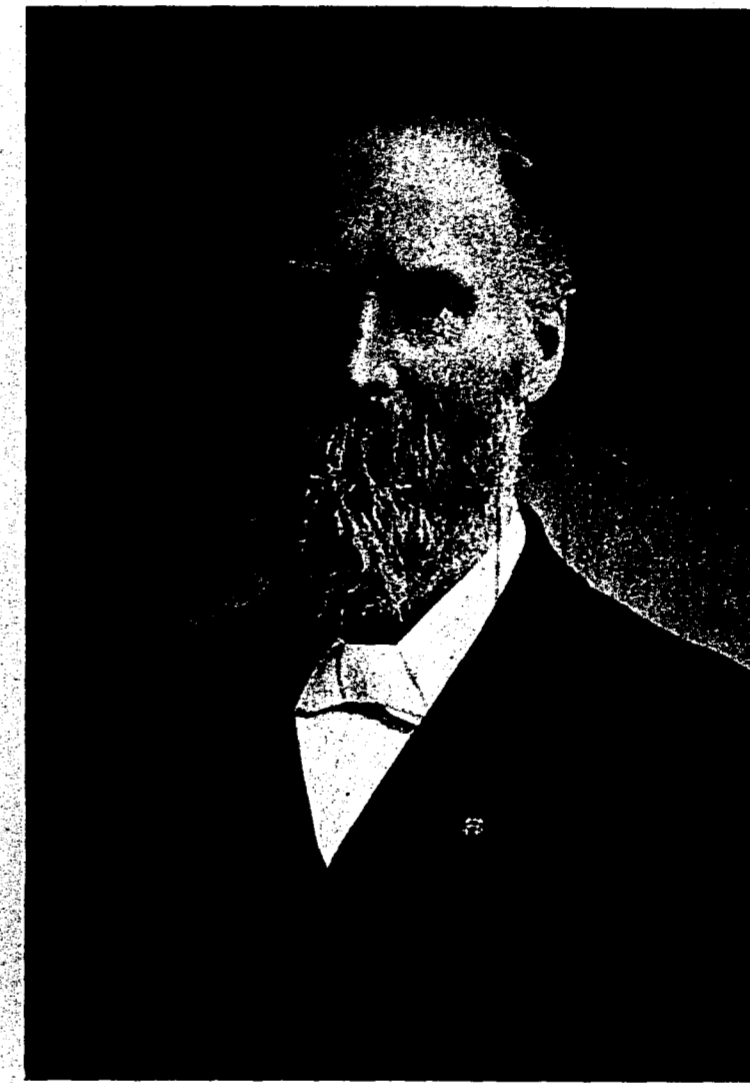


The Sabbath Recorder



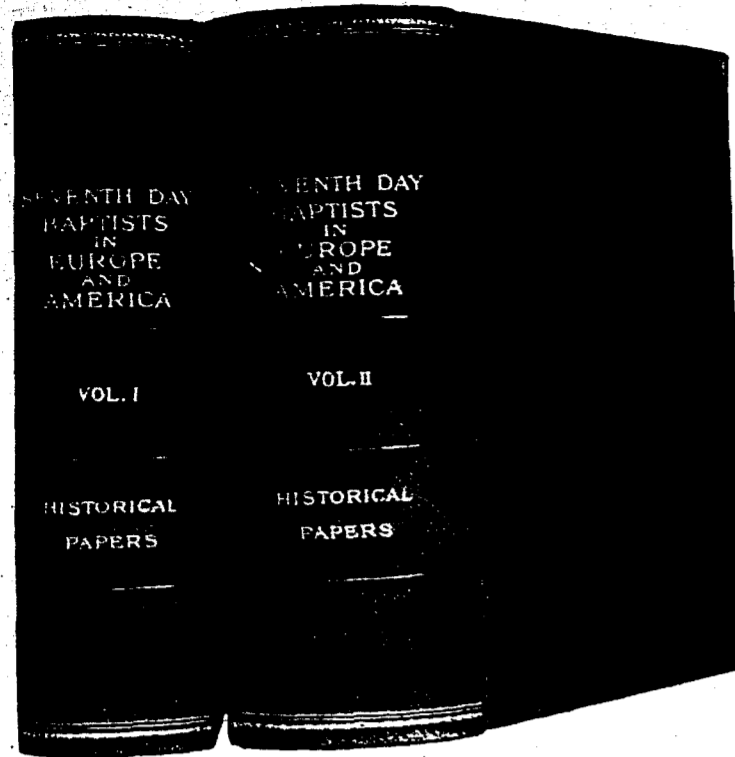
LT.-COL. T. W. RICHARDSON,
Pastor Mill Yard Church,
London, Eng.

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

N. O. MOORE, Business Manager.

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EDITORIAL

The Last Day at North Loup.

The Tract Society's hour was given the first place after the business session on Sunday morning at the Northwestern Association. The people were interested in Edwin Shaw's charts showing the room where the board does its work, and his description of the members. They were also interested in his description of the publishing house and its work, and in our talk about the RECORDER, Doctor Lewis' last book, "Spiritual Sabbathism," and the biography of Doctor Lewis. Indeed, their interest in these matters was proved in a most practical way. I made the same effort to sell these books in each of the associations, with the result that at North Loup 55 copies of "Spiritual Sabbathism," and 11 biographies were sold during the meetings. There were only 16 of the former and 6 of the latter sold in all the other associations put together. Much of this splendid showing in the Northwestern Association is due to the personal efforts of two or three men, who, after the editor's explanation of the memorial character of Doctor Lewis' last book, immediately took up a quiet canvass—and that, too, without being asked. Incidentally, the editor learned that such a movement was on foot. In his talk about the book the remark fell from his lips, "I wish I could sell fifty copies of Doctor Lewis' book right here in North Loup." This was taken

up by the volunteer canvassers as an end to be reached, and when the last session closed, Brother Peter Clement came to the editor's table with twenty-six of the fifty-five subscriptions received there. This shows what can be done where the people themselves, in any community, take hold of some phase of denominational work with a will. The collections in this association amounted to \$125 for the Missionary, Tract and Education societies.

The sermon of the morning was by Rev. M. B. Kelly, from Ps. cxvi, 12-14: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

Brother Kelly spoke of the material and spiritual benefits the Lord has bestowed upon us, and urged the people to take the cup of salvation and pay their vows in the presence of the great congregation.

The editor had to preach for the Methodist people while Brother Kelly was preaching this sermon, so he can not give an extended report of it. Brother Webster also went out to preach at one of the other churches.

WOMAN'S HOUR.

Woman's work was the leading feature of the afternoon session, and the hour was crowded with good things. Mrs. J. H. Babcock presided and those who had a part were given seats on the platform. After a full chorus had sung, "Working in the Vineyard," the following opening hymn, written by Mrs. L. A. Platts, was sung.

Opening Hymn.

Tune: Webb.

To thee, O God our Father,
Our grateful thanks we raise
For all thy loving favor;
Accept our hymn of praise.
Thy mercy hath been round us
Through all the passing year.
And still it doth surround us;
Thou comest with us here.

Thy spirit hovering o'er us
Inspiring every thought
Will teach us how to serve thee
More nearly as we ought.
Forgive us all our weakness,
And may we ever be
Strong, loving, wise and faithful,
Firm, loyal, true to thee.

Keep mind and heart obedient
To all thy Holy Word;
Close following in thy footsteps
Our Saviour and our Lord.
May every plan we offer
Thy wisdom guide; and prove
In all our work and mission
Thy goodness and our love.

Mrs. Geo. Shaw read the Scripture, and prayer was offered by Rev. Geo. W. Burdick. Then followed a brief historical sketch of the Woman's Board, organized more than twenty years ago, and located at Milton, Wis. The loyal women of the denomination have stood by it during all this time and it has been enabled to do a good work. It pays Miss Susie Burdick's salary in China—\$600 a year, is interested in home-mission work, contributes toward the ministers' relief fund, and has founded three scholarships—one in each college—two of which will be paid up before Conference, and the third before long. It has aided the Fouke School to the amount of \$200 during the past year, is a contributor to the Tract Society's funds, and makes special canvass for subscribers to the SABBATH RECORDER. Not less than \$3,000 a year is now being realized for all lines of denominational work.

Right here let me ask our readers to turn to page 15 in RECORDER of July 4, and read again the brief appeal from the officers of the Woman's Board regarding the conditions and present needs of the work. This will save inserting it here. The appeal was made in connection with this session. The paper by Mrs. Babcock and that by Mrs. T. J. Van Horn have already appeared in the RECORDER.

This hour of service was closed by singing the following hymn, prepared for the occasion:

Hymn for Woman's Work. Northwestern Association,
North Loup, Neb.

Words by Jessie T. Babcock.

Tune: *What a Friend We Have in Jesus.*

Lord, we thank thee for the pleasure
Of the sunshine and the flowers,

For the bird-songs without measure
And the golden days and hours;
For the friends that gather 'round us,
For the hand-clasp and the smile,
For the blessings that surround us
And affection without guile.

But for cloudy days, dear Father,
Make us thankful, too, we pray,
For all things that fret and bother,
For each dreary, sunless day;
For the sunshine seems the brighter,
When the clouds are gone at last,
And our sorrow will be lighter,
If we know 'twill soon be past.

"I'm the way," the Saviour told us,
And the way is racked with pain,
But his loving arms will hold us,
And the rainbow beam again.
We'll be better, braver, stronger,
If we walk this way with him,
And the heavenly day seem longer,
After earthly day so dim.

MISSIONARY CONFERENCE.

Between the afternoon and evening sessions was held a special missionary conference, which had been called by Secretary Saunders to consider the best way to meet the demands in the Northwestern Association. More than forty people remained through a long session, showing something of the interest taken in mission work. This meeting sent Christian greeting, by letter, to Cosmos, Boulder, Farnam, Stone Fort and other groups of scattered Sabbath-keepers, and planned for personal messages by delegates who were to visit some of these places in the weeks to come. It was decided that Edwin Shaw should visit Farnam, Boulder and Cosmos. Deacon Babcock, chairman of the association, was also to visit Cosmos. This missionary conference proved to be a very interesting feature of the association work. It showed the spirit of the workers toward our feeble churches and their interest in the cause we love.

CLOSING MEETING.

The house was crowded in the last evening service. The other churches joined with us, Rev. A. H. Brink, pastor of the Methodist church, assisting in the introductory services. The sermon by Rev. W. D. Burdick, from Matt. xxi, 28, "Son, go work today in my vineyard," was a practical one on "Sonship and Service." He showed the difference between the

spirit and work of a son and that of a servant, and urged the sons of God to be faithful.

The testimony meeting that followed will long be remembered at North Loup. Of the one hundred and thirty testimonies given after the sermon, the editor's pen could catch only a few. Here are some of the good things that were said:

"Christ holds before us a high ideal of moral and spiritual excellency."

"God's demands are not made in the spirit of a hard-hearted monarch; but in the spirit of a tender father who loves his children."

"We are to be sons, not servants, and our service should be the willing, free service of loyal children."

"He who made the world and sustains it will not forget the children created in his own image."

"If you could understand what it means to be a son of God, you would not hesitate to own him as father."

"When we think of our pleasant homes and all comforts, it must seem as though we had made but little sacrifice for the Master's cause."

"The more we realize what sonship means, the more willing we shall be to sacrifice."

"The spirit of sonship leads us to study God's Word with a determination to obey it implicitly."

"True sons will pray, 'Lead us to do thy will, and to sacrifice for thy cause.'"

"A young woman stands ready to go to China as a helper in mission work, but the board hesitates because we are not giving as we should. The work is ours and we do not do it."

"I feel that there are many who are called to be farmers or followers of some trade or profession, who ought to be sending out substitutes to preach the Gospel. Many who are making money in good positions should divide their salaries with

others who are willing to leave business opportunities and preach the word of life."

Here the male chorus sang, "Rock of Ages, refuge sure." Several of these singers were past middle life, and while they were singing I watched the face of an aged sister who sat near by in a rocking-chair. During nearly every session this octogenarian had occupied this chair near the platform. In early life she was a leader in church music, and now she was enraptured with this song. Her face shone, her eyes glowed with a heavenly light, and, trembling with emotion, she seemed to stand at the celestial portals.

After a few words by one of the brethren about lifters and leaners—two classes found in the Lord's work—the announcement was made that Brethren Kelly and Saunders would remain a few days to complete the good work that had been begun. Then the great congregation sang, "My hope is built on nothing less," with a great volume of song that filled the house. Following this came a few words of prayer, a season of hand-shaking and good-bys, and the Northwestern Association of 1910 was a thing of the past. Its influences will never die. The good seed sown will bring a great harvest, and the world will be the better for it.

NEXT SESSION AND THE DELEGATES.

The next annual session of the Northwestern Association will be held with the Carlton Church at Garwin, Iowa, at such time in June as the Executive Committee shall decide upon.

