—Rev. Edwin Shaw.
- 10.55. Singing.
- 11.00. Address: "The Sabbath and Living the Divine Life"—Rev. D. B. Coon, Pastor Battle Creek Church.

- 11.25. Address: "The Tract Society and Living the Divine Life"—Rev. Geo. B. Shaw, Pastor North Loup Church.
- 11.50. Announcements, Singing and Benediction.  
*Friday Afternoon.*
- Missionary Society, Mr. Wm. L. Clarke presiding.
- 2.00. Devotional Service.
- 2.10. Opening Address—Pres. Wm. L. Clarke.
- 2.30. Address: "The Year's Work"—Rev. E. B. Saunders.
- 3.10. Singing.
- 3.15. Address: "Unsolved Problems"—Rev. S. H. Davis.
- 3.55. Singing and Benediction.  
Recess till 4.10.
- 4.10. The People in Conference—Three Simultaneous Sessions.
- A. Adults' Section (in the Auditorium)—The Needs of the Field and Denomination. Rev. W. D. Burdick, Leader.
- B. Youth's Section (in the Lecture Room)—Our Duty to Our Parents and the World. Rev. A. J. C. Bond, Leader.
- C. Children's Section (in the Room of Mathematics)—Helping to Make the World and Each Other Better and Happier. Miss Mabel L. West, Leader.
- 5.00. Adjournment of all Sections.  
*Friday Evening.*
- 7.00. Evening Worship at Sunset.
- 7.30. Address: "Our Mission"—Dr. T. L. Gardiner, Editor of the SABBATH RECORDER.
- 8.10. Praise Service.—Rev. Geo. B. Shaw, Leader.
- 9.00. Announcements and Benediction.  
*Sabbath Day, August 27.*
- 9.30. Communion Service. Rev. L. D. Seager and Rev. D. C. Lippincott, Leaders.
- 10.30. Devotional Service.
- 10.50. Offering.
- 10.55. Anthem: "The Lord Is Merciful."
- 11.00. The Conference Sermon: "The Sabbath and Sabbath-keeping in Relation to Christian Character"—Dr. A. E. Main, Dean, Alfred Theological Seminary.
- 12.00. Singing and Benediction.  
*Sabbath Afternoon.*
- 2.45. The Conference Sabbath School—Prof. Walter L. Greene, Superintendent.
- 4.00. Adjournment of Sabbath School.  
Recess till 4.10.
- 4.10. The People in Conference—Three Simultaneous Sessions.
- A. Adults' Section (in the Auditorium)—The Bible, A Help to Divine Living. Rev. W. D. Burdick, Leader.
- B. Youth's Section (in the Lecture Room)—The Cause and Cure of Religious Doubt. Rev. A. J. C. Bond, Leader.
- C. Children's Section (in the Room of Mathematics)—What the Bible has for Children. Miss Mabel L. West, Leader.
- 5.00. Adjournment of all Sections.  
*Sabbath Evening.*
- The Woman's Board, Mrs. A. B. West presiding.
- 7.30. Evening Song Service. Led by Mrs. M. G. Stillman.
- 7.50. Message from the Board.—Mrs. J. H. Babcock.
- 8.05. Address: "The Hindrance of Worry"—Miss Agnes Babcock.
- 8.20. Music.—Mrs. G. W. Hills, Leader.
- 8.25. Address: "The Local Society as a Factor in the Social Life of the Church"—Mrs. Geo. H. Trainer.
- 8.40. Address: "Life Lessons from Experience"—Mrs. O. U. Whitford.
- 8.55. Offering.
- 9.00. Music.—Mrs. G. W. Hills, Leader.
- 9.10. Announcements and Benediction.  
*Sunday Morning, August 28.*
- 6.00. Morning Prayer and Praise Service. Rev. M. B. Kelly, Leader.
- 6.45. Benediction.
- 8.50. Conference in Business Session.
- 10.00. Devotional Service.
- 10.20. Address: "Christian Character as a Social Asset"—Professor P. E. Titsworth, Professor of Modern Languages, Alfred University.

- 10.55. Anthem: "I Will Extol Thee."
- 11.00. Scripture Reading and Prayer.
- 11.10. Sermon: "Being a Brother to Jesus Christ"—Dr. B. C. Davis, President Alfred University.
- 11.50. Announcements and Benediction.  
*Sunday Afternoon.*
- Health Program in Charge of the Seventh-day Baptist Association of Physicians and Dentists.
- 2.00. Devotional Service.
- 2.10. President's Address—Dr. A. S. Maxson.
- 2.40. Address: "Little Foxes That Kill the Vines"—Miss Harriet Inglis.
- 2.55. Quartet.
- 3.00. Address: "Oral Hygiene"—Dr. H. W. Prentice, M. D.
- 3.15. Address: "Thoughts on Holiness"—Dr. E. S. Maxson, M. D.
- 3.30. Address: "Keeping the Body a Suitable Temple for the Holy Ghost"—Dr. H. L. Hulett, M. D.
- 3.50. Singing and Benediction.  
Recess till 4.10.
- 4.10. The People in Conference—Seven Simultaneous Sessions.
- A. The Lone Sabbath-keepers (in the Room of Modern Languages)—Words of Encouragement. Rev. A. L. Davis, Leader.
- B. The Business Men (in the Room of Education)—Denominational Industries. Mr. M. Wardner Davis, Leader.
- C. The Ministers (in the Room of Ancient Languages)—A More Efficient Ministry. Rev. E. D. Van Horn, Leader.
- D. The Home Makers—Mothers (in the Auditorium)—The Divine Life in the Home. Mrs. M. G. Stillman, Leader.
- E. The Young Men (in the Lecture Room)—Living a Pure Life. Mr. O. A. Bond, Leader.
- F. The Young Women (in the Girls' Study Room)—Living a Pure Life. Dr. Xenia Bond, Leader.
- G. The Children (in the Room of Mathematics)—Body and Mind for God. Miss Mabel L. West, Leader.
- 5.00. Adjournment of all Sections.  
*Sunday Evening.*
- 7.30. Evening Song Service. Led by Mr. Okey Davis.
- 7.40. Devotional Service.
- 8.00. Sermon: "The Right to be Called a Child of God"—Dr. W. L. Burdick, Pastor Hopkinton Church.
- 8.40. Singing.
- 8.45. Bible Study, Helps to Higher Living: "Faith"—Rev. H. N. Jordan, Pastor Piscataway Church.
- 9.15. Announcements and Benediction.  
*Monday Morning, August 29.*
- 6.00. Morning Prayer and Praise Service. Rev. M. B. Kelly, Leader.
- 6.45. Benediction.
- 8.50. Conference in Business Session. Missionary Society, Mr. Wm. L. Clarke presiding.
- 10.00. Devotional Service.
- 10.10. Addresses (15 minutes each): "The Mission of Missions." Dr. A. E. Main. Rev. M. B. Kelly. Rev. C. A. Burdick.
- 10.55. Singing.
- 11.00. Conference in Business Session.
- 12.00. Announcements and Benediction.  
*Monday Afternoon.*
- 2.00. Devotional Service.
- 2.10. Symposium: Addresses (25 minutes each):
- A. "Our Duty to Our Aged Ministers, Widows and Orphans"—Mr. Wm. L. Clarke.
- B. "Our Relation to World Movements"—Rev. S. H. Davis.
- C. "Problems We Must Solve"—Dr. A. R. Crandall, Professor Biological Science, Milton College.
- D. "Bible Study—Its Importance to Our Spiritual Experience"—Rev. A. E. Witter, Pastor Adams Center Church.
- 3.55. Singing and Benediction.
- 4.10. Open for Business Session if necessary.  
*Monday Evening.*
- 7.30. Evening Song Service. Led by Mr. Okey Davis.
- 7.50. Devotional Service.

- 8.00. Bible Study, Helps to Higher Living: "Prayer"—Rev. Edwin Shaw.
- 8.30. Closing Sermon: "Holy Living"—Rev. H. C. Van Horn, Pastor Brookfield Church.
- 9.10. Introduction of the next Conference President.
- 9.15. Singing, Benediction and Adjournment of Conference.

### Conference at Salem—Location and Health.

Salem is on the main line of the Baltimore and Ohio Southwestern, running from New York City to St. Louis, Mo. Salem is nearly midway between Grafton and Parkersburg, W. Va. To be exact, it is fourteen miles west of Clarksburg. There are five passenger-trains each way every day, and all stop at Salem except train No. 2 from the West, which passes about 3.30 in the morning. Persons coming from New York City, Plainfield, Philadelphia and Washington in the East, or St. Louis and Cincinnati in the West reach Salem easily, and on through trains very promptly. Persons from the North coming by way of Pittsburg and Clarksburg do not find it quite so convenient, nevertheless they can do very well.

Through trains leaving New York City at 9.50 a. m., 5.50 and 11.50 p. m. arrive at Salem at 1.18 a. m., 10.10 a. m. and 6.36 p. m., respectively, the next day, making a ride of 16 to 18 hours. Through trains leave Cincinnati at 8.00 a. m. and 12.15 p. m., and arrive at Salem at 5.10 p. m. and 9.08 p. m., respectively, the same day. Trains leaving Pittsburg at 6.15 a. m. and 5.00 p. m. reach Salem at 4.40 p. m. and 1.18 a. m., respectively, via Clarksburg. Trains leaving Pittsburg at 7.45 a. m. and 10.20 a. m. reach Salem at 5.10 p. m. and 9.08 p. m., respectively, via Parkersburg. Persons traveling locally are doubtless perfectly familiar with the local timetables. Any persons who contemplate attending the coming Conference, but who are not familiar with routes and trains, will, by writing the undersigned, receive full particulars as to the best trains, route and time involved.