The moderator is P. L. Coon of Milton, Wis.; secretary, Phoebe S. Coon, Walworth, Wis.; corresponding secretary, A. E. Whitford, Milton, Wis.; treasurer, Dr. A. L. Burdick of Janesville, Wis. Delegate to the Southwestern Association in 1910, Rev. A. J. C. Bond; alternate, Rev. James Hurley. Delegate to the Southeastern, Eastern, Central, and Western associations in 1911, Rev. F. E. Peterson, Edelstein, Ill.; alternate, Rev. D. C. Lippincott, Jackson Center, Ohio. Preacher of introductory sermon, Rev. L. C. Randolph, Milton, Wis.; alternate, Rev. D. B. Coon, Battle Creek, Mich.

Net Gains Reported.

In watching the statistics of all the associations held thus far we discover some interesting facts. The Eastern and Central associations show a net loss of twenty-one and thirty-four respectively, while the Southeastern, Western, and Northwestern, show net gains of nine, forty and one hundred and twenty-five respectively. In the five associations there was reported a net gain of one hundred and nineteen.

We can not always tell the exact number belonging to a denomination by statistics sent from the churches. Many may have been dismissed by letter to join other churches, who have not yet presented such letters. In such cases a loss is counted which does not really exist. Those who receive letters to unite with sister churches should be considered members of the church giving the letter until they do join some other church. And when one receives such a letter, instead of carrying it unused, he should improve his first opportunity to unite elsewhere.

This is Too Bad!

A Christian worker among feeble churches—and some that are not so feeble—testified in one of the associations to the effect that it was surprising how many homes of Seventh-day Baptist people he found in his travels where the children never see the SABBATH RECORDER. One family that owned hundreds of acres of land, and claimed to be loyal to the church, and even expressed love for the RECORDER, said, "We can not afford to take it."

It seems that they could afford to take other and poorer papers, but had no place for the dear old denominational paper of their fathers. It could not be found in the home. The children were not becoming familiar with its face. The long-cherished name, SABBATH RECORDER, coming each week to remind hundreds of families of the sacred truth for which we stand, must remain unknown in such homes as that. Daily papers, silly story papers, questionable picture papers telling of prize-fights and full of the scum of news that abounds in the sporting pages of the as-

sociated press, religious Sunday papers—all are given a place upon the table in many Seventh-day Baptist homes; but, alas! there is no welcome given to our own denominational paper.

This is too bad! What chance is there in such homes for the young folks to become acquainted with the spirit and purpose of our people? What prospect is there for their hearts to be strengthened in the spirit of denominational loyalty? Is it any wonder that the young people in such homes easily drift away from us? What a blessing it would be if, now, all parents who have appeared indifferent and whose home influence has been against us would begin to speak well of the RECORDER, subscribe for it, and show their children that they really love and prize it!

Catholic Encyclopedia, Volume VIII.

The eighth volume of the new Catholic Encyclopedia has just come to hand. It contains eight hundred pages, and is the middle volume of the proposed set; so the publishers are now on the last half of this great work. The present volume begins with "Infamy," and ends with "Lapparent." The range of alphabet thus included covers many important subjects, the discussion of which makes this a very interesting number. The subject of the Inquisition occupies nearly thirteen pages; Ireland, thirty-two pages with thirty-two cuts and a fine map; Irish, thirty-six pages; Italy and Italians, over fifty pages; Japan, twenty-six pages and twelve cuts; and ample space is given such subjects as Jerusalem, Jesus, Jews, Kansas, Kentucky, Labor, Land-tenure and many others. All the subjects seem to be thoroughly and impartially treated.

Unstable Ground, as Yet.

A good testimony to the uncertainty, as yet, of the positions taken by some Bible critics, is found in the August number of the *Homiletic Review*, in a very significant article by Prof. A. H. Sayce of Oxford University. Doctor Sayce is recognized the world over as a most excellent authority on Egyptology and other lines of ar-

CONDENSED NEWS

William P. White, the mayor of Lawrence, Mass., who upon conviction for conspiring to bribe was sentenced to three years in the House of Correction, after trying a fortnight to serve as mayor in his cell has given up the job and resigned.

The Prussian Minister of the Interior has signed a decree banishing twenty-one Mormon missionaries from Berlin, across the frontier.

The explosion of the great gun in artillery practice at Fortress Monroe, which killed eleven men, is found to have been due to defective mechanism in the apparatus designed to prevent the discharge taking place before the breech-block is closed and fastened.

John F. O'Rourke, the engineer who bridged the Hudson at Poughkeepsie, and drove the great tunnel under the river at New York, has presented a plan by which he proposes to raise the *Maine* from its mud-bed in Havana Harbor with a great chain cradle, and swing it high and dry above the surface of the water in three months' time. This is the first plan that has been proposed, by which the vessel could be presented, in the exact condition in which she sank, for the inspection of a naval board.

James Richard Cox, who was a law partner of William H. Seward, died last week in his ninetieth year, at Auburn, N. Y.

An explosion of natural gas in Cincinnati, which was heard a mile away, caused a loss by fire estimated at \$250,000, mostly through the destruction of four manufacturing plants.

A cyclone in Italy, near Milan, on July 23, destroyed over sixty lives, and injured several hundred people. The property loss is estimated at many millions of dollars, and numerous families are left homeless.

On July 23, while off the Florida coast, the steamship *Momus* of the Southern Pacific Steamship Company was found to be

cheological study, and anything he says upon the question of biblical criticism will have great weight with scholars. Evidently the teachings of Bible critics are not sufficiently well established, as yet, to form a safe and stable ground upon which to stand in matters of faith and hope. We give the following extract showing something of the drift of scholarly opinion upon this subject:

Doctor Sayce tells us that he finds in the text of some Old Testament books almost certain evidence that they were not composed originally in Hebrew, but in an Assyrian script, and that therefore they must have been composed a good deal earlier than the time of David and Solomon, because prior to that time the cuneiform script of Assyria must have been the literary language in use in western Asia. If our Pentateuch ever existed in that language then the contention of the higher critics for a late date for these books falls utterly to pieces. If this theory of Professor Sayce holds good it will work a revolution in the criticism of the Old Testament.

The Shanghai Chapel.

Brother D. H. Davis writes from China that the work on the new chapel is progressing finely. It is nearing completion now, but they are not to have the dedication until September, as the sixtieth anniversary of the organization of the church comes in that month. Brother Davis' letter is dated June 27, and he writes about baptisms as follows:

Last Sabbath was a very happy occasion for our little church. Four candidates were baptized and received into the church. One was the son of Mrs. Lucy Daung, the first one I baptized and received into the church, some twenty-eight years ago. Another was the orphan daughter of Mr. and Mrs. Waung, who were received into the church some ten years ago and who died soon after. This little girl was only three or four years old when her father and mother died. She was then taken into the girls' boarding school where she has been educated and instructed in the Christian doctrine. One of the others was also one of the girls in the girls' boarding school, and the other a young man in a native medicine shop in Shanghai. He has for a long time been an inquirer. We trust all these will be faithful Christians, giving much help to our little church. Every one is looking forward to the time when we shall be able to meet in our new chapel. We certainly need a more airy place to meet. Last Sabbath we were almost suffocated for want of air.

on fire. She had on board eighty-two passengers. The alarm was sent out by wireless telegraphy, was caught up by the station at Charleston, S. C., and sent abroad from that point. The *Comus*, a sister ship of the same line, caught the message, hastened to the burning ship and took off all the passengers. She also furnished men from her own crew to help the crew of the *Momus* fight the fire.

Rhode Island is the first State to have the number of its population announced by the Census Bureau. The count was hurried to completion because the special session of the Legislature of Rhode Island meets soon to reapportion the representation under the new census. The population has increased 26.6 per cent.

THOUGHTS FROM THE FIELD

That Conference Board Again.

Brother Wardner Williams, who is president of the Denver Patriotic League, composed of thirty-five different societies, all working under one head, with one president, is enthusiastic over the question of a denominational board as suggested in this column, two weeks ago. He writes in part as follows:

MY DEAR DOCTOR GARDINER:

I note the item in the RECORDER of July 11, page 40, in regard to a Conference Board. Enclosed find some bulletins and a program of Denver's Independence-day celebration. You will note that we have put into effect here the conference plan.

The membership of this league represents thousands of people. . . . You will observe the number of organizations interested. There was never anything known here like the success of this plan, and there has never been a discordant note in its operation. The enthusiasm on the part of the societies forming the organization has been wonderful. . . .

If it is necessary for a college or university or a corporation to have a president who gives his entire time to the executive duties of his office, why would it not be a good idea for our denomination to follow the same plan? I think if our

people would adopt this method they would see results of which they have not yet dreamed. It is a complete and unqualified success here.

I should hope to see Conference, in carrying out this plan, elect the wisest and strongest man we have to the office. The president's office could be considered the executive office of the denomination. I think the money could be raised to carry on this work quite easily. I should consider the adoption of this plan by our people an advance step of great importance, one likely to bring great good to our people, and one which could certainly do us no harm.

Yours very truly and hastily,
WARDNER WILLIAMS.

Conference at Salem—The Program.

PRESIDENT C. B. CLARK.

It is not an easy task to arrange a successful program even for a meeting of a single session, much less a meeting of six days. The arrangement of such a program is still further complicated by the fact that many interests must be satisfied, and most of the work of perfecting the arrangements must be done by correspondence. Unfortunately, the Corresponding Secretary of Conference has been so far away from the majority of the Executive Committee that he has not been able to render the service it would have been his pleasure to give.

The responsibility of a successful Conference rests largely in the hands of those who arrange the program. With some appreciation of this responsibility, the present Executive Committee of Conference met early last winter to begin plans on the program for the approaching Conference. It was ascertained at the first meeting of the committee that they personally felt it would be wise to arrange a program which would lay emphasis upon our spiritual experience, especially upon making that experience a daily reality.

In order that the committee might work more intelligently, we sought to ascertain from many of our pastors and workers an expression of what to them seemed to be our greatest need as a people. Not more than half responded, but from the results

obtained the committee sought in the light of its best judgment, and in an earnest desire for divine guidance, to develop a program which might serve its spiritual purpose. After six months of patient, earnest work we have arrived at the program as it now stands and as it is to be presented to the people at the coming Conference. Our theme is, "Living the Divine Life." This theme suggests itself as one that is appropriate to the occasion, and one too, it is to be hoped, that will prove itself to be pregnant with rich suggestion for the upbuilding of our purpose to live for God and the higher realities. While all our boards will of course make their annual reports, making us intelligent on the work of the year, the formal parts will not be made a prominent feature, but the several boards will help us to appreciate what part they can perform in building a divine consciousness in our lives and in the life of the world about us. A careful perusal of the program will show that this was the purpose in its arrangement, and it is sincerely to be hoped that all participants will have this fact before them while preparing their respective parts. Scattered work accomplishes but little; if on the other hand, however, all who come to this gathering, both speakers and hearers, will through prayer and consecration seek a definite purpose, and that purpose is the enlargement of our spiritual understanding and the incorporation of a spiritual purpose into our daily living, there can be no question about a profitable and successful Conference.

It is the desire also of the Executive Committee of Conference that the best results of this meeting may be brought very close to the hearts of the people, not as spectators merely, but as participants in the spirit and purpose of this great meeting. We have accordingly arranged for a fifty-minute session each day of what is called, "The People in Conference." The purpose is a sort of round-table discussion for all, led by a competent speaker or leader, but open to every one to ask questions or make suggestions on the topic of the day. It is to be hoped that this feature may result in bringing the theme of Conference into vital touch with our every-day spiritual problems. The program is nearly ready to be

sent out (it will appear also in the columns of the RECORDER) and we trust every one will, before coming to Conference, give some thought to the themes suggested, and be ready to make a contribution to these discussions. There will be three simultaneous sessions (Sunday, seven) each day (except Monday)—Adults', Young People's and Children's,—each to consider a topic appropriate to their respective conditions of life.

All who are by appointment to participate in the program will within a few days receive a copy of the printed program. Any other person interested sufficiently in the matter to write for a copy will also receive it. The Executive Committee earnestly hope you will study the program and they sincerely desire and pray that in its execution it may bring to all the help and spiritual uplift that has been sought.

Notice to Conference Delegates and Visitors.

All delegates and visitors to the coming Conference at Salem, W. Va., will kindly send their names at once to the chairman of the Entertainment Committee.

Pastors will confer a favor by extending this notice at the first Sabbath service.

We hope a very large number will plan to attend this Conference and get from it a great spiritual blessing.

Very truly,
S. B. BOND,
Chairman Entertainment Com.

Conference Expenses.

The Boulder Conference was fortunate in being able to pay for all local expenses of conducting that Conference by the sale of meal tickets. Milton did even better, since that Conference turned more than two hundred dollars into the treasury after paying all local expenses. We wish it were possible to make this a standard for all conferences. To the writer, however, it seems impracticable and even unwise to make comparisons beyond a certain limit. It would certainly be unfortunate, if not unwise, to start a spirit of rivalry in this respect. There is a difference in places, conditions and times. Some communities are essentially agricultural, and therefore furnish conditions favorable to minimum expenditures. Other places are not primarily agricultural; provisions are more

difficult to obtain, and therefore more costly. These and many other variations make a difference. We think, however, no one would assume that places in some respects less favored than others should for such reasons be deprived of the benefits of Conference even if the cost is somewhat larger. The writer is very frank to say that living conditions in West Virginia are not the cheapest in the world, but he is also free to say that he knows that the committee having these matters in charge will do their very best to operate Conference on just as economical and careful a basis as is possible, consistent with the reasonable comfort, good health and success of this important gathering.

C. B. CLARK,
President of Conference.

Bible Studies on the Sabbath Question.

There is reason to fear that some copies sent out from the office of the Seminary have not been received by the persons to whom they were mailed. If this has occurred in the case of books ordered and paid for, the Seminary would be grateful for prompt information of the fact. It is believed that all orders have been correctly filled, as received; but if in any instance the purchaser has failed to get the book we greatly desire to know it.

The first edition of 750 is exhausted, and some recent orders must go unfilled, at least for the present. As has been stated in these columns before, the publication of the book was partly endowed. This made it possible to sell it for less than cost, and to give copies away when that seemed to be the wise thing to do. By *cost* is meant the expense of printing, binding and mailing; no account is made of the author's labor.

It was the author's supreme desire to have the book circulated, read and studied; and with the cooperation of friends, financially and otherwise, in different parts of the denomination, the effort seems to have met with a pretty good degree of success.

A second edition would cost more than the first. Many suggest a larger type; and this would make more pages. There would be an Introduction by another writer; a more complete table of contents; indexes

of passages of Scripture, and of authors referred to; an enlarged bibliography; a few changes in the arrangement of the material; etc. Larger type and more pages would occasion the principal additional cost.

Without the aid of endowment, such as supported the first edition, the second edition would have to sell for about 30c. in paper and 40c. in cloth, postpaid. If other liberal friends are in sympathy with the author's wish to promote the study of the Sabbath, in the Bible, and are willing to partly endow the movement, of course the book could be sold at a lower price.

It was the judgment of the Sabbath School Board that the whole of the first edition should be bound in cloth; but through a misunderstanding 500 copies were bound in paper. The author would be grateful for early suggestions as to the advisability of a second edition; as to style of binding; and with regard to changes in the form or contents of the book.

The author is indebted to many friends for cooperation and kind words; to Brethren J. L. Skaggs and R. R. Thorngate for help in the proof-reading of the first edition; to Mr. Thorngate for work on indexing; to the following brethren, particularly, for recommending improvements:—A. J. C. Bond, Walter L. Greene, Edwin H. Lewis, J. Nelson Norwood, L. A. Platts, Corliss F. Randolph and Edwin Shaw; to the following friends for their liberal contributions toward the publication of the first edition,—O. W. Babcock, Roy L. Cottrell, Ira B. Crandall, Mrs. Oliver Davis, Dr. H. L. Hulett, H. W. Maxson, S. W. Maxson, Dr. S. C. Maxson, C. H. Stanton and Dr. F. S. Wells; to the Tract and Sabbath School boards; and to Mr. N. O. Moore, the Recorder Press, and the book-binders, for their good work.

*Alfred Theological Seminary,
Alfred, N. Y.*

"In the crises of life, when destiny seems to hang in the balance, when the stream of success dries up, when perhaps the shadow of a great mistake thickens and lowers, then is the time to cry out with the psalmist: 'Thou art near, O God.'"

Missions

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

For the quarter ending June 30, 1910.

The month of April and the first ten days of May were occupied with office and other work in Rhode Island. The first week of the quarter, evening meetings were held with the First Westerly Church. Following this was the preparation for the quarterly meeting of the board, held April 20. This was a long session with much important business. The work growing out of this meeting occupied the time of your secretary until May 12.

Since it seemed best to attend the several associations, a trip was made to West Virginia the week previous to the association and a Sabbath spent with the Salem Church, where a large and attentive audience listened to a discourse on the cause of missions and work of our boards. The necessary absence of Brother Seager from the field at this time prevented to some extent an intended canvass, in company with him, of the work on this field.

The association was held with the church at Berea, located some miles from the railroad. There is a host of young families and people in this society. The association opened at 10 o'clock Thursday morning with a business man as moderator. There was a strong delegation of ministers, and the attendance and entertainment of the people were good. The house was well filled until Sabbath evening when the meeting was broken up by a very heavy rain. The congregations were so large that the meetings were removed from the building to the old pine grove. Seats were improvised, and probably from three to four hundred people gathered at the sessions held on both Sabbath and Sunday. The work of our board was presented on Sabbath afternoon by Bro. E. D. Van Horn of New York City, Bro. M. B. Kelly, and your secretary. Brother Van Horn spoke upon the Italian movement in his city, which is un-

der his supervision and is the work of the Tract Board as well; and Bro. M. B. Kelly gave an account of his work in the state penitentiary of Kansas. The meeting closed with a very large and enthusiastic audience. The interest over the work of Brother Seager and his dozen or more lay workers was the climax of the association.

As you know, the Eastern Association at Rockville convened the following week. The attendance and interest were not as great as at the Southeastern. The work of our board was here presented on Sunday morning at 10.30 o'clock by Bro. M. B. Kelly and your secretary in very much the same way as at the previous session.

The following week the Central Association convened with the church at Adams Center, N. Y. While, on account of the backward spring, the people were detained by their work, and the weather was somewhat stormy, there was a good attendance. The work of our board was again presented much the same as at previous meetings. There was evinced a good interest in our work. The evening meetings of the sessions were emphatically evangelical. At the closing session, after the sermon by Brother Kelly, your secretary conducted an after-meeting, when a great number took part and the session closed by the very large congregation's coming forward and shaking hands with the delegates. On the way to the Western Association brief visits were made to Leonardsville, West Edmeston and Brookfield, N. Y.

The Western Association, held with the church at Little Genesee, N. Y., did not open until Friday morning at 11 o'clock on account of commencement exercises at Alfred; yet there were very few people who were in attendance at both the commencement and the association. The time given at this association to the work of both the Missionary and Tract boards was little more than an hour. Brother Gardiner very kindly gave the greater part of his time to the Missionary Society. Again our work was presented much the same as at the previous meetings. A very profitable conference was held during recess hour to confer regarding the small pastorless churches and the needs of this field.

The limited time so often given to the Missionary and Tract boards at our associational and Conference meetings would indicate that a false impression has grown up in regard to the importance of the work of these boards. If it is a fact that the American Sabbath Tract Society stands for a truth, concerning which almost the entire world is in utter darkness and which no other one of the hundred tract societies possesses, can we afford to relegate such a work or cause to an inconspicuous place? So of the work for which the Missionary Board exists. It stands for the emancipation of more than half the human race. Then let us treat it as of the greatest importance. We should spend whole days and not hours in its contemplation. At a meeting lasting for four days, with three sessions a day, the time allotted to each of these societies is from thirty to sixty minutes or one twenty-fourth part of the time of the entire meeting. Also, when a joint collection is taken for these societies, coupled with some other purpose or society of less distinctive importance to us as a people, a false impression will of necessity come out of such methods. The task before these boards is not a thirty-minute breakfast spell. Their work is more vital to us and to the world than that of any other branch of our denominational life. Let us treat it thus and make no apology. The secretaries and representatives of these boards have been placed on the programs, have received the greatest courtesies and kindness at all of the meetings held, so that the above suggestions are not in the least personal.

The week intervening between the Western and Northwestern associations was spent at Battle Creek, Mich. On Sabbath day the work of our boards and a report of the three associations already held was presented to a large and interested congregation of our people. You will be interested to know that the work at Battle Creek is holding up. The Young Men's Bible Class, the Christian Endeavor Society and the Sabbath congregations are not diminishing. The fact is beginning to be understood that our church stands for spiritual life and that its pastor has a message for a lost world. Several people are

to be, if they have not already been, baptized, among them a man and his wife who were raised in Adventist families.

The Northwestern Association convened with the church at North Loup, Neb., on Thursday morning, June 23, at 10 o'clock. This was one of the most remarkable associations. Congregations ranged from one hundred to five hundred people. The messages given were strong, and a good interest was taken in the work of our boards. The collections received were almost equal to the collections of all of the other associations combined. The work of the board was again presented by Bro. M. B. Kelly and your secretary. A conference was also held to consult in regard to the needs of the great Northwest, which seems to be our most hopeful field of labor. Delegates were heard from who live at Farnam, Neb., Boulder, Colo., and Cosmos, Okla. Here it was advised that Rev. Edwin Shaw spend the following month in visiting those fields. This association closed on Sunday night with a congregation of some five hundred people. This meeting, like all of the evening sessions, was evangelical. It closed with an after-meeting and shaking of hands with the delegates. Your secretary remained for one week after the association and assisted Brother Shaw in special meetings. Some were converted and others reclaimed. Some were awaiting baptism before the association. The plan was to administer it the following Sabbath.

There have been a number of changes during the quarter. Rev. S. H. Babcock, chairman of the Missionary Committee in the Western Association, has on account of failing health resigned, and Dr. H. L. Hulett of Allentown, N. Y., has accepted the work. Dr. H. A. Place of Ceres, N. Y., was also made a member of this committee.

Rev. A. L. Davis of Verona, N. Y., has resigned the pastorate of that church and has accepted a call to become the missionary pastor of the church at Boulder, Colo.

Brother Ashurst of Hammond, La., has on account of his health removed to Walworth, Wis., and has accepted a call to that church. Bro. Ira S. Goff has on ac-

count of his health removed from Cosmos to Riverside, Cal.

Bro. J. F. Browne has left the pastorate of the Scott (N. Y.) Church and returned to his home at Cummington, Mass. Bro. E. D. Van Horn of New York City is spending a month on this field.

Bro. L. A. Platts has settled at Los Angeles, Cal.

Bro. O. D. Sherman has on account of the failing health of his wife resigned the pastorate of the Richburg (N. Y.) Church and is to make his home in Alfred.

On June 1 Rev. Gerard Velthuysen Sr. quietly passed from his life of great usefulness to his heavenly home. Bro. F. J. Bakker of Denmark is visiting his Rotterdam friends at their request.

Dr. Rosa W. Palmberg arrived in New York on July 5. She, with Bro. T. W. Richardson of London, was our delegate at the Missionary Conference held in Edinburgh, Scotland, June 14 to 23.

A quartet is to spend some time at work with Bro. J. H. Hurley on the Wisconsin field during the summer vacation.

There have been 27 men at work on the field during most of the quarter. Reports show 318 weeks of labor in some 52 localities; twelve of the workers have preached in from two to six localities; the number of sermons reported are 394 with average congregations of about 50 people. Prayer meetings held 200; visits and calls 1,200; pages of tracts distributed 22,610; books and Bibles 300; Sabbath schools organized 1; added to the church 50 by letter, by experience 6, by baptism 44; Sabbath converts 5.

Your secretary has visited nine of the churches; spoken on missions eight times, on the Sabbath question once, and in all twenty-two times. Communications sent out 350; received 300; miles traveled 4,300. Respectfully submitted,

E. B. SAUNDERS,
Cor. Sec.

Missionary Board Meeting.

A regular session of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, July 20, at 9.30 a. m., with President Clarke in the chair and the following members present:

Wm. L. Clarke, L. F. Randolph, J. A. Saun-

ders, Geo. H. Utter, Alex. C. Kenyon, E. B. Saunders, Wm. L. Burdick, Ira B. Crandall, John H. Austin, G. B. Carpenter, Erlo E. Sutton, A. S. Babcock, C. A. Burdick.

Visitors: Rev. James Booth, Fred L. Hall. Prayer was offered by Rev. L. F. Randolph. Minutes of previous meeting were read and approved.

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

The Treasurer presented his annual report, which was referred to the Auditors for approval. The annual report of the Shanghai Missionary Association was received and its consideration was waived until the Corresponding Secretary shall have completed his report.

Geo. H. Utter for the Program Committee reports progress in arranging a program for missionary hour in General Conference, 1910.

It is proposed that the Missionary Society have two half-days to be given to reports of our work and to include short addresses by President Wm. L. Clarke, E. B. Saunders, Clayton A. Burdick, Samuel H. Davis, Arthur E. Main, Wm. C. Daland and others. "The Mission of Missions" will be the theme of the second half-day.

The Corresponding Secretary reports that the church at Boulder, Colo., accepts the propositions of the Board and has called Rev. Alva L. Davis, who goes to them as pastor.

An interesting letter from Vice-Commander George Austin of the Tuskegee Institute highly commended the work and progress of Brother Ammookoo in the school.

A letter is received from G. Velthuysen Jr., Haarlem, Holland, announcing the death of his father, which occurred June first, and relating incidents of his life and the funeral service held in Haarlem. Upon motion the Chair appointed Rev. Clayton A. Burdick to prepare a suitable minute to place upon our records regarding the work of Brother Velthuysen.