A word now as to health and summer heat. The local committees on the entertainment of Conference are taking every care possible to insure the health and comfort of all Conference guests. The water at Salem is as good and pure as can be found anywhere within the borders of the State. Pains and care will be taken in the

preparation of food and drink, and no one is expected to suffer from such causes. Sanitary conditions are good. Water-closets have been installed, the city streets have been paved extensively, and the college auditorium as well as the building throughout has a mechanical ventilating system.

As to summer heat, the writer, who was raised in the North, experiences little if any appreciable difference between the summer heat of West Virginia and that of Michigan or Wisconsin. There are warm days here as there are elsewhere, but nothing like as oppressive as the heat of the cities. The writer has suffered no more from the heat in West Virginia than he did in Nebraska. We hope no one will forego the blessings and benefits of the coming Conference for fear of these things.

C. B. CLARK,  
*President of Conference.*

### From Paper Read at Semi-Annual Meeting, New Auburn, Minn.

ESTHER E. HARRY.

*Alone With God.*

"Alone with God, the world forbidden;  
Alone with God, O blest retreat!"

How delightfully precious are these lines, to one who knows something of the quiet hour, alone with God, the world shut out with all its cares, burdens and whatever may annoy. And as, in sweet communion with our blessed Lord, we feel the breath of heaven on cheek and brow, and hear the "still small voice" whispering words of love and peace, while the Holy Spirit permeates our very being, until our hearts glow with light and love, we are moved to exclaim,—

"O the pure delight of a single hour  
That before thy throne I spend,  
When I kneel in prayer, and with thee my God,  
I commune as friend with friend."

How much stronger and better fitted for life's duties we would all be if we would enter our closets each morning, before beginning the day's tasks and obtain the needed strength and wisdom.

*Assimilation.*

There is much said these days about fletchering, masticating and assimilating food so as to cause proper digestion and thus promote health and happiness. I would say to



the Christian, Fletcherize, or in other words, assimilate with the help of the Holy Spirit the Word of God, until it becomes a part of your very being; for in him are hidden all the treasures of wisdom and knowledge.

I once heard the story of a minister who, one Sunday morning, asked his colored servant to go and put a notice on the door of the church saying there would be no service that day, as he was not feeling well. The servant replied, "I don't like to do that; I think you'll feel better." The minister urged the matter; still the colored servant insisted, saying, "I don't like to do that; I think you'll feel better." At last the minister yielded, and went and performed his usual task of preaching. When he returned, the colored servant inquired how he was feeling. The minister replied, "Oh, better, much better!" The colored servant replied, "I know'd you'd feel better when you'd got that sermon out of your system."

#### The Danger of Supposing.

Doubtless you are all familiar with the story of Joseph and Mary, and of how they lost Christ when returning from the feast of the Passover.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple.

Oh, the weary tramp back! Besides, it took three days to find him; and the anxiety and sorrow of heart which they experienced we can but slightly imagine. And they were the most unlikely of all to lose Christ, and lost him in the most unlikely way.

They did not lose him by committing any heinous sin. They were not immoral, never attended a card-party or a ball, never used profane language, were not dishonest in dealing with their fellow men; but on the contrary, were devout Christians and attended to their Christian duties by going up to Jerusalem at the Passover season.

"But they supposing!" Oh, the folly of supposing; the trouble and disappointment of it. How is it with us, brother, sister, are we supposing Christ is with us, when perhaps he may be a day's journey separated from us? If so, let us not live on supposi-

tion any longer. It is very poor diet for a Christian. We surely can not thrive on it. Possibly that is one reason for so many lean, unfruitful lives.

We may also lose Christ in our very act of worship. We may be performing our usual routine of Christian duties and lose Christ as completely as did the parents of our blessed Lord. We must not only experience the blessing, but have the Blessor abiding within, the source of all our strength and efficiency.

It is so easy to lose Christ and so difficult to find him when lost. We are always farther away from him than we anticipate. When we count ourselves only a day's journey removed, we may have to search three days to find him.

It is possible for the minister also to lose Christ, and that too in the most unlikely place. Perchance it may be right in the line of duty, or in failing to enter in the secret of his presence, to hold sweet communion with the Lord, and to get so divinely fitted for his appointed task that he may come before his flock with a heaven-born and not a man-made product. If Christ be with him, he can not fail of having the desired result. He will then aim neither too high nor too low. His hand being guided by the all-wise and all-loving Father will hit the mark every time, and the heart of sin will be wounded and cry out, "What must I do to be saved?" The believer also will be strengthened and edified.

The great evangelist, Gipsy Smith, who is bringing thousands to Christ every year, surely never would think of living on supposition for a moment. He has something more nourishing and soul-satisfying on which to subsist. It is nothing less than the Christ within, and he can say without a doubt, "I can do all things through Christ which strengtheneth me." Oh, the happy condition of such a consecrated life!

George Müller could never have accomplished what he did with the help of the Lord, if he had lived on supposition for a single moment. It was through his complete surrender, and a life that was "hid with Christ in God," that he could accomplish such great things for humanity; and the poor orphans were fed as miraculously as Christ fed the five thousand with the two loaves and a few small fishes.

## 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.

Daughters of Israel,  
I bring a word; I pray ye hearken well.

God's tabernacle, by his pattern made,  
Shall fail of finish, though in order laid,  
Unless ye women lift your hands to aid.

Yours is the very skill for which I call,  
So bring your cunning needlework; though small  
Your gifts may seem, the Lord hath need of all.

O Christian women! For the temples set  
Throughout earth's desert lands, do you forget  
The sanctuary curtains need your 'broidery yet?  
—Selected.

#### Woman's Board Meeting.

The Woman's Board met in regular session, July 7, at the home of Mrs. Nettie West, Milton Junction, Wis.

The meeting was called to order by the President. Members present: Mesdames A. B. West, S. J. Clarke, J. B. Morton, A. R. Crandall, J. H. Babcock, J. F. Whitford and Nettie M. West.

In the absence of Mrs. H. C. Stillman, Mrs. Nettie West acted as recording secretary.

The President read the seventh chapter of Esther. Prayer was offered by Mrs. Clarke and Mrs. Babcock. Minutes of the previous session were read.

The Treasurer made a monthly and yearly report, which upon motion were adopted.

Mrs. Babcock gave a very interesting report of the woman's hour of the recent session of the Northwestern Association at North Loup, Neb., and presented a recommendation from the Ladies' Society of that place to the Woman's Board for the women of the General Conference. She also read two original poems, one written by Mrs. L. A. Platts and the other by Mrs. E. J. Babcock of North Loup, which were used as hymns at the woman's hour.

The missionary inserts prepared by Mrs. A. B. West and Mrs. Babcock were distributed to the ladies present and they were urged to circulate them. Mrs. Babcock reported having sent them to all the associational secretaries. Mrs. Nettie West reported having sent them to all the societies of the Northwestern Association and having asked each society to take action on them.

The Mission Circle study for August was read and adopted on motion.

The remainder of the business consisted of a voting out of moneys for the different annual appropriations, all of which will receive mention in the Treasurer's report.

The minutes were read and approved. On motion voted to adjourn to meet with Mrs. Crandall the first Thursday in August.

MRS. NETTIE M. WEST,  
Rec. Sec. pro tem.

#### What the Little Church Mouse Said.

MRS. T. J. VAN HORN.

Northwestern Association.

The click of the closing lock echoed through the empty room, as the president shut the door and wearily descended the church steps. She was the last one to leave the scene of the recent Aid Society meeting, and she was glad to turn her tired steps toward home. Shifting her basket of work to the other arm, her substantial, middle-aged figure moved down the quiet street.

Within the parlors which had, this afternoon, witnessed the annual meeting of the Ladies' Aid, the only sound now audible was the steady, hollow ticking of the eight-day clock.

Through one dusty window the setting sun shot a level beam and lighted up the honest face of the timepiece, showing the hour was nearing seven. Twilight would soon be succeeded by the sombre shades of night.

The busy scenes of the afternoon could be guessed only by a few scattered bits of work. Two sewing-machines, a center-table bearing the essentials of needlework, scattered chairs in confused grouping, told that the ladies had prolonged their occupation till the last moment. Tomorrow the sexton would restore the room to its wonted order. But tonight the spirit of the late meeting seemed to linger in the deserted room. Over in one corner a great wicker hamper was piled full of finished work. There was a slight rustle here in the corner, so faint that one might have concluded that only fancy had suggested the stir. A tiny gray shadow flitted past the big rocker near the table and stopped suddenly.

Yes, it was the Little Church Mouse, and this is what she said:

How glad I am that things are quiet

once more. My nerves—but there, I guess I am not the only one with nerves. Since the ladies have been holding their society meetings in the church parlors, I have learned to keep out of sight. My presence would break up the meeting quicker than a subscription paper. They are such good women that I would not disturb them for the world. I wonder why they are so afraid of me, a harmless Little Church Mouse. So I keep very still and the Mouse in the Corner just listens to what is said.

They had a very interesting meeting today. Ah, good evening, my dear. Why, what has frightened you so? The minister's cat, next door? Yes, the minister's cat is an *alarming* cat, but you are quite safe here, I assure you. Come and have a seat here in the moonlight.

I was just saying what an interesting Aid Society the ladies held today. Yes, they meet every fortnight. Such devoted women I never saw, and my experience is quite wide, as a Little Church Mouse. I think their society is quite a model one. There are only about twenty of them, although many more than that number of women belong to this church.

Active members, you say? I do remember, now you speak of it, they have two classes of members: the active ones do the work, conduct the meetings, get up the socials and so on; the associates pay dues of one dollar a year, and are excused from the other work. These associate members are the elderly women who were once on the active list, but are now too feeble to attend regularly; then the young mothers whose arms are filled with the care of the little people; and lastly, there are the shut-ins. These all like to feel that they have a share in the Lord's great work, and so they do what they can.

Do hear that cat! The minister's cat is a *boisterous* cat, but as long as you hear him, you need not fear him, my dear. A noisy enemy betrays himself.

Why, no, they do not seem to have any trouble about enlisting the younger women. How do they do it? I think the older ladies just asked them to join, and showed them something they can do. When peo-

ple see that their work is of real use, they almost always like to do all they can.

Hush—that minister's cat is getting to be a *cautious* cat. Can you see him watching through the window? Never mind. A danger that is seen is half passed.

Yes, the ladies are trying to enlist every woman and girl in the community in the society work. That is their ideal of a model society, and from what they reported today, I think they will succeed. They believe that every person has some talent and it ought to be consecrated. Some can quilt, some can cook, some can sing or read or embroider, some can organize, some can plan, and maybe some can only sew carpet-rags. But it all counts, if it is done in the spirit.

Our minister's wife is the president? Oh, no; she says that would not be best or wisest for the society. "Suppose," she says, "you get to depending on me to do your planning and suggesting and going ahead—and then the minister is called to another church. Better give the honor to one of your own workers, and the work will move right on. You know I can be just as earnest, if I am not an officer." So she is busy and interested in all departments, gives counsel when it is requested, and remains a retiring little woman whose whole heart is in the work.

No, I hardly think you need call the minister's cat a *despicable* cat. We are told to despise not the day of small things. He is not what *we* would call small. But things are reckoned small or great, according to one's view-point. What may look small to some people, would appear great to others. It depends on the scale of measure.

You want to know how the ladies conduct their meetings? Why, just like other societies, I suppose. Today, for instance, the president called the meeting to order, the secretary called the roll, and the members responded to their names by reciting favorite Scripture verses. One of the ladies was asked to read a chapter, and all knelt in earnest prayer. It would have done your heart good to hear those women praying so tenderly for the missionaries at home and on the far-away foreign field. Even a little Mouse in the Corner felt that

they really must be strengthened for their difficult work, when the sisters pleaded so earnestly for them. I could see the beautiful holy light on the faces of all, when they rose from their knees, and I am sure a blessing came to the society also.

Then the committees made their reports. Different methods of raising funds have been tried by the various committees. Quilting, sewing by the afternoon for a member, an occasional public dinner or supper, gathering yards of pennies, thank-offerings, mite-boxes, socials—all the usual ways of turning an honest penny. Several women practice tithing, and all the members seem very conscientious about the society pledges. The first money that was earned last fall went to pay the pledge on Miss Burdick's salary. This year they contributed to the fund for aged ministers.

There, there, my dear. How timid you are. The minister's cat is an *excellent* cat. I confess I like him—at a distance! One's worst enemy has his good points, if we only seek for them.

The society has arranged to send an invalid sister where she can receive free medical treatment; they helped pay for the new wall decorations in the church; they put in the new cement steps for the church; they help support the school at Fouke, Ark.; they contributed toward the Betterment Fund for Alfred University; they shared in furnishing a room in the new building for Salem College; they are deeply interested in all denominational matters and keep themselves surprisingly well informed; they are ardent readers of the SABBATH RECORDER, and occasionally send in a modest news item; they even contribute towards the minister's salary.

Why do you squeak every time I refer to the minister? It reminds you of the minister's cat? The minister's cat is a *ferocious* cat, but as long as you are here, he can not reach you. The walls of the church are a shelter from prowling foes.

There was no new business done today, except to arrange for a social gathering in connection with the semi-annual church meeting for next Sunday evening. It seems the business matters will require but a brief time that evening, and it is hoped

there will be a large attendance, so they take this occasion to promote the social life of the community. Our minister believes that the better acquainted Christian people become, the more they will understand and love each other.

No, my dear. I wish I could convince you that our minister's cat is a *good* cat,—when you are in a safe place. Every one to his own sphere.

Well, the needles were busy today, and while they sewed, the women listened to the Mission-Circle program. These programs, which are a new feature of the Woman's Board work this year, are proving both instructive and interesting.

The ladies say that they have learned many things about the denomination through these little programs that have surprised them and increased their respect for the work and the workers of former days. Our minister's library is always at their service, and furnishes a rich fund of information in these matters.

By the way, the society owns a copy of the new historical volume. I nibbled a little at it, one evening, and liked it very much.

Well, y-es—I was careful not to go into it too deeply. As you say, living in the church as I do, I have to be careful. My conscience forbids my ever defacing the volumes. The minister's cat scared me away?

Oh, no, I am not afraid of him. The minister's cat is a *harmless* cat—on the other side of the fence. One can laugh at danger which keeps its distance.

What came after the program? The ladies continued their sewing and conversation until time to return home. One thing I have always liked about the society—these ladies never gossip. Kind inquiries about this one and that are often heard; discussion of denominational interests comes up occasionally; missionary items are brought by some of the members; exchange of recipes for their excellent cooking are made; now and then current topics of world-wide interest are talked over. But one hears no busy gossiping. Wouldn't you call this a model society?

My dear, do you hear that minister's

*inquisitive* cat? He certainly has found a way in. When danger really threatens, it is wise to run for shelter. And taking her own excellent advice, the Little Church Mouse turned tail and ran.

**From New Market, N. J.**

At a regular meeting of the Ladies' Aid Society of New Market, held with Mrs. Walter G. Dunn on the fourth Wednesday in June, the following officers were elected for the ensuing year: president, Mrs. James R. Dunham; vice-president, Mrs. W. G. Dunn; secretary, Mrs. C. E. Rogers; treasurer, Mrs. A. H. Burdick; assistant treasurer, Mrs. Frank Reynolds; directresses, Mrs. J. G. Burdick, Mrs. A. E. Curtis, Mrs. H. N. Jordan; auditing committee, Mrs. I. F. Randolph, Mrs. H. N. Jordan.

Recently the society presented the pastor and his wife with a fine carpet for the dining-room of the parsonage.

In spite of the hot weather the attendance at our regular monthly meetings continues good and the interest excellent. We are still using the leaflets issued by the Woman's Board, and are receiving help and inspiration from their use.

COMMITTEE.

July 12, 1910.

**Studies in the Doctrines and Ethics of the Bible.**

ARTHUR E. MAIN.

The supreme end of the religion of the Bible is the kingdom of God. This means the realization in human life and affairs of the holy will of a perfect, spiritual and gracious God, who reveals himself in a ministry of reconciliation and salvation.

Systematic, historical and rational biblical study aims to discover and set forth principles and standards for present-day forms of belief and practice, and to furnish new spiritual life-blood for the church's health and strength.

All true religious growth, and all individual and social Christian progress, must be grounded in biblical theology, with Jesus Christ as the supreme and regulative moral and spiritual force.

We must try, therefore, to determine what religious, moral and social principles

and customs, in each great period, were part and parcel of a true normal advancement, because possessing elements of universal values.

Our point of view, then, in Old Testament study, can not be New Testament Christianity, or modern science and philosophy; but, in thought, we should put ourselves as far as possible into living and intelligent sympathy with the history, religion, and point of view, of the Bible, at every chief stage of their progress.

The Bible is a book of related parts, life and growth; and the biblical theology of the Old and New Testaments searches for their teachings concerning God, the world, the Holy Spirit, Jesus Christ, man, and human experiences,—these teachings being considered in their historical settings and inner connection.

The roots of the New Testament are in the Old; and Old Testament truths must find their way into Christian theology and Christian ethics, through the New Testament.

Thus the study of the whole Bible is essential to the true religion and ethics of our times; and becomes their chief source and standard by setting forth the history of redemptive religion in both Testaments, with its centering point in the Word of God who became flesh and dwelt among men, full of grace and truth.

In this study, then, we go to the three highest of all sources,—the universal religious consciousness of the race, the Scriptures of the Old and New Testaments, and to Jesus the Christ, whose life and doctrines are the measuring rule of all the religious, moral and social ideas of men before and since his day.

Nothing is small or great in God's sight; whatever he wills becomes great to us, however seemingly trifling; and if once the voice of conscience tells us that he requires anything of us, we have no right to measure its importance. On the other hand, whatever he would not have us do, however important we may think, it is as nought to us.—*I. N. Grou.*

Faith in God is reason acting reasonably.—*Wesley.*

## Young People's Work

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

### Christ Our Friend.

REV. A. J. C. BOND.

*Prayer meeting topic for August 6.*

#### Daily Readings.

Sunday—True friendship (Deut. xiii, 6; Prov. xvii, 17; xviii, 24).

Monday—Two friends (1 Sam. xviii, 1-5; Prov. xxvii, 9, 19).

Tuesday—The sinner's Friend (Luke vii, 31-43).

Wednesday—A friend in need (John xi, 1-3, 36-44).

Thursday—A sympathetic friend (Heb. ii, 14-18; iv, 14-16).

Friday—A friend at court (Zech. iii, 1-7).

Sabbath—Topic: Christ our friend (John xv, 9-16).

JOHN XV, 9-16.

Verse 9. The love of the Father for the Son had been demonstrated on different occasions in a way to make it evident to the disciples. And again, the disciples must have known by the implicit trust which Jesus had in the Father, and by his desire to withdraw often to be alone and commune with him, that he was depending upon one who loved him, and in whose love he rested.