Reports of Doctor Platts' work in California were presented and read.

The afternoon session was opened with prayer by Rev. Joseph Booth.

The Fouke (Ark.) Church, by Dea. C. G. Beard, asks our assistance in support of Rev. G. H. F. Randolph as its pastor, and it was voted to appropriate for said church at the rate of \$25.00 per month from July 1, during 1910.

The Joint Committee reports that "the Plainfield and New York churches have generously offered the services of their pastors to the Tract and Missionary Societies for a part of the summer. These offers came to the Joint Committee, and, through the Corresponding Secretary, the pastor of the Plainfield Church, Rev. Edwin Shaw, has been sent to the Cosmos (Oklahoma) field and the pastor of the New York Church, Rev. E. D. Van Horn, has been sent to the Central Association." The committee adds, "We wish to commend the action of the Plainfield and New York churches."

Communications from Rev. Joseph Booth were read, one of which is as follows:—

To the Secretary and Officers of the Seventh-day Baptist Missionary Society.

DEAR BRETHREN: At the request of the pastors and members of four Seventh-day churches in Nyassaland, one pastor in Pretoria and a few Sabbath-keepers near Cape Town—in all about 2,100 free Sabbatharians whose letters I carry, I am come to ask the brotherly aid of your Society to the extent of \$100 monthly for the assistance of five native pastors and myself and family to prosecute and extend the work now struggling for existence. The four churches in Nyassaland definitely ask to join with the Seventh-day Baptists of the United States of America. The pastors have been trained by myself, some at Pretoria, others at Cape Town, during the last five years. Certain ones were with me at Plainfield station ten years ago.

I enclose a cutting containing the opinion of Britain's greatest authority, namely, Sir H. H. Johnson, on the present marked readiness of the native African to study and choose religious truth; hence the importance of giving him what we consider to be the highest and simplest Bible truth and church life.

I am, on behalf of the African Sabbath-keepers,
Yours in the Lord,

JOSEPH BOOTH.

Westerly, R. I., July 13, 1910.

Brother Booth being present was invited to speak and gave an interesting statement of the present status of this work in South Africa.

It was voted to refer the communications to the Joint Committee for consideration.

Much correspondence was read, including letters from Rev. F. J. Bakker, Marie Jansz, Rev. D. H. Davis, Rev. D. B. Coon, J. A. Davidson, Rev. W. D. Burdick, Rev. Geo. Sealey and others, all of which received attention.

Adjourned to the call of the President.

WM. L. CLARKE, *President*,
A. S. BABCOCK, *Rec. Sec.*

Treasurer's Report.

For the quarter ending June 30, 1910.

GEO. H. UTTER, *Treasurer*,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, April 1, 1910.....	\$ 556 39
Received in April, 1910	1,297 27
May, 1910	831 60
June, 1910	1,516 06
Loan	1,000 00

\$5,201 32

Cr.

E. B. Saunders,	
Salary, April, May, June, 1910.....	\$200 00
One-half traveling expenses in five months	67 18—\$267 18
G. H. F. Randolph, salary, January, February, March, April, 1910	200 00

J. H. Hurley,	
Salary quarter ending March 31, 1910 \$150 00	
Traveling expenses in quarter	19 63—169 63
R. S. Wilson,	
Salary quarter ending March 31, 1910 \$90 00	
Traveling expenses in quarter	2 67—92 67
Quarter ending March 31, 1910.	

Church at	
Westerly, R. I.	18 75
Niantic, R. I.	18 75
Shingle House, Pa.	25 00
Scott, N. Y.	25 00
Verona, N. Y.	12 50
Richburg, N. Y.	18 75
Marlboro, N. J.	25 00
New Auburn, Minn.	37 50
Hammond, La.	37 50
Riverside, Cal.	37 50
Welton, Iowa	25 00
Hartsville, N. Y.	12 50
Gentry, Ark.	57 70
Garwin, Iowa	19 24

Salemville, Pa.	25 00
Battle Creek, Mich., quarter ending June 30, 1910	150 00
Rosa W. Palmberg,	
Salary, quarter ending June 30, 1910 \$150 00	
Account of traveling expenses, Shanghai and home	214 96—364 96
Susie M. Burdick,	
Salary, quarter ending June 30, 1910 \$150 00	
Contribution of Mrs. W. C. Burdick for education of child	50 00—200 00
J. W. Crofoot, salary, quarter ending June 30, 1910	250 00
H. Eugene Davis, salary, quarter ending June 30, 1910	250 00
D. H. Davis,	
One-half 1910 appropriation for mission schools	\$150 00
One-half 1910 appropriation for incidentals	100 00—250 00
Expenses, etc., for Ebenezer Ammokok	60 55
L. D. Seager, salary, quarter ending March 31, 1910	50 00
Ira S. Goff, labor in Oklahoma.....	15 00
J. A. Davidson,	
Salary, quarter ending March 31, 1910 \$150 00	
Traveling expenses, same quarter....	3 27—153 27
J. J. Kovats,	
Labor in March, April, May and June, 1910	\$80 00
Traveling expenses Milwaukee to Chicago	5 00—85 00
L. A. Wing, labor in quarter ending March 31, 1910	12 50
Recorder Press, <i>Pulpits</i> , March, April, May, June and July, 1910	180 00
Geo. R. Boss, traveling expenses	8 74
Seat in Missionary Conference at Edinburgh for Dr. Palmberg	3 12
Jacob Bakker, on account of expenses to South Africa	100 00
Wm. L. Davis, labor at Hebron, Pa., quarter ending March 31, 1910	50 00
Interest on loans	31 16
Loan paid	250 00
D. W. Leath, Logan, Ala., labor, quarter ending March 31, 1910	75 00
D. C. Lippincott, Jackson Center, O., traveling expenses	13 44
Marie Jansz, Java, salary, Jan. 1 to June 30, 1910	75 00
L. A. Platts, salary and traveling expenses....	174 42
Cash in treasury, June 30, 1910	1,273 99
	\$5,201 32

E. and O. E.

GEO. H. UTTER, *Treasurer*.

Thoughts on the Conference.

No. I.

DEAR BROTHER SAUNDERS:

Doubtless the Missionary Society's Board will like and expect something by way of report. A full report I feel utterly unable to prepare, but I will endeavor from time to time to communicate some "Thoughts on the Conference," which I deeply regret are more of the critical than of the approval type.

A grand reception and welcome to Edinburgh was given by the Lord Provost on Monday evening.

The conference commenced on Tuesday evening. An excellent address was given on "Follow me."

An assertion was made, in a speech in

reference to the differing denominations in the missionary field, that "to overlap is treason." This practically means that Seventh-day Baptists, whose missionary work is as much to Christians as to pagans, to bring all alike to "the commandments of God and the faith of Jesus," are to be stigmatized as traitors if they dare to occupy territory already in the occupancy of Antichrist under the guise of Christianity, be it Roman Catholic or otherwise.

On Wednesday my thoughts were pained by the vagueness in the use of the phrase, "oneness in Christ", the implication being that we must regard those who defy God's law and refuse to follow Jesus in keeping the Sabbath, thus doing the will of the Father, as being as much, if not more, Christian as those who follow Jesus in deed and in truth. The "Expansion of the vitality of the churches" I thought to be very good, and a point well worthy of our deep consideration as Seventh-day Baptists. O that we could arouse every member to a deep sense of duty as a Christian Sabbath-keeper.

Islam was said to be making greater advances in Africa than is Christianity; then followed the astounding statement that "all Christians—Roman Catholics and Protestants"—must unite to counteract Buddha. This led me to send in the question, "Does this conference consider Roman Catholicism to be less antichristian than Islamism?" To this I have heard no reply.

In Korea there are two hundred thousand Christians today and greater growth than anywhere else. My thought: O that a people so ready to receive the Gospel should be led into the worship of Baal—Sunday, instead of the Sabbath-keeping Jesus.

An educated Chinese son speaking to his father said, "China has eight hundred millions of people, quantities of coal and iron somewhere below the surface, but otherwise at the bottom of the list of nations."

Many Jews know no Christianity, except that of bitter persecutions. But the speaker did not add that a great difficulty in the way of their conversion is that the Christianity presented to them is one of deliberate defying of the laws of Jehovah and of pollution of his holy Sabbath, for

the which they are to this day smarting under the lash of the God of Israel. How my soul is stirred in this matter beyond expression in words or the limits of my time.

Great laughter was caused by one speaker on "Is it desirable to pay native work with foreign funds?" He said, "It may not be desirable, but you must."

Funds should assist the native churches, and let the churches pay their agents, making them responsible to their own churches. This is being done in Korea.

Strengthen the character of the native converts, but do not pauperize them.

A criticism of Christianity was given thus: "If the pastors had not spoilt it, it would have been the finest religion in the world." I thought there was much more truth in the remark than would be generally admitted.

Time reminds me I must stop—for the present.

I estimated the attendance at 1,300 delegates, and over 700 persons in the galleries.

Dr. Rosa W. Palmberg is at the Synod Hall, and she will doubtless give you some account of the proceedings there.

I may add, I have already been doing Seventh-day Baptist missionary work here and hope to do more.

Please excuse all the imperfections. Time does not permit revision, rewriting, or full deliberation.

In the commandments of God and the faith of Jesus,

Yours fraternally,

THOS. WM. RICHARDSON.

Edinburgh, Scotland,

June 16, 1910.

Edwin Shaw at Boulder, Colo.

DEAR BROTHER GARDINER:

I spent ten days, July 6 to 16, in Boulder and Denver. This is a short time to gain information from which to form a just and adequate opinion of the needs and the prospects of this field of our denominational work. The field is really much larger than Denver and Boulder; it includes the entire State of Colorado; and there are families living in Wyoming and in Idaho who really belong to this field, of which Boulder is center of interest. The large-

ness of the field with the scores and scores of people, whose only religious tie is Seventh-day Baptist, scattered all over this region, is the first fixed impression that comes to me. And if I mistake not, when Brother A. L. Davis becomes settled in Boulder, he too will have this feeling; and knowing him as I do I am sure that he will act upon that feeling and thus become the pastor of the entire field. I am quite sure, too, that the people who live in Boulder have this same idea of the extent of the field, and will be willing—yea, more than willing, that he spend much time away from Boulder itself.

The second impression that comes to me is the bright, hopeful outlook for the local Boulder Church. Several families of Seventh-day Baptists from Hammond, La., from Battle Creek, Mich., and other places, have recently gone to Boulder to live. There have been a few converts to the Sabbath. I spent a delightful half-day seven miles up in the mountains at the home of Mr. Arthur Weaver. Mrs. Weaver and two of the four children accepted the Sabbath this last year and became members of the Boulder Church. Sabbath day Mrs. Weaver could not stay to the afternoon service, but the boy George did, about twelve years old, and after the service he *walked* home, *seven miles* up the mountains. Then there seems to be a spirit of harmony among the people. They are looking forward with hopeful expectation to the coming of their pastor in September.

While in Boulder I visited at twenty-one homes, an aggregate of over one hundred people. The first Sabbath forty-six people were at church. The next Sabbath there were seventy-six present; of these about twenty would be called children and about fifteen young people. I tried to preach to the people five times, two Friday evenings, two Sabbath mornings, on one Sabbath afternoon, to the children.

Brother Gardiner, a stage is waiting to take me fifty-five miles across the country toward Cosmos. I shall write again.

EDWIN SHAW.

Syracuse, Kan.,
July 18, 1910.

Riots at Lieu-oo.

DEAR DOCTOR GARDINER:

The readers of the RECORDER will be interested to hear of the recent trouble here, and will rejoice with us that the mission building was not destroyed.

On Thursday, May 26, it had been decided that Mrs. Davis should go to Shanghai to attend to some business matters, and make some purchases for our food store. We have to have nearly all our provisions brought from Shanghai; and although we try to bring out enough to last the most of the year, there are times when we get out of some things.

Accordingly, on the above mentioned date, Mrs. Davis and our Chinese "boy" went by launch to Quin-san, and from there to Shanghai by rail. Upon my return to the mission, after seeing them off, one of the English pupils had already arrived, and asked if I had heard about the Lieu-oo affairs. I was at once interested, and listened to his account.

It seems that on Wednesday night the country people had gone to the homes of three country officials, and had destroyed their homes. I have not been to see these places, and don't know how great the damage was; but judging from the school which I have seen, there was not anything left which could be used. The young man told me of trouble in three or four places near Lieu-oo, where the country people had destroyed the smaller officials' homes and the schools. He said that there would not be any trouble in Lieu-oo and I felt that it was just a little quarrel between the officials and the country people, so thought nothing more about it. Mrs. Davis' English pupils came, and I taught the classes. We finished about eleven o'clock, and I went to the strawberry patch to get some berries for lunch.