With this same love Jesus loves us. And in this love he would have us abide.

10. Jesus tells the disciples how they may abide in his love: by keeping his commandments. Again he illustrates by referring to his relation to the Father. Jesus came to do the will of the Father. All his life was lived in perfect harmony with the Father's will; and only in this way could he abide in the Father's love.

By keeping the commandments of Jesus we may abide in his love. There is no other way. Not that Jesus ceases to love when we do not obey, but because we cease to abide.

11. Jesus found joy in living in perfect accord with his Father's will. It gave purpose to life: the highest purpose. It gave assurance of a successful life; he could not fail if he was in harmony with the Creator of the universe, the Author of life, his Father and ours. Right relations with the Father gave assurance of the continuity of life; a life united in purpose and love with the eternal Father could not be subject to the accidents of this earth. Let man do his worst, he could not sever that eternal relationship.

It is the joy growing out of such a relationship that Jesus would bring to us—certainly a full joy.

12. What Jesus commands his disciples to do in order that they may abide in his love, is to love one another. He illustrates again by reference to his own love for them. This has been shown in the days that they have been together. With such disinterested, unselfish love as he had manifested toward them must they love one another.

Such love can not be measured by rule, but is the healthy impulse of a guileless heart.

13. While the disciples have had reason to feel assured of the love of Jesus for them, yet the one supreme test was still to be met. One's life is his dearest possession; his most priceless gift. "Greater love hath no man than this."—And Jesus gave his life for his disciples. With such priceless love are we to love one another.

14. There is no question as to the friendship of Jesus for us. It has been thoroughly demonstrated. Are *we* his friends? If we want to know whether we are his friends, there is just one test which we must apply: Do we do what he asks us? Not every one who sayeth, Lord, Lord, but whosoever doeth his will.

15. There is one chief difference between a servant and a friend. It is the difference between receiving commands with no knowledge of their meaning, which must be obeyed without question; and being on such intimate terms with our companion that we know his mind, and find ourselves in such complete sympathy with him that we

are anxious to promote the things which he would promote.

Jesus calls us friends because he has made known to us his plans and purposes for us and for the world.

16. Jesus is the best friend that any one can have, and he seeks our friendship. He seeks it for its own sake, but, also, that we may be able to extend the same blessing of friendship to others.

Having entered into this friendly relation with Jesus, we seek only the things that he would like. Asking only those things which are in harmony with his will, the Father will give whatever we ask.

#### THE VALUE OF CHRISTIAN FRIENDSHIP.

There is but one way by which words may be made to mean anything to us, and that is by defining them in terms of our own experience. Our experience begins with things in the material world and through these reaches out to the world of spirit. So with the word friend: he who has never had a friend can not understand its meaning. Our growing conception of the meaning of friendship will depend upon what we see in our friends that we admire. Jesus gives us an example of a true friend. The question is how can we help those about us so to interpret his life as to appreciate his friendship, and appropriate it in meeting the problems of life. Here is a relationship between the pastor and the Endeavorers which is most vital in meeting the common responsibility of evangelizing the community. There is power in the gospel message as preached by the minister if it is backed by the consecrated lives of the members of the congregation. And failure here can nullify the most powerful announcement from the pulpit of the love of Christ for the lost. When the minister attempts to present Jesus as a friend, it is the friendly life (consistently and helpfully friendly) that gives point and power to the message. I do not mean, primarily, that one must be "a good mixer." True you can not be a true friend and stand aloof from people. But our helpfulness is not measured by the number of people we touch, so much as by the quality of life we bring them. Let me continue the thought in a quotation from President Hyde of Bowdoin College:

"If we are to save the world, we must not only report God's forgiveness, not merely preach Christ's sacrificial love; we must act it out, we must be agents of it. Apart from its human manifestation in the Son, the Father's love would never have become a potent force in the world. Apart from the reproduction of Christ's forgiveness in the life and attitude of his followers, the world today will get no more of Christ's forgiveness than if he had never lived. Some one, who has the love of Christ for men in his heart, must come close to the individual sinner, touch him at the sensitive point of his particular sin, and win him to a life in which he shall share with the one who forgives him, and with Christ and the Father, the condemnation which love passes on his repented sin.

"What saves is not the mere report, nor yet the far-off historic fact reported, but the reported fact interpreted by some human friend in whom it lives and loves anew."

#### The Companion.

When all the heart of me is sore with trouble,  
And all the day is dark and drear with dread,  
And all the way is rough with thorn and stubble,  
And sorrow follows every path I tread,  
What would befall me, did no heavenly hand  
Uphold me as I cross the weary land?

When the snow wraps the world to white effacement,  
And death hangs low in elemental frost,  
When the blast blows to bitterest abasement,  
And no light gleams, and all the signs are lost,  
What would befall me, did no heavenly smile  
Unseen, unheard, go with me through the storm?

When azure heavens and sunshine make sweet weather,  
And south winds curl about the blushing rose,  
And love and joy and laughter sing together,  
And where I wander thither pleasure goes,  
What would befall me, did no heavenly smile  
Shed greater sunshine round me all the while?  
—Harriet Prescott Spofford, in *C. E. World*.

#### Together.

"The road is too rough," I said;  
"It is up-hill all the way;  
No flowers, but thorns instead;  
And the skies overhead are gray."  
But One took my hand at the entrance dim,  
And sweet is the road that I walk with him.

"The cross is too great," I cried—  
"More than the back can bear,  
So rough and heavy and wide,

And nobody by to care."  
But One stooped softly and touched my hand:  
"I know. I care. And I understand."

Then why do we fret and sigh?  
Cross-bearers all we go;  
But the road ends by and by  
In the dearest place we know,  
And every step of the journey we  
May take in the Lord's own company.  
—Anna Burnham Bryant, in *C. E. World*.

#### TO THE LEADER.

Read the Scripture lesson at the opening, following the announcement of the theme of the meeting. After a prayer or a hymn, or both, read it, pausing after each verse while some one reads the comments on the verse from the SABBATH RECORDER.

"The Value of Christian Friendship" might be assigned to some one as material for a practical talk.

The two poems, read by different persons, would be very appropriate and might help the members to a deeper consecration.

*Milton Junction.*

#### Our China Mission.

##### *Seventh Study.*

REV. W. D. BURDICK.

Scripture lesson: Mark viii, 34-38; Rom. i, 14-16.

I am writing these sketches of the lives of Chinese Christians that you may realize that our mission has been the means of leading souls to the Saviour, and into a beautiful and useful service for others.

As you read these sketches, and the more extended notices elsewhere, please ask yourselves if it has paid us to spend money and years of service among this heathen people.

#### SING TSU.

Little Sing Tsu was only eight and one-half years old when she died, but our mission brought much joy and comfort into her life. Her father was a gambler and opium user, and Sing Tsu was given away when but little more than a baby. The new family scolded and beat her often for not doing her work. When she was four and one-half years old she was "given without reserve" to our mission, and at once became the "baby of the school." (Read in the RECORDER of Oct. 20, 1892,

about her sickness and triumphant death.)

She was sick over four months and during the last six weeks there was little or no hope of her recovery. "During the six weeks that she lay so ill, whenever the pain was intense, nothing comforted her like prayer. Mr. and Mrs. Randolph, Doctor Swinney and others in the mission talked with her, and there was not the least doubt or fear in her mind. She knew just when she commenced to trust God; that he would forgive all her sins, she never doubted. She was glad to leave all with him, knowing that his infinite love and wisdom would make no mistake. From first to last she was patient and uncomplaining. Her great anxiety was for the conversion of her mother and sister. A few hours before her death she said to Miss Susie Burdick, "Let us pray together and ask God to call me soon, I'm so tired." After Miss Burdick had prayed, the little Chinese girl said, "I pray thee, God, to please call me quickly; please lead my mother and sister to believe and trust thee. Please, heavenly Father, let me go soon. Let me be with thee—forever and forever, Amen."

#### ZAH TSING SAN.

He was born in 1818, at Leu-Dong, a village about forty miles from Shanghai, and died in the spring of 1895. In 1857 he heard the Gospel from the lips of Elder Carpenter, and not long after accepted Christ. He was baptized and received into the church on the same day with Dzau Tsung Lan, and was ordained deacon on the day that Dzau Tsung Lan was ordained an elder. Not long after this he began preaching and doing personal work, and became very active and useful as a helper in the mission.

For about thirty years he had been blind, but during the greater part of this time he was one of the native helpers, his good memory enabling him "to relate to edification many Bible incidents and facts." (See *Conference Report*, 1895, p. 87.)

#### LE ERLow.

"The subject of this notice, Le ErLOW, was born at Lieu-oo, China, and died at Shanghai, China, February 8, 1891, aged fifty-one years. He was the son of Le Chong and wife, who were both members

of our little church at Shanghai. The father was one of the constituent members, and the first who received baptism at the hands of Elder Carpenter in China, the rite being administered October 20, 1849. On April 12, 1862, the mother and Erlow were baptized and united with the church." His father died the following year and his mother in 1866.

His early life was spent under the influences of a Christian father and our mission school and church, and he was early inclined to teach and preach the Gospel.

The following is quoted from the Shanghai Church record of 1863:

"October 4. Church met at the house of their pastor, Elder Carpenter, and elected Dzau Tsung Lan pastor, to enter upon the duties of the office when Elder Carpenter shall leave the country, and Kiang Quang and Erlow as elders; also, Chang Yenn and Tsing San as deacons. The ordination took place on the fifth Sabbath of October, 1863. Sermon, consecrating prayer, right hand of fellowship, and charge by Elder Carpenter. The bishop, elders, and deacons, all ordained on the same occasion."

Of him Elder Carpenter said (*Conference Report*, 1876, p. 10): "As a preacher in Chinese, he has rather the most winning address, I think, of any of our native preachers."

Erlow was variously employed as preacher, teacher, and assistant in the dispensary, laboring at Lieu-oo, Shanghai, and making occasional visits to the surrounding towns and country.

Certain charges were brought against him for unchristian conduct in 1886, and he was suspended from employment in the mission for a time. But Erlow was not satisfied with such a life and returned to his Master's service. He was employed during the last months of his life in the boys' boarding school, and preached at the Sabbath service only eight days before his death.

Of him Eld. G. H. F. Randolph wrote: "Erlow was conceded to be a masterly preacher, rightly dividing the Word that it might catch the ear and touch the hearts of his hearers. In these last few months of our more intimate acquaintance with

him, it was pleasant to realize what advanced and spiritual conceptions he had of the Scriptures, and how eagerly he grasped at every apparently new revelation of its truths. . . . His remains were laid to rest, according to his expressed wish, in the little church cemetery. He was the first of our church members buried in this lot."

REFERENCES: *Conference Report*, 1891, pp. 13, 20. RECORDER, 1891, p. 253.

DZAU TSUNG LAN.

"This esteemed brother, at the age of sixty-two years, in the full assurance of faith, passed to his eternal home, December 17, 1893. He was brought to exercise faith in Christ in 1857, and was baptized and received into the Seventh-day Baptist Church of Shanghai, by Doctor Carpenter, October 10 of that same year. He had thus been a follower of Christ for thirty-six years."

For thirty years he had been an elder in the church, and for several years served as pastor in the absence of Elder Carpenter.

His visit to America with Elder Carpenter increased the interest of our people in the work of the mission. As preacher and teacher his influence was great.

He died in Shanghai. The body was taken to his home in the country some distance from Shanghai, where funeral services were held December 19, conducted by Elder Davis (RECORDER, 1894, pp. 73, 87). When the coffin had been closed and sealed, it was placed on one side of the guest hall to wait the time of burial which could not occur till the son, Sing Chung, could obtain money and bury his grandfather, grandmother, mother, and brother—"that means at least one hundred and twenty dollars, almost as much as he receives in two years as salary." The account of the raising of this money by his friends in America is found in the RECORDERS of 1894, pages 113, 205, 273 and 278, and the letter from Sing Chung thanking the friends for the money and giving interesting history of the family is found on page 489. The burial was about a year after the death, and in accord with the determined endeavor of Sing Chung was a Christian burial. Doctors Swinney and Palmberg wrote interestingly of this

service in RECORDERS of 1895, pages 71 and 39.

The following are a few of the many testimonials of his Christian character and usefulness:

"He is a dear faithful old man. If all Christians, the world over, were like him, the reign of peace would soon be ushered in."—*Mrs. Fryer*.

"His faithfulness to the cause has been a source of great comfort and encouragement to us."—*Eld. D. H. Davis*.

The wife of a missionary of another denomination who had been in Shanghai many years, said: "I have great respect for your Dzau Tsung Lan. He was so loyal and faithful through all those years when you had no foreign missionary here and it seemed that the mission was going down. Missionaries of other denominations used to urge him to join some other and more flourishing mission, but he would never listen. It was the more remarkable, too, as he was receiving no money from the mission and there was not the least pecuniary advantage in his remaining with the mission."

#### QUESTIONS AND SUGGESTIONS.

What do you think of the stability of character and the Christian faithfulness of these Chinese?

Have some one give a short talk on the desirability of having native Christian helpers in foreign mission work.

Have another person describe Chinese burial customs.

#### Our Work as Christian Endeavorers.

MELVA A. CANFIELD.

Too often we hear that old cry, "The Christian Endeavor Society should provide for the social life of the young people in the church." If by that statement you mean that the Christian Endeavor Society should through its public gatherings provide all necessary amusement for our young people; if you say that it should keep them from every party or similar place of amusement, then I say that you are either wrong or that you have failed in your duty. You have provided a social meeting once in two weeks, more probably once a month. Do you expect your young people to get

enough pleasure out of those few hours to last them until you have another meeting? Certainly not. The instinct of play is too deeply imbedded in the human organism; and in the healthy growing boy or girl you can not still it for a single day. This old idea of the society is slipping into the background and socials are given today, not as our sole outlet for play, but rather that the young people who have received deep inspiration in their Christian service may know each other better; that they may understand each other and be permitted to enjoy the personal contact and friendship of men and women whose lives are pure, wholesome and uplifting.

In the newer sense "social" is defined something after this manner: To be social is to appreciate the meaning of life. It is to realize that we are placed in this world, not for houses, silver, gold, praise, power or fame, but for character. To put first the kingdom of God and his righteousness and to draw all men unto him. The realization of this definition falls not under the head of our monthly gatherings but under the regular weekly meetings for prayer and testimony.

It is the mission and genius of the Christian Endeavor first to supply a spiritual help and guidance and in a more determined way to bring religion to bear on human life. Every human being has in it the germ of religion, and it is our duty to nurture and develop this germ into a sturdy growing plant. It is our mission in the second place to carry to human hearts the sympathy, love and fellowship which all men crave; to step across that barrier of reserve and to get within helping distance of some soul. The greatest hindrance to our Christian work is that we do not know each other well enough. We are afraid of one another. You know by his downcast expression that your neighbor is in trouble, but you do not go to his aid for fear you will offend him. You know that perhaps your dearest friend is not a Christian, but you hesitate to approach him, not because you are afraid to talk of Jesus, but because you are afraid of him. How many of us even in our own homes fail to get within touching, helping distance of each other.

In the course of the Friday night meetings at Alfred this year a girl of eighteen gave herself to Christ and was baptized. Later she was talking to me of her experience and she worded it something like this: For over a year now I have felt that I wanted to take this step, but no one spoke to me about it and so I tried to put it out of my mind; but I could not do it. It always haunted me and I was glad when Pastor Randolph asked me if I were a Christian. Hers was not an exceptional case. All about us are men and women longing for Christ, longing for a hearty hand-clasp and a word of strong encouragement.

What we as Christian Endeavorers need is a deeper spiritual warmth, a more consecrated effort and a closer fellowship with Christ. The future of the society depends upon its power to awaken among its members a longing for just these things. Our societies must appeal to some deep permanent need in the hearts of the members, and when it has met this human, heartfelt desire, there is no danger of its being set aside. Other organizations, like the secret societies and clubs, are springing up to meet the demands of our young people; and if as Christian workers we are to exert an influence in the formation of character, we must increase the motive power of our societies.

To accomplish this three things are necessary:

1. Practise the habit of meditation. Christ spent the night in prayer on the mountain. He withdrew from the surging multitude to the wilderness, and departing from the multitudes kneeled down and prayed. It is a false assumption to think that we can hurriedly or instantly withdraw from the presence of men and render a true and useful service to God. Christ spent thirty years in preparation for his ministry, and we who have less of the divine nature need greater preparation to fit us for the service we would render.

2. We need to transform the dull monotonous routine of the Christian Endeavor meeting into stirring, active interest on the part of every member. To do this we must study the topic. How often we hear it said of some faithful member, "I wish I

could talk as Mr. So-and-so does. Weren't his words inspiring?" Ah, yes, but let me tell you, Mr. So-and-so had carefully prepared his lesson; he had spent much thought upon the topic, and the result was his inspiring testimony. You too could do the same and it is your duty, as much as if you were in school, to make a careful preparation of each lesson and to come to church prepared to lend enthusiasm instead of wasting all the hour in careless indifference or simply drinking in the thoughts that others have expressed. The more you have learned about the lesson during the week, the more intelligently can you discuss it when Sabbath day arrives.

3. Live out the ideals that you have gained at Christian Endeavor. No work of a bad man or woman can be truly spiritual, despite its outward appearance. Strong natures attract the weaker ones and goodness is a quality that silently and unobtrusively forces itself to the front. What we do, the revelation of our characters and secret sins are just as evident in making personality as are our outward acts. Our lips may not be eloquent to preach or plead; our hands may not be skilled to wield the pen along lines of might or power. We may not preach Christ, but we can smile Christ. We may not argue men into God's kingdom, but we can love them in. The secret of consecrated service is the love of God. The depth of power lies in our desire to win souls for the Master. You can not assist in building up the kingdom until you live Christ. And you can not live Christ unless you do it every hour.

#### The Jollier.

He doesn't always mean it  
When he comes along each day  
With a cheery bit of smiling  
And a pleasant word to say.  
I know he has his troubles  
And life isn't all a song,  
But he's trying to forget 'em,  
As he jollies folks along.  
He isn't all unselfish  
As he greets his fellow man;  
He's quick to ask a service,  
But he'll do one if he can.  
His kindness is something  
That ill fortune can not budge;  
It's only just a jolly,  
But it's better than a grudge.

—Baltimore American.

## Children's Page

### Blueberry's Mishap.

MARY A. STILLMAN.

Mother Elfin never liked to be away long from her home in the hollow log, for she never knew what the little elves might do in her absence.

She expected to find, when she came back, that the twins, Tumble and Thimble, had been playing leap-frog over the new toadstool furniture and had tipped it all over, or that they had broken the acorn cups, or done some other damage. But this time Grandfather Longlegs was at home, and all the ants promised to run over now and then from their hill to help see to things, so she ventured to leave Nurse Katy in charge, and drove away in her horse-fly coach to visit a ladybug friend of hers.