When I returned to the house, I heard the voice of one of the pupils in the Chinese kitchen. Thinking it strange that he should return so soon, I went to the door to inquire the reason. I found the young man so excited that with difficulty he told me what was happening. His story was that two of the schools in Lieu-oo had been destroyed, and that he heard everywhere on the street that they were coming to de-

stroy the mission. I went at once to the school, sent the children home, and then closed the gate. While getting the children started I was also trying to get the gatekeeper started to the officials to let them know what had been heard. The gatekeeper was slow as usual, and Tseu-laung, the man who was insane and for whom Doctor Palmborg has done so much, was positive that nothing could happen to this place. The gatekeeper, Lau Pak-pak, the teacher in the school, Me Sien-sang, and the English pupil, Sung-He-yo, finally got started, and I commenced to consider what to do next.

In a very short time the people began to gather from every quarter. They had heard that the mission was to be destroyed and came to see. I came into the house and locked all doors, above and below, after taking what money was in the house. I found out afterward that I had overlooked some. By this time our private teacher, Dung Sien-sang, had arrived and was much concerned. He advised that I remain out of sight of the crowd, and this I did for a while. Mrs. Me and baby were in Shanghai at the time, so it made two less to think about. The children of the mission had all been sent to the country to the home of Mrs. Ng, the mother of Mrs. Koeh, whose husband died last fall. She was still here with her baby and the maid of the Mes.

When I heard the fence give way, I sent the remaining members of the mission out the East gate, and went to the place where the men were trying to enter. Soong Sien-sang was standing in the gateway trying to argue them out of their determination to destroy our property. He is an official under the military official of Lieu-oo. He had heard that the people were coming to this place, so came at once. It was very fortunate that he did, for his age (he is sixty-four years old) and his purpose to save the place held the crowd in check. For an hour we did not know how it would finally turn out.

Lau Pak-pak returned with five of the officials and about twenty soldiers, and soon after, the crowd scattered. I don't know whether it was the officials or the soldiers who caused them to leave, or whether they had decided that we did not use

their money for our school. The whole trouble seems to center about the census taking. All kinds of wild stories have been circulated, and the poor ignorant country people believe all they are told and I guess make up a good deal besides. The small officials and the schools suffered the worse, and we are told on good authority that the crowd had no thought of coming here in the beginning, but some onlooker said, "Doctor Palmborg has a school," and then they came out to destroy our place.

Thursday afternoon and evening all kinds of rumors came to the mission, and we all felt that the trouble was not yet over. The military official sent a guard of seven soldiers to take care of the place that night, and they stayed with us for five days. On Friday morning the official from Ta-tsaung arrived, and I sent my card. About nine o'clock he came, and soon after some of the other Lieu-oo officials also came in. I had seven men of greater or less rank in our dining-room at one time.

Before the officials came, my teacher arrived, and said the men had come from the country and would soon be here to burr our place. I had prepared a hand-bag to carry with me, and my hat, overcoat and bag were placed by the kitchen door and stayed there for the rest of Friday. The officials at nine o'clock were so sure that nothing would happen that our spirits were much revived. They all left about the same time and within an hour a small boy stopped by the gate and commenced to tell a story which the people seemed willing to listen to. He said that the Ta-tsaung man had been assaulted on the street, his sedan-chair had been thrown to the ground, and as he walked, the countrywomen burned him with incense. The gunboat captain who was here said, "han-wo," wild talk. Two of the men went on the street and found the boy's story true. The official had escaped to the home of a Lieu-oo official and the people gathered in thousands. The old women from the country made it impossible for the men to do much, so by the aid of some young men the official escaped, and the crowd was told that he had returned to Ta-tsaung on horseback. To make a long story short, the Soochow official sent an official with soldiers to

Lieu-oo, but by the time they arrived the ringleaders had all fled. Some people have been arrested and punished, while others have had to raise more than two thousand dollars to repair the damage done.

After quiet began to reign, I went to Shanghai and came back with Mrs. Davis and Mrs. Me and child. Everything is as quiet as before, and we thank our Father for his care and trust him to care for us always. There is much unrest in China, but no one knows whether there will be further trouble or not. Doctor Palmborg's good name had much to do in saving the property. The riot has brought me into contact with the officials as nothing else could have done. We trust that our Master may have work for some of these men to do, and that we can, through his leading, bring them to know him.

Sincerely yours,
H. EUGENE DAVIS.

Lieu-oo, China,
June 13, 1910.

Loving Tribute to Lizzie Nelson Fryer.

MY DEAR BROTHER:

Your most welcome letter was received just previous to our going to Mokansan for a few days' rest, which Mr. Davis was much in need of. He wrote you immediately and I hoped to do so while on the mountain. I did write several letters but this one was delayed, as I was hoping to write on our journey down. We decided, however, to try a new and quicker route; so after coming down the mountain, we took the mail foot-boat about eight o'clock in the evening for Hangchow, arriving at the latter place before five in the morning. It is called a foot-boat because the man sits in the stern of the boat and propels it with his feet, causing it to glide along quite smoothly.

The boat is very narrow. We spread our bedding in the bottom and must lie very quietly for fear of capsizing it. One can pass a fairly comfortable night if he does not mind the fleas! Unfortunately they are a great enemy of mine and I spent a sleepless night. When we reached Hangchow it was raining, but our boat landed us not far from the station and we soon had our baggage transferred by

coolies. We ate our cold lunch in the uncleanly waiting-room and took the train at eight o'clock.

This line of railroad seems much more uneven than the one to Nanking and I was car-sick. My only other experience of this kind was riding in a close car over the hills of West Virginia, and I was indeed thankful to reach home where we found Miss Burdick awaiting us with a good cup of tea, it being about four o'clock. All were well at the mission. Because of the rainy weather the work on the chapel had not advanced very rapidly, but the roof is going on and in a few weeks the exterior of the building will be complete. It hardly seems possible that after so many years we are really to have a church building that will compare favorably with churches of other missions. We are truly grateful to the Memorial Board and to every individual who has contributed to this object, especially to Mrs. Geo. H. Babcock, who had already given so liberally and now again comes to our relief in the last extremity for the purchase of a very suitable site. God has opened the way very definitely for buying this land which for years it seemed impossible to secure. I do hope the building of this church not only may be a blessing to the work here, but have a reflex influence for good on all our churches in the homeland.

My dear brother, I can not express the sorrow of heart which comes to us over the news, just at hand, of the death of our beloved sister, Mrs. Lizzie Nelson Fryer. Word had reached us of her accident and that she was ill, but she had recovered from so many severe illnesses that I could not feel that she was to be taken now, and indeed it is difficult to realize that she is not still remembering and praying for this work. It is now over thirty years since she came with us to this land; and though her health did not permit of her remaining many years in the work, we have always been conscious of the fact that she was one of its truest friends, always longing to see the work enlarged and extended into the interior of China. When she was living in Shanghai we greatly appreciated her special effort, whenever she possibly could, to meet with us in our Chinese services.

When here last year she would say, "I want to attend the services just as often as I possibly can, for it may be my last privilege to be with them." I do want our people at home to realize how much she loved the Chinese Christians and longed to help them in the higher life. We hope to have memorial services in Chinese next Sabbath at the request of those who knew her during her life in China and who have always rejoiced to see her on her return. I think very few of our people were more interested in the work of our denomination at large or better informed regarding every department of the work.

She subscribed for our periodicals and read them closely. She has talked with me many times on the subject of "concentration of our forces." She always felt that there were too many "Boards" and too great a division of operation for so small a denomination. She never wavered in her allegiance to what she believed to be the true Sabbath and felt that it would, in the end, be triumphant.

Though a true and a loyal friend of our denomination she was a woman of the broadest sympathies, and persons of every creed and denomination found her heart full of love and practical helpfulness. She was also a woman of superior intellect which added greatly to her power over other minds both by her wonderful gift of language and her charming style of writing. Of late years her duties in her hospitable home in Berkeley, and in the university, where her husband was head of the department of Oriental languages and literatures, so fully occupied her time that her letters to us were less frequent, but it was a red-letter day when they did arrive and we were all so eager to hear what she had to say to us. They never brought disappointment, always expressing the same loving interest, perhaps written in weariness of body but it seemed as though when she commenced to talk to us her fingers must have fairly flown over the type; and after writing a long letter she would say, "There is so much more I want to say to you, but time and strength forbid."

From our earliest acquaintance as students at Alfred, she has always been to me a true sister. Personally the loss is very

great and I know many, many others the world around share in this deep sense of loss. Twice while I was at Alfred with my boys it was my great privilege to have her visit me there. Each time I blessed God for her coming, fully realizing it might be the last time we would be together. She always expressed this herself, knowing how frail she was; and how she praised her heavenly Father for allowing her, last year, to once again visit us in this land.

Now he has taken her to himself, but I almost feel that she is nearer to us than before the spirit left its frail tenement. Oh, it is wonderful to live such a life, and I count it a great privilege to have come under its influence, which will live on and on in other lives long after the beloved name of Lizzie Nelson Fryer has been forgotten.

This week is the beginning of the big conference at Edinburgh and we are thinking of Doctor Palmborg as in attendance. We hope she may get much blessing and take it on to you all in the homeland. May our Father greatly bless and comfort you in your work.

Ever affectionately your sister,
SARA G. DAVIS.

West Gate, Shanghai, China,
June 13, 1910.

Home Mission Work in the Western Association.

Letter From Doctor Hulett.

DEAR FRIENDS:

It has seemed wise to the Missionary Committee of the Western Association to keep, not only the people of this association, but the people of the denomination as a whole, in touch with the work of this committee. It is your work and must depend upon you for its support, and it is but right that you should know just how the committee, as your agents, are spending the money donated by you. Copies of the following report will be mailed direct to each church within the bounds of the Western Association, but it also seemed wise to the committee to ask for the publication of the same in the RECORDER. The work we are trying to carry out was the method used by that greatest of all missionaries, Paul. Read Acts xiv, 21-28.

Every church should be a center for the spread of the Good News and every church member should be a local missionary telling others of that which shall make the lives of people richer and better. Christ said, "I came that they may have life, and may have it abundantly"; and is it not our duty and privilege as lay members of the Church of Christ to help bring this to pass in the lives of people?

In behalf of the committee,
H. L. HULETT, M. D.,
Chairman.

Allentown, N. Y.,
July 12, 1910.

Committee Meeting.

Pursuant to call of the chairman, the Missionary Committee of the Seventh-day Baptist Western Association met at the Newton House in Bolivar, N. Y., on Thursday, July 7, 1910, at 11 o'clock a. m.

There were present Dr. H. L. Hulett, chairman, Dean A. E. Main, Dr. H. A. Place, and R. R. Thorngate, Bible-school missionary for the association.

The meeting was opened by prayer by Dean Main.

It was voted that R. R. Thorngate act as recording secretary.

The report of R. R. Thorngate, Bible-school missionary for the association, for the quarter ending June 30, 1910, was read and approved.

Communications from the Andover and Richburg churches, and from Lucia Waldo, of the Blystone and Hickernell (Pa.) field, were also read.

After plans for further work on the field had been discussed at some length and in detail, it was voted that the Bible-school missionary be instructed to spend from three to four months on the field during the ensuing year, in connection with his work as pastor of the Richburg Church, on the basis that at least one Sabbath each month be spent on the field, and as many additional Sabbaths as the association might be entitled to during the year.

It was voted that Dean Main be requested to visit our Sabbath-keepers at Bradford, Pa., ascertain the needs of that field and make such recommendations for providing for the needs of the field as seem best.

It was voted that R. R. Thorngate be instructed to visit the Blystone and Hickernell (Pa.) field some time during the summer, ascertain the present needs and outlook for the field and make a report to the committee.

It was voted that so far as the needs of the Shingle House and Portville churches and field are concerned, Dr. H. A. Place be requested to take the matter in hand.

It was voted that the committee appeal to each church, Sabbath school, and Christian Endeavor Society of the association, for financial support for the work, and that the chairman of the committee be instructed to formulate an appeal.

It was voted that the Sabbath schools be asked to take a special monthly collection for the support of the work.

It was voted that the Christian Endeavor societies be asked for monthly financial aid for home-mission work in the association.

It was voted that the churches of the association be asked for quarterly contributions for the work.

It was voted that the Bible-school missionary be asked to furnish the chairman of the committee with an abstract of his quarterly report, to be forwarded to each church in order that each may become more familiar with the work which is being done.

Adjourned to meet at the call of the chairman.
H. L. HULETT, M. D., Chairman.
R. R. THORNGATE, Rec. Sec.

Report of R. R. Thorngate.

At the session of the Western Association held at Alfred, June 11 to 14, 1908, after one or more conferences of workers who were interested in home-mission work in the association had been held, the following resolution was presented and adopted:

Resolved, That it is the opinion of this body that the time has come for the appointment of a Bible-school missionary for the Western Association, to labor under the general direction of the Missionary Board and the Missionary Committee of this association, provided it can be done at an expense not to exceed \$300 a year.