Mother Elfin was a hard working little body who seldom had a vacation, but she felt that she had earned one this time. She had just taken the two new pairs of leather-leaf shoes off from the cobblestones where she had made them for the twins, had finished the poppy-petal jerkin for Blueberry, had trimmed a Turk's cap for his sister Rosemary, and had promised the children, if they would be good, that she would bring each a present on her return. The moon-flower was just opening as she drove away, and everything in Elfinland was stirring.

"Now, Master Blueberry," said Nurse Katy, "do be careful of your new jerkin. Don't you go to playing with Will-o'-the-Wisp, for you know he always gets you into trouble. Why don't you stay and play with Rosemary?" So the two little elves started out together, but Rosemary saw a tiger-lily and was so frightened that she ran back to nurse.

Just then merry, enticing Will-o'-the-Wisp came along, and challenged Blueberry to a race, so all warnings were forgotten. Will had such a saucy way of darting on ahead and then disappearing for an instant that Blueberry strained every nerve in an effort to overtake him and did

not notice a pond that was just ahead. "Knee deep! knee deep!" cried all the little peepers. "Better go round, better go round!" advised a hundred bass voices. But they were too late to save Blueberry from a splash and a fall into the muddy pond, while, alas! a greenbrier caught into his new jerkin and gave it an ugly rent.

Blueberry did not notice the tear and thought that he could repair all the damage himself. He took off his jerkin, doublet and hose, and washed them carefully in the cleanest part of the pond, spread them on a lily pad to dry, and then went for a swim with the little Pollywogs. He did not feel afraid of the Bullfrogs now, as he had taken off his red jerkin, so he had a fine time swimming and diving.

Once, when near the bottom of the pond, he saw something shining. He brought it to the surface and found that it was a golden scale dropped by some goldfish. "I will save that," said Blueberry, and he put it in the pocket of his jerkin, which was now quite dry.

He dressed himself quickly and started for home, hoping that nurse would not notice anything wrong with his clothes; but the ugly rent could not long escape her bright eyes. "Ah ha! Master Blueberry, you have been off with that mischievous Will-o'-the-Wisp again! Didn't I tell you to keep away from him?"

"Katy did, Katy did!" came a voice from the tree-tops, so Blueberry could not very well deny it. "What shall I do with him for getting you into so much mischief?" continued nurse.

"Whip poor Will!" suggested some one from a rock near by.

"I believe they both need a whipping," said Nurse Katy; "but, if Blueberry can get his jerkin mended without bothering me, I will let him off this time."

"Try thistle silk," suggested Rosemary, but Blueberry could not find a piece long enough. "Old Mrs. Spider is a great spinner, perhaps you can get some silk from her," said Hop Toad, who felt sorry for the little elf and hated to see him punished.

Mrs. Spider was at home, and, when she saw his plight, she let Blueberry have a

long piece of waste silk. "Who is going to mend it for you?" she asked.

"I thought of Mr. Darning Needle."

"Oh, you ought not to let a Darning Needle touch such fine work as that. Get the smallest pine needle you can find and ask the Tailor-bird to do your mending."

"What will you pay me for the job?" asked the Tailor-bird. "I am so busy with my own sewing that I can not do your work for nothing."

"Oh, I shall pay in gold," answered Blueberry, taking the golden scale out of his pocket.

"All right!" said the Tailor-bird, and the jerkin was soon so neatly mended that even Katy could not find the place which was torn.

When Mother Elfin came home, she brought a present for each one of the little elves. There were flags and trumpet flowers for the twins, a dainty pair of ladies' slippers for Rosemary, an arrowhead for Blueberry (who was making a collection), and enough marsh-mallows and candy tuft for the whole family.

"Have they been good, nurse?" she asked.

"Oh, yes, as good as might have been expected," Katy answered, and Blueberry wondered what she meant.—*Every Other Sunday.*

#### Home-coming of the Milton Junction Church.

NETTIE M. WEST.

As an outgrowth of one of the papers presented at the Conference last year, preparations were begun some time ago for a home-coming for the Milton Junction Church. This was to be a meeting, or series of meetings, arranged with special reference to the non-resident members, and with the hope that many such might be present with us in a return to the church home.

Committees were appointed and a program prepared. Invitations were sent to the non-resident members and friends of the church, and request made that if the recipient were unable to be present, he would send a message.

References to the home-coming were made at the regular church services, for several Sabbaths previous to the meeting,

and Pastor Bond asked that each member might make special heart-preparation for this meeting, that we might get into close communion with our heavenly Father and with each other, that it might indeed be a spiritual coming home.

In his correspondence with one of the non-resident members Pastor Bond learned that the little daughter desired baptism and wished to join the church of which her father was a member. Then he found that many of the resident boys and girls had been thinking of taking this same step—members of the Sabbath school and Junior Society, who having received careful training from teachers and parents had come quietly and without excitement to consider the question and decide for themselves that they wished to be baptized. That they might take this step with intelligence, and to satisfy himself, Pastor Bond gave them Scripture texts regarding baptism, to study and memorize, and appointed several meetings to talk with them, and explain the passages, and make clear to them the meaning of the sacred ordinance. The numbers grew until there were ten boys and girls, between the ages of nine and thirteen years, who having given their hearts to Jesus were willing to profess him publicly in baptism. This then was to be one of the services of the home-coming, and most fitting it seemed—a coming for the children to a church home.

The first service at the home-coming was a prayer and covenant meeting on Friday evening. There were present members from Blanchardville, Walworth, Plymouth, and one recently from Ohio. The Scripture read was the first chapter of Haggai and was in regard to the home-coming of the Jews after their return from captivity. The topic of the heart-searching lesson was suggested by the fifth verse: "Now therefore thus saith the Lord of hosts: Consider your ways." The prayers were earnest and sincere for a blessing on the meetings, and the many testimonies offered were nearly all expressive in different ways of a desire to do better and more efficient service for the church and our heavenly Father.

Sabbath morning dawned bright and clear, and the warmth of the weather was

but indicative of the warmth of the welcome to the members and friends from away. The church was decorated with potted plants and flowers, and the word "Welcome" was the first thing to greet the eye as one entered the audience room. Besides those present the evening before, there were members from Monroe, Edgerton, Milton and Whitewater, while in the desk with Pastor Bond and Elder Mills was our aged brother, Eld. D. K. Davis, who a few years ago was a resident of Milton Junction. The words of welcome by Pastor Bond were most happy and cordial and found echo in the hearts of all who had in any way planned for the home-coming. The offering of the boys and girls for baptism and membership was presented by Pastor Bond, who told of his conversations with them and of their preparation and fitness for the step.

The sermon which followed was from the text in John vii, 37: "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

"The feast which was closing," said Pastor Bond, "was the feast of tabernacles, one of the most significant feasts of the Jewish calendar. It served to call to the minds of the people the time of their wilderness journey and the hand-leading of God during that period. There had been times when this feast had been neglected, but it was revived at every period of returning loyalty and obedience to the God or their fathers. It was both an effect and a cause in religious experience. First, it served as an outlet for religious enthusiasm, an outward expression for an inward feeling. Second, it called to mind the experiences of the past, and the hand-dealings of God with them; and the result would be to inspire in true and honest hearts a longing for a closer walk with God, and a richer personal religious experience.

"This made it an opportune time for Jesus to say to them, 'If any man thirst, let him come unto me, and drink.' This was a response to the thirst created by the review and reflection of the past.

"The value of the home-coming is that it is a time for reflection—a time when we

call to mind the experiences of the past. We remember with joy the hour when we joined the church, and the glad experiences since. But with it all there comes a feeling of dissatisfaction for our past and a desire for better things—a heart-longing for a fuller companionship with Jesus Christ and a more consecrated and serviceful life. . . . The one message I would leave with you, may be given in the words of Jesus to the people celebrating the feast. In your longings and out of your heart-thirst today may you hear Jesus as he calls to you, 'If any man thirst, let him come unto me, and drink.'"

There was no doubt that, as we partook of the emblems of the suffering of our Lord in the service which followed the sermon, there were many with heart-longings for a fuller companionship with Christ and a more consecrated life.

Then came the Sabbath-school hour. The lesson was a review of the quarter. This was reviewed mostly by the teachers, each taking up one or more lessons and presenting to the whole school.

In the afternoon came the meetings of the Endeavor and Junior societies, for no service could be omitted, even though the day was to be unusually full.

About six o'clock we drove to Clear Lake, and there in its waters were buried in baptism three from one family, two from another, and in all ten bright, happy boys and girls starting early in life to serve him on whom they believed.

Sunday noon there gathered at the church about one hundred and sixty persons—men and women, boys and girls—for a feast for the outer man, for a social time and a renewing of acquaintances. Through the kindness and thoughtfulness of Pastor Bond there appeared at each plate on the dinner-table a poem written by him and printed for the occasion. This may perhaps appear in some other connection in the pages of the RECORDER.

After dinner we repaired to the room above and were called to order to listen to the program presented by the non-resident members. Words of welcome were given by Dea. A. B. West, who though not at present a non-resident member had been one for many years, and knew how to ap-

preciate fully the feelings of the lone Sabbath-keeper. Fay B. Coon made response, and among other things told of the appreciation of the non-resident members of the efforts of the home people to give them a home-coming, and of how much it meant to them.

Miss Mabel West, who had spent the past year in New York City, then told how the Seventh-day Baptist church in that city cared for the people of its congregation. Having a large map on the blackboard she showed the great distances the members must travel to meet in worship on the Sabbath, and told of the work of the organizations of the church and of the efforts of the pastor to keep in touch with his flock.