As a result of this action, but not till after considerable delay, I was asked by the Missionary Committee of the association to take up the work, in November, 1908, in connection with my school work. However, owing to press of school duties, little was done on the field until the third quarter, 1909, other than to organize two Bible schools, one on the Blystone (Pa.) field, and one in the Vandermark district, near Alfred. These schools were both maintained during the whole of the winter of 1909, the latter with good average attendance and interest.

Two months of the third quarter, 1909, were spent on the field, and I quote from my report for the quarter ending September 30, 1909, as follows:

Churches visited: Second Alfred, Hartsville, Andover, Scio, Wellsville, Little Genesee, Friendship, Hebron Center.

Other points visited: McHenry Valley, Turnpike Road, three miles west of Almond; Almond village, Whitney Valley, Nauvoo Road, Deere Creek Road, Dodges

Creek Valley and Petrolia Mission. All these points are in Allegany County.

Number of families visited, 234.

Number of pieces of religious literature placed, such as Sabbath-school quarterlies, SABBATH RECORDERS, tracts, etc., 111.

Number special cases reported to pastors, 25.

Distance traveled on foot, 126 miles.

Total distance traveled, 445 miles.

The work for the fourth quarter, 1909, and for the first quarter, 1910, was continued by correspondence as best could be, nearly three hundred pieces of religious literature being placed in this way. In addition to this, some twenty days were spent on the field.

Field work was again taken up, April 1, 1910, and approximately fifty days of labor were done on the field for the second quarter. The following facts were embodied in my report to the Missionary Committee and the Missionary Board, for the quarter ending June 30, 1910:

During the quarter, in addition to attending the semi-annual meeting of the association, held with the Second Alfred Church, the Allegany County Bible-school Association Convention at Wellsville, as a delegate, and the Western Association at Little Genesee, I visited the Andover, Independence, Hartsville, Wellsville, Scio, Richburg, Little Genesee, and Portville churches, and spoke or preached twelve times on the special subject of missions and Bible-school work.

During the quarter I also visited the Vandermark district six times, and preached or spoke five times. As a result of the work done on the Vandermark, a good interest has been developed there, and a Bible school is being maintained there this summer under the direction of Mrs. Thorngate, assisted by some of the Alfred Christian Endeavor young people. Also as a result of the interest aroused there, the women of the community have organized themselves into a Ladies' Aid Society, for the special object of raising money for religious purposes. There are twenty-two active members. This interest is largely due to personal efforts. There is only one active Sabbath-keeping family, Bro. W. A. Irish

and wife, living in the district, but they have been of great help in the work.

Number of families visited during the quarter, 126.

Number of pieces of religious literature placed during the quarter, 113.

The number of calls reported does not include ordinary social calls such as were made on various occasions and at associational and semi-annual meetings, but calls only where actual religious and personal work was done. The work has been done largely by house to house visitation, using the home department of the Sabbath school as an entering wedge, and has as its object at least three things:

1. To reach, where possible, our lone and nominal Sabbath-keepers, and to strengthen the things that remain, wherever possible.

2. To gain such information as to the needs of the field as will enable our pastors and churches to work more efficiently.

3. To arouse people, of all classes, wherever and whenever possible, to a sense of the need of religious life and education.

That results have been accomplished in this way is evidenced by several concrete examples of conversion and baptism, which have come about as a result of one visit of the missionary, followed by personal work by the pastor to whom the cases were reported.

Also as a result of my visits I have a correspondence list of some forty or fifty people to whom I regularly send religious literature. A dozen or more out of the number are lone or nominal Sabbath-keepers.

In view of the fact that this work is largely personal, definite results can not always be measured or reported. Nevertheless, I am fully convinced that it is only through personal efforts that many of our country districts can be reached; and as I view the Western Association field, it seems to me that the greatest present need is to strengthen the things that remain, and also reach out into the needy fields contiguous to Seventh-day Baptist centers.

There is not a Seventh-day Baptist church in the Western Association today around which, within a radius of three miles, can not be found people who are

without pastoral care from any church or denomination; and what is applicable to us as a denomination is applicable to all other denominations. The time has come when the Protestant churches of America must place missionaries on the home field and keep them there, the same as on the foreign field, in order that the Gospel may be carried into the "highways and hedges" of the country districts. The preaching of one or two sermons each week from the pulpit will never evangelize America in "this generation," or any other generation. It will take more than mere inspirational sentimentality and gush. It demands consecrated personal work, and the supreme need of the hour is consecrated lay workers. Who is ready to say, "Here am I; send me," and then actually "go"?

R. R. THORNGATE.

Alfred, N. Y.,
July 14, 1910.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 10, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, Asa F. Randolph, N. O. Moore, T. L. Gardiner, E. B. Saunders, J. B. Cottrell, O. S. Rogers, A. L. Titsworth.

Visitor: Jesse G. Burdick.

Prayer was offered by Corliss F. Randolph.

Minutes of last meeting were read.

The Recording Secretary read a copy of the letter sent to Gerard Velthuysen as directed at the last meeting of the Board, and the same was ordered embodied in the minutes of this meeting as follows:

Mr. Gerard Velthuysen,
Haarlem, Holland.

DEAR BROTHER VELTHUYSEN:

At a regular meeting of the Board of Directors of the American Sabbath Tract Society, held in the Seventh-day Baptist church at Plainfield, New Jersey, on Sunday, June 12, 1910, your card, announcing the death of your dear father, the Reverend Gerard Velthuysen Sr., was read, and thereupon it was voted, "That the

Recording Secretary make record of our deep sense of the loss to our cause in the calling home of Brother Velthuysen, and our great appreciation of his faithful life and labors, and extend to the family our sympathy for them." Following this action, while the members of the Board stood in silent reverence, Rev. Edgar D. Van Horn offered a most fervent prayer in behalf of the family.

In sending you this word, there is a feeling of sadness in our hearts, and yet it is so overborne by the memory of his sweet life, rounded out to the full in years and good deeds, that we the rather rejoice over his victory in life, and the winning of his well-merited immortal crown in death.

We well remember his visits to this country, and what a delight it was to us all, just to see him and hear him. His childlike faith; his sincere humility; his implicit trust; his buoyant hopefulness; his joy and eagerness in serving the Master, were an inspiration and lesson to us all.

We all loved him. From the history of the American Sabbath Tract Society, appearing in "Seventh-day Baptists in Europe and America," just published, we quote the following: "While in Scotland in 1876, Rev. Nathan Wardner prepared and distributed a series of tracts, presenting different phases of the Sabbath doctrine. Tracts were distributed considerably by mail, which called out correspondence with ministers and laymen. Several of the ministers, as well as others, accepted the Sabbath doctrine. One pastor of a strict communion Baptist church in Haarlem, Holland, who was also an editor, commenced keeping the Sabbath, with thirty-one members out of his church of sixty. We recognize this pastor as our beloved Brother Velthuysen; and were there no other results of the Scottish mission, *this alone would more than pay for the labor and means expended.*"

We all feel so, and as an expression of that feeling, it was our pleasure to honor him and the Society, by electing your father a Vice-President of the Corporation, on the occasion of his last visit to this country in 1906.

And so again, now, we desire to express our appreciation of his able representation of the cause of Sabbath reform in Holland, and elsewhere, under the auspices of this Society; of his work as organizer and pastor of the church in Haarlem; of his faithful editorship of *De Boodschapper*; of his devotion to the cause of temperance and social purity, and of his winsome personal life, as a Christian gentleman.

Please convey to all the members of the family our sincere sympathy, and be assured that we *mourn* with you, and yet we also *rejoice* with you in knowing that, ere this, the good old father has heard the Master say to him: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

Very sincerely yours,

On behalf of the Board,

ARTHUR L. TITSWORTH,

Rec. Sec.

Plainfield, N. J., U. S. A.,
June 15, 1910.

The Advisory Committee recommended the employment of Corliss F. Randolph on the German Seventh-day Baptist field in Pennsylvania for so long a time as he can give to the work this summer, at the expense of the Board.

Recommendation adopted.

The following report was received and adopted:

The Supervisory Committee to whom was referred the matter of contributing to African students, brought before the Board by Joseph Booth, would report that they had voted an appropriation of \$12.50 per month to each of two such students, Hansen Tanda and Charles Domingo, for four months, and that of this sum they have paid \$58.30 to Joseph Booth, reimbursing him for two months' appropriation advanced by him and also the cost of a cablegram concerning the same. The committee recommend that suitable literature be sent these men. The committee feel that the Supervisory Committee of the Publishing House is not the proper committee to handle this subject.

Respectfully on behalf of the committee,
D. E. TITSWORTH,
Sec.

The Committee on Distribution of Literature reported that Corliss F. Randolph has prepared a short article on the German Seventh-day Baptists, which has been printed as a part of the tract, "The Sabbath and Seventh-day Baptists," and an edition of 5,000 will be issued and the tract copyrighted.

Report adopted.

The Committee on Denominational Files presented the question of an index for the SABBATH RECORDER and on motion it was voted that the Business Manager be authorized to have an index of the SABBATH RECORDER as published in the present form prepared, and to continue the same, including a proper title-page.

Voted that the matter of the work in Africa be referred to the Joint Committee of the Missionary and Tract Boards.

Correspondence from Arthur Nwoza Kwasi, a Sabbath-keeper of Gold Coast, Africa, requesting supplies of publications, was referred to the Committee on Distribution of Literature with power. Correspondence from W. W. Olifan was received and referred to the Joint Committee.

Correspondence from Dr. L. A. Platts embodied his report to the fifteenth of May, and also for the second quarter, and noted

his safe arrival and location of his family at South Pasadena, Cal., about ten miles from Los Angeles.

Correspondence from Secretary Shaw stated that as directed by the Board, Corliss F. Randolph and he attended the annual meeting of the German Seventh-day Baptists, at Snow Hill, Pa.

Correspondence from George Seeley was received relating to his report for the year.

Voted that D. E. Titsworth be requested to take charge of any correspondence growing out of this meeting.

The Treasurer presented his report for the last quarter duly audited, which on motion was adopted. He also presented his report for the year duly audited, which on motion was adopted.

Pursuant to a report on the Italian Mission in New York it was voted to instruct the Business Manager to investigate the printing plant of Mr. Savarese and if necessary expend an amount not to exceed \$25.00 to put the plant in shape.

Voted that the Board extend an invitation to Mr. Savarese to attend the General Conference at Salem, W. Va., next month, at the expense of the Board.

T. L. Gardiner, our representative at the associations, spoke of his attendance thereupon, and Corliss F. Randolph spoke of his visit to Snow Hill, Penn., a formal report of which will appear later.

The Business Manager presented his report on the conduct of the Publishing House for the year, which on motion was received. Secretary Saunders presented some thoughts from the field and offered some valuable suggestions for the general betterment of the cause.

Correspondence from Joseph Booth was presented and by vote was referred to the Advisory Committee with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

It is thought that steel needles were invented by the Moors. Before the time of steel needles, thorns and fishbones were in general use throughout the civilized world. During the reign of Henry VIII a Moor introduced the first steel needles into England.—*The Morning Star.*

without pastoral care from any church or denomination; and what is applicable to us as a denomination is applicable to all other denominations. The time has come when the Protestant churches of America must place missionaries on the home field and keep them there, the same as on the foreign field, in order that the Gospel may be carried into the "highways and hedges" of the country districts. The preaching of one or two sermons each week from the pulpit will never evangelize America in "this generation," or any other generation. It will take more than mere inspirational sentimentality and gush. It demands consecrated personal work, and the supreme need of the hour is consecrated lay workers. Who is ready to say, "Here am I; send me," and then actually "go"?

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DEAR BROTHER VELTHUYSEN:

At a regular meeting of the Board of Directors of the American Sabbath Tract Society, held in the Seventh-day Baptist church at Plainfield, New Jersey, on Sunday, June 12, 1910, your card, announcing the death of your dear father, the Reverend Gerard Velthuysen Sr., was read, and thereupon it was voted, "That the

Recording Secretary make record of our deep sense of the loss to our cause in the calling home of Brother Velthuysen, and our great appreciation of his faithful life and labors, and extend to the family our sympathy for them." Following this action, while the members of the Board stood in silent reverence, Rev. Edgar D. Van Horn offered a most fervent prayer in behalf of the family.

In sending you this word, there is a feeling of sadness in our hearts, and yet it is so overborne by the memory of his sweet life, rounded out to the full in years and good deeds, that we the rather rejoice over his victory in life, and the winning of his well-merited immortal crown in death.

We well remember his visits to this country, and what a delight it was to us all, just to see him and hear him. His childlike faith; his sincere humility; his implicit trust; his buoyant hopefulness; his joy and eagerness in serving the Master, were an inspiration and lesson to us all.