The next number on the program was an address by Doctor Tickner of Blanchardville, entitled, "The Place of the Sabbath in the Life of the Lone Sabbath-keeper." As he was unable to be present, his address was read by Pastor Bond. Doctor Tickner said that the lone Sabbath-keeper, deprived of association with his brethren, holds even closer communion with his God. The Sabbath is to him a guest, and to it the best is freely given. It is then that the entire family are enabled to draw closer to one another and to God. Though called a lone Sabbath-keeper, he is not alone; his prayers and praise rise together with those of others to the throne of God. The Sabbath is thus a blessing of untold value to the lone Sabbath-keeper, and he believes that he who said, "Remember the sabbath day, to keep it holy", is abundantly able to supply every need of his faithful children who prefer to obey God rather than the traditions of men.

An original story was then read by Fred Ainsworth of Monroe, entitled, "A Matter of Conscience." This met with such favor that it was at once requested for publication in the RECORDER. Watch for it and be sure and read it.

Then came the messages from absent members and friends. First there was a letter from Eld. George W. Hills, who twenty years ago served his first pastorate here, and who in the intervening years has ever held the Milton Junction Church in loving remembrance.

Then from the wife of another former pastor: "I should most joyfully accept the invitation if my health would permit. I know of no other music that would sound sweeter in my ears than would the ringing of our church bell. Although I can not be there to join in your songs of praise, I shall be present in spirit. Praying that all who are present may receive a great spiritual uplift, I am yours in the bonds of the Gospel,—Martha H. Wardner."

Then from many other members and former members came greetings and loving messages, with the thought expressed in nearly all, that the home-coming might indeed prove a blessing to the Milton Junction Church.

One pleasant feature of the program was the presentation, by the superintendent of the cradle-roll, of diplomas to two new members of this department, who, though unable to understand the significance of the event at the time, will be later taught its meaning. She also presented a birthday card to a little non-resident member of this department.

The rest of the program was very informal, many speaking of how much they had enjoyed the meetings and of the hope that another home-coming might be celebrated another year.

After singing, "God be with you till we meet again," and being dismissed by Pastor Bond, the home-coming came to a close, and we adjourned to the lawn where the photographer gathered into one group the faces of the friends with those of the members, for the perpetuation of these memories.

In this home-coming and the preparation incident to it, the Milton Junction Church, with its home and absent members, has received a blessing that we hope may grow as the years pass. And as we have enjoyed the good things, we bring them to the pages of the RECORDER, that other churches hearing may try the same experiment.

Milton Junction, Wis.,  
July 13, 1910.

"Next to love, sympathy is the divine passion of the heart."

## DENOMINATIONAL NEWS

Rev. Walter L. Greene of Alfred, N. Y., field secretary of the Seventh-day Baptist Sabbath School Board, is making the rounds of the Southwestern Association churches and will be here today or tomorrow. He will have charge of the Friday evening prayer meeting and will preach Sabbath morning. In the evening he will give a lecture on the Holy Land illustrated with stereopticon views.—*Gentry (Ark.) Index.*

Prof. Paul Titsworth of Alfred, N. Y., spent Sabbath and Sunday here. He is attending summer school at Madison.—*Milton Journal.*

President Davis and family left Tuesday morning for their camp at Long Lake in the Adirondacks, where they will spend the summer.—Sabbath evening a large company assembled at the hall (Little Genesee), the occasion being a farewell reception for Rev. and Mrs. S. H. Babcock, who leave in a few days for their home in Albion, Wis. A fine program was presented by the members of the Christian Endeavor after which light refreshments were served. During their five-year stay with us they have won the love and respect of the entire community and it was with sad hearts that we bade them good by. As an expression of our love they were presented with \$27 in cash to be used as they please in their future home. Our church is now without a pastor.—July 11, Rev. S. H. Babcock and wife were the guests of Pastor Skaggs and Carl Crandall's people of Nile, N. Y., on their way to their western home. They leave a host of warm friends in Nile as well as elsewhere.—*Alfred Sun.*

The Friendship Church accepted Pastor Skaggs' resignation last Sabbath and will soon be pastorless. Mr. Skaggs has won a host of friends in this place and his resignation is only accepted because his friends feel that he can do better for himself in the new field. Mr. Skaggs has accepted a call to Shiloh, N. J.—*Alfred Sun.*

Prof. A. R. Crandall is again engaged in geological work for the State of Kentucky. He returned last week from a trip to that State and will spend some time at home compiling a report.—*Milton Journal.*

Rev. and Mrs. E. D. Van Horn of New York City are visiting at Leonardsville, N. Y. Mr. Van Horn is to spend a month in the West in the interest of the Seventh-day Baptist Missionary and Tract societies.—*Alfred Sun.*

Pres. C. B. Clark spent a day or two at Lost Creek this week attending the Sunday School Convention and arranging with Miss Lela Stillman for work in the college next year as teacher.—*Salem (W. Va.) Express.*

Rev. W. D. Burdick of Farina, Ill., writes: "I expect to drive to Stone Fort and vicinity this week (July 12) to look the field over with Brother Davidson."

## Words of Sympathy.

To the husband and children of our departed sister, Mattie J. Ryno.

DEAR FRIENDS:

In behalf of the Ladies' Aid Society, of which Sister Ryno was for many years a loyal member, we wish to extend to you our sincere sympathy and express our appreciation of her sweet Christian life and spirit. She was denied the privilege of attending our meetings for a number of years on account of poor health, but we have felt that her prayers and interest were with us.

To you is left the precious memory of a patient Christian wife and mother. We would point the lonely husband to our kind heavenly Father for comfort. And to the children we would say: Follow the example of patience and trust that your mother ever set before you.

"Weep not that her toil is over,  
Weep not that her race is run;  
God grant we may rest as calmly  
When our work like hers is done.

Call not back the dear departed,  
Anchored safe where storms are o'er;  
On the border-land we've left her,  
Soon to meet to part no more.

When we leave this world of change,  
When we leave this world of care,  
We shall find our missing loved one  
In our Father's mansion fair."

MRS. W. G. DUNN,  
MRS. C. E. ROGERS,  
Committee.

New Market, N. J.,  
June 13, 1910.

## Milton College Library.

The following numbers of magazines are needed by the Milton College Library to complete files for binding. Any one who can send these missing numbers to the library will confer a favor.

*The Chautauquan*, June, July, and August, 1908.  
*The Chautauquan*, January and February, 1910.  
*Review of Reviews*, September, 1909.  
*McClure's Magazine*, June, 1909.  
*North American Review*, January and February, 1908.

*The World Today*, February, 1909.  
*Harper's Magazine*, June, 1909.  
*Scribner's*, July and August, 1908.  
Kindly send to Milton College Library, Milton, Wis.

MABEL MAXSON, Librarian.

Junius in one of his letters to the Duke of Grafton denied that he had charged his lordship with being a degenerate.

"The character of the ancestors of some men," he wrote, "has made it possible for them to be vicious in the extreme without being degenerate."—*Exchange.*



## MARRIAGES

**DAVIS-WILLIAMS.**—At the home of the bride's mother, Mrs. Estella Williams, Leonardsville, N. Y., George E. Davis of Plainfield, N. J., and Miss Nellie M. Williams of Leonardsville, by the Rev. J. E. Hutchins of Berlin, N. Y., June 29, 1910.

**HILL-JORDON.**—At the home of the Rev. J. S. Forward, July 4, 1910, Mr. Ernest L. Hill of Berlin, Wis., and Miss Mattie Jordon of Aursville.

**ALLEN-BARBER.**—In Alfred, N. Y., at the bride's home, by Rev. A. E. Main, Francis G. Allen of Johnsonburgh, N. Y., and Mrs. Elmina M. Barber of Alfred.

## DEATHS

**BEACH.**—Menzo William Beach was born at Peterboro, N. Y., August 30, 1840, and died at Milton Junction, April 18, 1910.

He was the son of Thompson and Abbie Berry Beach. When twenty-eight years of age he moved to Wisconsin. October 15, 1871 he was united in marriage to Miss Francelia Stillman of Rock River, by Rev. James Rogers. The thirty-nine years of their married life were spent in the vicinity of Milton Junction, where they have enjoyed the esteem of all their neighbors. Besides the wife, who has been a faithful companion and helpmeet, he leaves one son, Amos.

Funeral services were held at the Milton Junction Seventh-day Baptist church, conducted by Rev. A. J. C. Bond assisted by Rev. O. S. Mills. Burial was made in the Milton Junction Cemetery.

A. J. C. B.

**CLARK.**—Mrs. Iva C. McClane Clark was born at Blandville, W. Va., June 19, 1866, and died at her home in Salem, W. Va., June 28, 1910, after a long illness.

She was converted to Christ, and joined the M. E. church at Blandville in 1880. She was married to Fenton R. Clark, May 6, 1886. They began their united lives at Greenbrier, W. Va., where, in 1897, she united with the Seventh-day Baptist Church, of which she was a loyal member at the time of her death. She was a church worker of more than ordinary willingness and ability. This, with her cheerful disposition, expressing itself in kind words and deeds of helpfulness, endeared her to many friends who greatly miss her. Some years since, she, with her husband, came to Salem to make their home. About a year ago they went to Boulder, Colo., hoping for a renewal of her former health and vigor, but to no avail. The terrible "white plague" had sway and stopped the activities of her vital forces.

Her husband and one daughter, Mrs. W. Scott

Davis, and many other relatives remain in bereavement. The funeral services were held in the Greenbrier church, and were conducted by Reverends Seager and Hills.

G. W. H.

**DUNHAM.**—Jonathan R. Dunham, son of William Smith and Sarah Dunham, was born in Shiloh, N. J., August 2, 1846.

He came with his parents to Farina in the spring of 1864. Here he lived till last year, when he was taken to the asylum for the insane at Anna, Ill., where he died July 2, 1910. In 1877 he was baptized and united with the Farina Seventh-day Baptist Church. October 20, 1881 he was married to Sarah L. Brown. To them was born a daughter, Mrs. Elizabeth Cheshier, who, with her family, lives with her mother near Farina. Mr. Dunham also leaves a brother, who lives at Denver, Colo., and a sister, Mrs. Alice Place.

Services were held at the home of Mr. and Mrs. Myron Hewitt, in Farina, July 3, conducted by his pastor.

W. D. B.

**KENYON.**—Edwin Orsando Kenyon, third son of Burdick and Ann Kenyon, was born in Hope Valley, R. I., November 21, 1828, and after a long illness, died at his home in Hope Valley, July 3, 1910, in his eighty-second year.

He was married February 18, 1849, to Cordelia Burdick of Rockville, R. I. They resided in Potter Hill and Ashaway until the spring of 1853. Mr. Kenyon being employed in mills there. They then moved to Mystic, Conn., where for fourteen years he worked at the trade of ship carpenter. During this time he helped build one of the iron-clad gunboats used in the Civil War. In the spring of 1867 they moved to Hope Valley, where they have since resided. He worked here for thirty-five years at carpentering and as pattern maker, the greater part of the time in the employ of the Nichols & Langworthy Machine Co. He continued at this work until about eight years ago, when a stroke of paralysis and other ailments compelled him to retire from active work. During these years he has been tenderly cared for by his devoted wife and daughter. He is survived by his wife, two sons, Prof. Alpheus B. of Alfred University, Alfred, N. Y., Myron A. of Westerly, and one daughter, Miss Cora L. Kenyon of Hope Valley.

Mr. Kenyon was baptized and united with the Rockville Seventh-day Baptist Church, March 30, 1849, of which he has ever since been a faithful member. He was a man of excellent character and habits. He was conscientious and firm in his adherence to principle and what he deemed right.

Funeral services were held at his late home, Fourth-day afternoon, July 6, 1910, conducted by his pastor, Erlo E. Sutton. Interment was in Pine Grove Cemetery, Hope Valley.

E. E. S.

The poor we always have with us, as the rich spend the summer in Europe and the winter down South.—*Times*.

## A Case of Honor.

Emily Wright, summoned to Mr. Davis' private office, had no presentiment of ill. Indeed, walking up through the bright, spring morning, she had been unusually happy and full of eager plans. She knew that she was doing good work, and her thoughts had run upon the possibility of a promotion, and what she could do then for her sister and little Donald. So she only waited, cheerful and alert for Mr. Davis' orders.

Three minutes later she walked slowly down the corridor, dismissed! She never had thought of the possibility of such a thing, not once. One week's more work, and then the old heart-sickening search again. She could have a good recommendation—the best—but even with that to find another situation in July—

Ethel Carse, pretty and careless and meaning to be kind, looked up as Emily walked back to her desk. "Have they fired you?" she asked. "It's a shame! They always do lay off the latest comers in July, but they missed it in giving you a walking ticket. I'd like to tell Mr. Davis so."

"Oh, no!" Emily gasped.

"Oh, I shan't; you needn't fear. I'm afraid of my life with him, but I'd like to. If I were you, I wouldn't hurt myself with work this week, that's all."

It was Emily's own first impulse—not indeed in retaliation, but from sheer heart-sickness. But presently she pulled herself together. "I'm paid for the week's work; I must give honorable service," she said to herself sternly. And so, because "honorable service" meant to her finishing her tasks regardless of time, she stayed beyond her hour several nights that week.

She was tempted to drop things at five o'clock, as Ethel did—Ethel, who was to be kept on. In the mood of discouragement that was upon her the very dreariness of the office, emptied of all except one or two special workers, oppressed her. Yet she stayed putting into exquisite order each day's work. It was Friday, while she was wearily typewriting some specifications, that she was startled by Mr. Davis' voice beside her: "Miss Wright, what are you doing here?"

"Finishing this work—it came in the last mail," Emily replied.

"Are you not to leave tomorrow?"

"Yes," the girl answered briefly. The question seemed needlessly cruel.

"Yet you are staying overtime?"

Emily looked at him gravely. "My work is here until tomorrow night," she said.

Mr. Davis' keen glance flashed from her face to her copy, perfect in each detail. "Miss Wright," he said, "I'm going to take the responsibility of asking you, for the company, to continue your services with us. We can better afford to lose a little in money than to lose one who so honors her trust—and herself."

Out in the summer evening Emily walked home with shining eyes. It was good—oh, so good!—to have the place, but underneath was something better—she had not failed herself.—*Youth's Companion*.

## Teachers Don't Know Everything.

Among the new class which came to the second-grade teacher, a young, timid girl, was one Tommy, who for naughty deeds had been many times spanked by his first-grade teacher. "Send him to me any time you want him spanked," suggested the latter, "I can manage him."

One morning, about a week after this conversation, Tommy appeared at the first-grade teacher's door. She dropped her work, seized him by the arm, dragged him to the dressing-room, turned him over her knee and did her duty.

When she had finished she said: "Well, Tommy, what have you to say?"

"Please, Miss, my teacher wants the scissors."—*Ladies' Home Journal*.

"Well, Father Brown, how did you like the sermon yesterday?" asked a young preacher. "You see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man, now, and have to sit pretty well back by the stove, and there's old Mrs. Smithie, Widder Taff, 'n Ryland's daughters, 'n Nabb Birt, 'n all the rest sittin' in front o' me with their mouths wide open a-swallerin' down all the best of the sermon, 'n what gets down to me is putty poor stuff, parson, putty poor stuff."—*Exchange*.

## Sabbath School

LESSON VI.—AUG. 6, 1910.

JESUS ON THE WAY TO JERUSALEM.

Matthew xix, 1, 2, 13-26.

*Golden Text.*—"Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. xix, 14.

DAILY READINGS.

First-day, John iii, 1-15.

Second-day, John vii, 1-23.

Third-day, Luke ix, 51-62.

Fourth-day, Luke xviii, 1-14.

Fifth-day, Mark x, 31.

Sixth-day, Luke xviii, 15-30.

Sabbath-day, Matt. xix, 1, 2, 13-26.

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

### Our Pensioners.

Colonel W. P. Brownlow, secretary of the National Soldiers' Home, said at a dinner in Brownsville, Tenn.:

"They are great wags, the old soldiers in our Johnson City home. I heard one of them describe the other day a very fierce and famous action. Two hundred men had been pitted against three hundred, and after the fighting only sixty brave fellows—thirty on each side—remained alive.

"Then the old soldier paused solemnly.

"Of that sixty, boys," he said, "there only survive today"—

"Overcome, he blew his nose violently.

"There only survive today, by actual statistics, 417."—*New York Tribune*.

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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## 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.

### WANTED.

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

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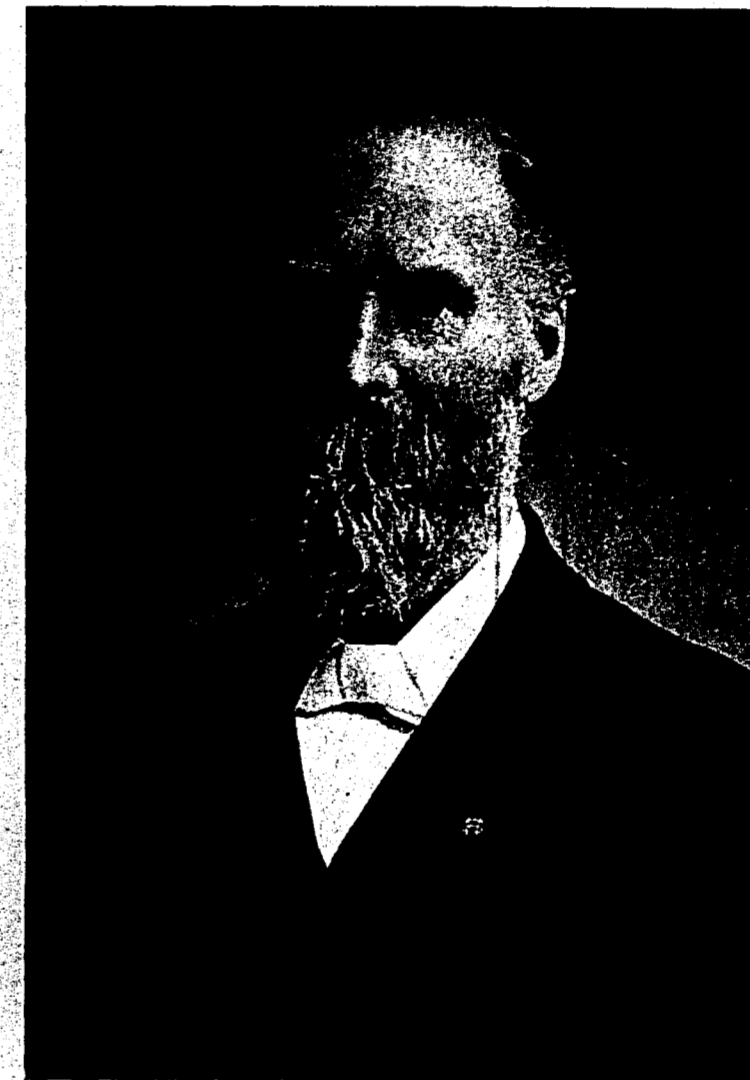
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