We all loved him. From the history of the American Sabbath Tract Society, appearing in "Seventh-day Baptists in Europe and America," just published, we quote the following: "While in Scotland in 1876, Rev. Nathan Wardner prepared and distributed a series of tracts, presenting different phases of the Sabbath doctrine. Tracts were distributed considerably by mail, which called out correspondence with ministers and laymen. Several of the ministers, as well as others, accepted the Sabbath doctrine. One pastor of a strict communion Baptist church in Haarlem, Holland, who was also an editor, commenced keeping the Sabbath, with thirty-one members out of his church of sixty. We recognize this pastor as our beloved Brother Velthuysen; and were there no other results of the Scottish mission, *this alone would more than pay for the labor and means expended.*"

We all feel so, and as an expression of that feeling, it was our pleasure to honor him and the Society, by electing your father a Vice-President of the Corporation, on the occasion of his last visit to this country in 1906.

And so again, now, we desire to express our appreciation of his able representation of the cause of Sabbath reform in Holland, and elsewhere, under the auspices of this Society; of his work as organizer and pastor of the church in Haarlem; of his faithful editorship of *De Boodschapper*; of his devotion to the cause of temperance and social purity, and of his winsome personal life, as a Christian gentleman.

Please convey to all the members of the family our sincere sympathy, and be assured that we *mourn* with you, and yet we also *rejoice* with you in knowing that, ere this, the good old father has heard the Master say to him: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

Very sincerely yours,

On behalf of the Board,

ARTHUR L. TITSWORTH,

Rec. Sec.

Plainfield, N. J., U. S. A.,
June 15, 1910.

The Advisory Committee recommended the employment of Corliss F. Randolph on the German Seventh-day Baptist field in Pennsylvania for so long a time as he can give to the work this summer, at the expense of the Board.

Recommendation adopted.

The following report was received and adopted:

The Supervisory Committee to whom was referred the matter of contributing to African students, brought before the Board by Joseph Booth, would report that they had voted an appropriation of \$12.50 per month to each of two such students, Hansen Tanda and Charles Domingo, for four months, and that of this sum they have paid \$58.30 to Joseph Booth, reimbursing him for two months' appropriation advanced by him and also the cost of a cablegram concerning the same. The committee recommend that suitable literature be sent these men. The committee feel that the Supervisory Committee of the Publishing House is not the proper committee to handle this subject.

Respectfully on behalf of the committee,
D. E. TITSWORTH,
Sec.

The Committee on Distribution of Literature reported that Corliss F. Randolph has prepared a short article on the German Seventh-day Baptists, which has been printed as a part of the tract, "The Sabbath and Seventh-day Baptists," and an edition of 5,000 will be issued and the tract copy-righted.

Report adopted.

The Committee on Denominational Files presented the question of an index for the SABBATH RECORDER and on motion it was voted that the Business Manager be authorized to have an index of the SABBATH RECORDER as published in the present form prepared, and to continue the same, including a proper title-page.

Voted that the matter of the work in Africa be referred to the Joint Committee of the Missionary and Tract Boards.

Correspondence from Arthur Nwoza Kwasi, a Sabbath-keeper of Gold Coast, Africa, requesting supplies of publications, was referred to the Committee on Distribution of Literature with power. Correspondence from W. W. Olifan was received and referred to the Joint Committee.

Correspondence from Dr. L. A. Platts embodied his report to the fifteenth of May, and also for the second quarter, and noted

his safe arrival and location of his family at South Pasadena, Cal., about ten miles from Los Angeles.

Correspondence from Secretary Shaw stated that as directed by the Board, Corliss F. Randolph and he attended the annual meeting of the German Seventh-day Baptists at Snow Hill, Pa.

Correspondence from George Seeley was received relating to his report for the year.

Voted that D. E. Titsworth be requested to take charge of any correspondence growing out of this meeting.

The Treasurer presented his report for the last quarter duly audited, which on motion was adopted. He also presented his report for the year duly audited, which on motion was adopted.

Pursuant to a report on the Italian Mission in New York it was voted to instruct the Business Manager to investigate the printing plant of Mr. Savarese and if necessary expend an amount not to exceed \$25.00 to put the plant in shape.

Voted that the Board extend an invitation to Mr. Savarese to attend the General Conference at Salem, W. Va., next month, at the expense of the Board.

T. L. Gardiner, our representative at the associations, spoke of his attendance thereupon, and Corliss F. Randolph spoke of his visit to Snow Hill, Penn., a formal report of which will appear later.

The Business Manager presented his report on the conduct of the Publishing House for the year, which on motion was received. Secretary Saunders presented some thoughts from the field and offered some valuable suggestions for the general betterment of the cause.

Correspondence from Joseph Booth was presented and by vote was referred to the Advisory Committee with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

It is thought that steel needles were invented by the Moors. Before the time of steel needles, thorns and fishbones were in general use throughout the civilized world. During the reign of Henry VIII a Moor introduced the first steel needles into England. —*The Morning Star.*

Woman's Work

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

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

"Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largesse of precious light
Is to bury himself in eternal night.
Then to give
Is to live.

"The flower blooms not for itself at all,
Its joy is the joy that diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
Then to deny
Is to die.

"The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
Though the heart sends blood to the brain at
command,
The brain to the heart its lightning motion;
And over and over we wield our breath,
Till the mirror is dry and the images death.
Then to live
Is to give.

"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a hundred million lives are his
Who carries the world in his sympathies.
Then to deny
Is to die."

Jesus, the Friend of the Teacher and the Child.

IDA SPICER.

Eastern Association.

There seems to be implanted in every heart a longing for the sympathy and love which friendship brings us.

If our earthly friends are so dear to us, what a priceless privilege it is to have Jesus as our friend!

We remember when Christ and his dis-

ciples met in the upper room for the last supper together that he said to them: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

This is Jesus' message to us. He was the greatest of teachers, and to him we may look for encouragement and help and inspiration as we try to teach the children in our Sabbath schools.

As we consider Jesus' life here on earth, we realize how close he came to the everyday life of the people. He knew and understood the trials and joys, the needs and the longings of the boys and girls as well as of the men and women.

It is such a wonderful thing that Christ, the Lord, should have come to earth as a little child. He knows the child nature with a depth of understanding no one else has ever had. He is the Friend of all the boys and girls.

The Bible gives us the beautiful story of Christ blessing the children. His invitation to them is just as real today: "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

We recall another time when Jesus greatly honored the children. Jesus' disciples came to him saying, "Who is the greatest in the kingdom of heaven?" And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."

Jesus won the love of all the boys and girls. No wonder they waved the palm branches at his triumphal entry into Jerusalem, and sang Hosannas in the temple! He has made the Gospel so simple a message that a little child may understand and enter into his kingdom.

To us as teachers is given a share of the great responsibility of teaching the child the fundamental truths of God. We want to implant the feeling of reverence, of love to God, of love to one another, of obedience, of prayer and praise, the will to resist temptation, and simple trust in Jesus as his friend and helper.

To present these truths in the right way, we need to have a living, loving sympathy and understanding of the child. And we want within ourselves a vital, personal knowledge of Christ that we may teach with power. Mrs. Alice Freeman Palmer was such a teacher. A friend once asked her how she gained influence with girls and she wrote in reply: "I try to be a true friend to them all, and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives. While I teach them solid knowledge, I will give, too, all that the years have brought to my own soul. God help me to give what he gave—myself—and make that self worth something to somebody; teach me to love all as he has loved, for the sake of the infinite possibilities locked up in every human soul."

This is the high ideal toward which we are striving, and we may attain only as we come into close companionship with Jesus. He is our loving, ever-present Friend. He has promised, "Lo, I am with you always."

The ever-present problem before the housewife is that of securing wholesome, appetizing and satisfying food for her household at as moderate a price as may be. Just now, with prices tending upward, the question takes on even more vividness. The following menus were forwarded to me by one of the brothers! (*Women of the denomination, take notice!*) The sender assures us that "these two menus were used by two Seventh-day Baptist ladies in furnishing a four-course dinner for six people."

The itemized cost list appended is very illuminating, and will prove a valuable hint to many.

Menu. No. 1.

Soup.—Bean.	Toast.	Jelly.	Radishes.
Meat.—Beef-rie, with carrots, onions and potatoes.			
Salad.—Lettuce with cream cheese.			
Dessert.—Snow pudding.	Custard sauce.	Coffee.	

Beef	\$ 35
Beans	05
Carrots	05
Potatoes	07
Bread	10
Lettuce	10
Milk	14
Eggs	06
Coffee	05
Jelly	05
Vinegar	02
Butter	14
Sugar	06
Flour	05
Cheese	10
Radishes	05
Onions	03
Oil	03
	\$1 50

Menu. No. 2.

Soup.—Vegetable.	Pulled bread.	
Meat.—Braised beef.	Carrots.	Baked potatoes.
	Lima beans.	Entire wheat bread.
Salad.—Banana.	Boiled dressing.	
Dessert.—Rice pudding.	Coffee.	
Soup.—	Bone	05
	Vegetables	05
	Bread	04
Meat.—	Beef	42
	Lima beans	05
	Potatoes	07
	Bread	06
	Butter	14
	Carrots	10
Salad.—	Lettuce	05
	Bananas	05
	Dressing	09
	Nuts	03
Dessert.—	Rice	01
	Milk	15
	Seasonings	01
	Coffee	04
	Cream	04
	Sugar	02
		27
		\$1 47

A New Type of Religion.

REV. A. L. DAVIS.

In the current number of the *Biblical World*, issued by the University Press of Chicago, the professors note the arrival of a new type of religion. In the anonymous editorial, responsibility for which is accepted by the thirteen editors, they point to the coming of a new Christianity as a type of faith which shall result in "the releasing of men's minds from the bonds of tradition and creeds." This "new type" of religion is described as "scientific, practical, ethical and altruistic." Their "New Christianity" will stand by geology and historical research rather than by Genesis.

Well, why not a new type of religion? Why not a new religion? It has been a great many centuries since we left the ape-man type. Why should not the law of evolution demand a new religion? I am not so sure but that some "Moderns" mean to

teach that we are to evolve our own religion of the future.

Doctor Foster, one of the editors of the *Biblical World*, in his book, "The Function of Religion in Man's Struggle for Existence," says, "Your religiousness is not that you have a God; it is your God-making capacity" (p. 57). In a word, God did not create man's religious nature, but man's religious nature created God. "Religion," he says, "is self-effectuation" (p. 110). That is, we worship our own achievements.

We are not surprised at these words, nor at the editorial in the *Biblical World*, when we read the following: "It should suffice to say that if we take the idea of evolution seriously, we must apply it thoroughly and consistently. Doing so, papal authority and biblical authority and inner-light authority and *a priori* authority must be an effect of experience before they in turn become cause of experience. Thus entrenched supernaturalism is routed from its final citadel" (p. 82).

Now, personally, I feel there is no clash between the *known* facts of science and the *known* facts of religion. But when scientists and philosophers insist with Paulsen, "If Christianity is to survive she must give up miracles," or with John Fiske that "This original sin (of theology) is neither more nor less than the brute inheritance which every man carries with him," I shall stand immovable on the biblical record.

I protest against the "new type" of religion on the ground of its ethics. I believe no evolutionary standard of ethics, whether egotistic or altruistic, atheistic or monistic, can compare with the Christian standard. The following are some of their defects:

1. Their first is their fatalism. Deny this if we may, but the fact remains, if we can not, in any given act, do otherwise than we do, our acts are necessitated. Strecker with logical consistency says: "The man of honor and the criminal are made of the same stuff; and it is not free will, but the force of circumstances which has made them what they are" (*Welt und Menschheit*, p. 92). Such scarce leaves a place for retribution.

2. A second defect is their almost complete obliteration of the distinction between

good and evil. Gizycki, a representative ethical culturist, says: "If we would know what is good and what is bad we must look at last not to things (acts, etc.) themselves, but to the mind; and, according as the mind is, the same things may be good or bad." That is, lying is neither wrong nor right, neither good nor bad, but is good or bad according as the act bears upon the welfare of humanity.

3. The whole system of evolutionary ethics is dangerous to good morals. It will take considerable more logical reasoning to convince the average Christian that evolutionary ethics are superior to Christian ethics, as Vetter affirms, in that it has no stable norm. A constantly shifting and varying standard is bound to make men content with themselves, their sins and vices, as well.

4. It degrades morality to a means instead of setting it up as the goal. The end is human happiness, the means right conduct. When conduct is what it ought to be, says Spencer, all men will be perfectly happy (*Data of Ethics*, pp. 134-138). Christianity prizes human happiness, and teaches that there can be no true and lasting happiness where ethical conditions are not perfect. It taught this eighteen hundred years before the modern apostles of evolutionary ethics were born. But it regards moral perfection as infinitely superior to human happiness.

I am not unmindful of the fact that Christian belief and teachings have embraced many errors, but so has science. We have not forgotten that science has taught that certain facts prove that "nature abhors a vacuum;" that the properties of gold were explained as due to some entity called "aureity;" that the phenomena of life was attributed to a "vital principle," etc., etc.

Personally, I have not the slightest objection to being developed from or through the ape (if that be God's method) since it is now agreed that we are no longer apes but *men*. But I do protest against mere speculations and theories being palmed off upon us as facts. I do protest against the positive declarations of the evolutionist when he knows that his conclusions are not yet established, and that these are often ob-

tained by ignoring, minifying or inventing facts.

Probably most of us are familiar with Haeckel's claim that the species of ape to which man is traceable lived in the middle Tertiary period, and disappeared long ago. Out of this species was evolved the man-ape, or anthropoid, and out of them the ape-man, or speechless man, the progenitor of the true or speaking man. These two missing links, together with the species of apes out of which they were evolved, are supposed to have existed on a hypothetical continent between Madagascar and the islands of Sunda. No wonder these missing links can not be discovered, for he tells us that the continent sank into the sea carrying with it all their treasures of men-apes and ape-men. So, probably, not until the sea shall give up her dead, when progenitor and progeny are reunited, will the missing links be discovered.

I am not seeking to combat so much the evolutionary theory as to insist that we must remember that it is only a *theory*, and that with reference to man there are breaks in the progress of material development that find no explanation. As President Schurman says: "Assuming, therefore, Darwinism to be true . . . the origin of species remains almost as much a mystery as ever. Organisms differentiating themselves continuously along particular lines for indefinite periods of time must, under the law of the survival of the fittest, infallibly give rise to new species. But pray observe that the survival of the fittest does not account for the arrival of the fittest" (*Agnosticism and Religion*, p. 17). Darwin himself in a letter to Huxley (1859) recognizes this same fact, asking: "What . . . determines each particular variation? What makes a tuft of feathers come on a cock's head, or moss on a moss-rose?" Well might Darwin ask that question. What Wallace calls the simple basis for the indefinite modification of the forms of life is just this tremendous fact of unaccountable variation, which seems to be subject to no law, but the law of chance, if cold materialism is to be accepted.

Dr. Arthur T. Pierson has recently published a famous English satire which is

worthy of consideration. Read it carefully, and then ask, Which scheme of Creation is the more consoling—that of the Bible, or this of modern invention. "These are 'the new Scriptures, according to Tyn-dall, Huxley, Spencer, Darwin & Co.'":

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the Unknowable said, Let atoms attract; and their contact begat light, heat and electricity.

4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ, and germ developed protogine; and protogine begat eozoon, and eozoon begat monad, and monad begat animalcule.

7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

8. And earthy atom in the vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcules in the water evolved fins, tails, claws and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon the environment.

10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.

11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia.

12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an oreodon.

13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are simiadae in all their tribes.

14. And out of the simiadae the lemur prevailed above his fellows, and produced the platyrhine monkey.

15. And the platyrhine begat the catarrhine; and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.

17. And in the process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathous, the

troglydite, the autochthon, the terragen—these are the generations of primeval man.

19. And primeval man was naked, and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogenous to the complex and heterogeneous—for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacity for prey.

22. For, behold, the swiftest man caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

23. And as types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.

Verona, N. Y.,

July 15, 1910.

Memorial Board.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund met in the church parlors, July 10, 1910, at 10 a. m. Present: D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, C. C. Chipman, Stephen Babcock, O. S. Rogers, W. C. Hubbard, Accountant Asa F. Randolph, and ex-officio, D. Sherman Burdick, recently elected treasurer of Alfred University, whom we are very glad to welcome.

Minutes of last meeting were read.

Correspondence was read from S. Ouwerkerk Jr., secretary of Rotterdam Seventh-day Baptist Church; Rev. W. L. Davis, pastor Hebron (Pa.) Seventh-day Baptist Church; Moses H. Van Horn of Salem, W. Va.; Albert Whitford, treasurer Milton College; Rev. R. S. Wilson, Attalla, Ala.

The Rotterdam (Holland) Church suggested various ways by which the loan made them from the fund for helping Feeble Churches erect houses of worship might be secured.

The Secretary was instructed to advise them that the Board prefers to hold to its original offer of January 23, 1910, and receive a mortgage on the property, title to which must be vested in the church.

To the Hebron (Pa.) Seventh-day Baptist Church, with whom we have been in correspondence several months, it was voted to appropriate from the Babcock fund for helping Feeble Churches the sum of \$200 to help them complete their church edifice, providing they secure the fund by giving a mortgage for \$200, for five years, without interest.

The quarterly report of the Finance Committee was read, adopted, and a synopsis ordered on record.

The Treasurer's quarterly and annual reports were read, and having been duly audited, adopted.

The income from the Utica (Wis.) Church fund amounting to \$14.94 was voted to the Seventh-day Baptist Missionary Society. The Discretionary fund was divided as follows: \$200 to the Treasurer of the Seventh-day Baptist Education Society for use of Alfred Theological Seminary; and the balance, \$637.08 to Salem (W. Va.) College.

The Treasurer was requested to have one hundred copies of the annual report and list of securities printed for distribution. The annual report of the Secretary of the Board was approved and ordered printed with the Treasurer's report.

The total amount of the endowment on July 1, 1910 amounted to \$464,141.09.

The terms of Joseph A. Hubbard, Henry M. Maxson, and David E. Titsworth, Trustees, expire this year.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Memorial Board Disbursements.

July 1, 1910.

<i>Alfred University.</i>	
Alfred University Fund.....	\$ 5 99
Babcock Chair Physics	407 92
Bicentennial Education Fund (one-half).....	64 26
Chair Church History and Homiletics.....	124 42
Chair Greek Language and Literature.....	128 69
Potter Chair History and Political Science....	681 49
Geo. H. Babcock Bequest.....	2,155 37
Plainfield Chair Doctrinal Theology.....	103 80
<i>Milton College.</i>	
Milton College Fund	489 56
D. P. Rogers Fund for Milton.....	69 65
Bicentennial Education Fund (one-half).....	64 27
Geo. H. Babcock Bequest	1,539 55
George S. Greenman Bequest.....	118 26
<i>Salem College.</i>	
George S. Greenman Bequest	26 64
Geo. H. Babcock Discretionary Fund.....	637 08
<i>American Sabbath Tract Society Fund.</i>	
Delos C. Burdick Bequest.....	13 61
Edward W. Burdick Bequest.....	236 08
George H. Babcock Bequest.....	121 52
Sarah P. Potter Bequest.....	923 72
<i>Seventh-day Baptist Missionary Society.</i>	
Seventh-day Baptist Missionary Fund	26 45
Sarah P. Potter Bequest.....	27 33
Delos C. Burdick Bequest	236 09
Edward W. Burdick Bequest	121 51
Utica (Wis.) Fund	14 94
<i>Alfred Theological Seminary.</i>	
George H. Babcock Discretionary Fund.....	200 00
<i>Henry W. Stillman Fund.</i>	
Thomas L. Stillman	68 02

I believe implicitly in divine inspiration. This nation is what it is because of the Bible. Every great world movement for good has had the Bible at its base and the spirit of the Man of God as its forerunner. The peace of nations is safer in the hands of men imbued with the doctrines of the Holy Scriptures than in the largest fleet of Dreadnoughts that any nation can build.—*Governor Fort, New Jersey.*

When the fight begins within himself, a man's worth something.—*Browning.*

Young People's Work

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

God's Plan for Us.

REV. A. J. C. BOND.

Prayer meeting topic for August 13, 1910.

Daily Readings.

Sunday—Self-will (Jas. iv, 13-17; Prov. xxvii, 1).

Monday—God's will (Matt. vi, 10; Job xxiii, 13, 14).

Tuesday—Each life planned (Eph. ii, 10).

Wednesday—A man who would (Luke xii, 16-21).

Thursday—Sent forth to work (John xvii, 1-4; Ex. iii, 10).

Friday—Do we submit? (Jas. iv, 7; Eph. v, 24.)

Sabbath day—Topic: Do you let God plan your life? (Jer. x, 23; Prov. iii, 1-10.)

PROV. III, 1-10.

My son, forget not my law;
But let thy heart keep my commandments:

For length of days, and years of life,
And peace, will they add to thee.

Let not kindness and truth forsake thee:
Bind them about thy neck;
Write them upon the tablet of thy heart:

So shalt thou find favor and good understanding
In the sight of God and man.

Trust in Jehovah with all thy heart,
And lean thou not upon thy own understanding:

In all thy ways acknowledge him,
And he will direct thy paths.

Be not wise in thine own eyes:
Fear Jehovah, and depart from evil:

It will be health to thy navel,
And marrow to thy bones.

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:

So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.

JER. X, 23.

"O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

Perhaps you have heard the story of the young men on the college campus. There seemed to be nothing demanding immediate attention, and for once they had to "think up" something to do. There was snow on the ground, and one of them suggested that they take their places at the base of a tree, and walk a certain distance in different directions, and back again, and see who could make the straightest path in the snow. The result should resemble a wagon wheel with the tree for the hub and the paths for spokes.

When they returned to observe the result, there was one path straighter than all the rest; so much straighter that it attracted the attention of all the boys. They said to the one who made the straight path, "How did you do it?" He replied, "Do you see that boulder yonder? I made straight for that, and never took my eyes from it."

It was not the boy who watched his own feet, who made the straightest path, but he who had his eyes upon the goal.

This story illustrates the two distinct but related thoughts found in the Scripture lesson:

"The way of man is not in himself."

There is no error more fatal to young people than that of leaving the course of life to be directed by every passing impulse. To consult one's own desires and fancies in determining the course of life, and to refuse the guiding hand of Providence, is to insure defeat.

The result will be an unstable, vacillating life; unsatisfactory to ourselves and wholly useless to the world.

No ship ever drifted into harbor. But many a derelict on the ocean has floated about endangering port-bound ships, because the former had no pilot on board with a haven in view toward which he was steering. Every ship must have a pilot who knows the haven whither he goes, and the course by which it is reached. So must every young person who would make a successful voyage in life, and reach the port in safety. There must be a purpose in life; an ideal which ever beckons onward to higher and better things. The ideal for every life is found in Jesus Christ.

The second thought of the verse is that

man can not direct his steps by watching them. In order to get the direction one must take a far look, and a large look.

I once knew of a young man who talked much of going to college and to the theological seminary. He talked mostly of text-books and board, and like small details, which have no place in plans so undeveloped. In a sense he was looking ahead, but he was looking at the path rather than the goal at the end of the way. Failing to see the goal in faithful outline, he was not moved by a great and divine impulse to strike for it. So far as I know, he is still walking about searching the path just as far as he can see and trying to devise some means to remove the stones which he has not reached, that he may not strike them with his feet when he comes upon them. They will never bother him except in his mind, for he will never travel so far.

If the way of man is not in himself, he is not left to wander alone and become lost. The way has been made plain. "I am the way." "In all thy ways acknowledge him, and he will direct thy paths."

GOD'S PLAN FOR US.

It was in South Jersey, and some of us were going out to see some of the shut-ins who could not attend the Conference then in session at Shiloh. There were three members of the community, and as many delegates, in the wagon, and as we rattled along the white road, our tongues rattled also, with themes in keeping with our mission. The woman who seemed to be the moving spirit of the expedition was sitting on the rear seat. At a certain point in the conversation she reached forward and placing her hand upon my shoulder and pushing gently, this way and that, she said, "Did you ever pass through a period of uncertainty during which time you could not be quite certain that you were taking the right course? Things did not go as you had planned, but afterward you could look back and see where God's hand had gently guided you through?"

Yes, I had had such experiences; the illustration was an apt one. And how blessed it is to have such experiences. How it helps us to trust where we can not see, to know that there have been times in the past

when we were not able to discern the guiding hand and yet it was there. Sometimes we think we would like to have a more perfect knowledge of God's plan for us. But we have to feel our way, and trust where we can not see. There is a very good and evident reason why we can not know today what God has in store for us tomorrow. Because God's plan for us tomorrow depends upon what we have done today. He will do the best that can be done with the material which we give him. This includes not only our past successes and failures, but our present attitude of mind—our wills. He is able to make the largest use of each day's successes in the work of the following day, and to alter our plans with the least possible loss on account of past failures.

Because we can not know his plans, does it make them seem precarious, the issue doubtful, and life therefore unsatisfactory? Oh, no, there is nothing so sure as that his plans can not fail; there is nothing so satisfying as to trust him.

TO THE LEADER.

In the announcement to be read at the Sabbath-morning service, include the request that the Endeavorers bring the SABBATH RECORDERS containing the lesson.

Alternate with the society in reading the lesson from Proverbs as printed here.

Ask different Endeavorers to emphasize the lessons taught by the illustrations found under this topic.

Milton Junction, Wis.

An Experience Meeting: What the Christian Endeavor has done for Me.

An "experience" or "testimony" meeting in which many take part in a brief time is interesting, helpful, inspiring, and enjoyed by all. Especially is this true in a conference or convention where the participants are from widely separated localities. It has been suggested that such a meeting might be held in this department. Suppose we try it and take for our topic the above theme—"What the Christian Endeavor has done for me."

There are hundreds of successful men and women among us to whom the Endeavor Society has meant much as a training factor; we want to hear from you.

There are many young people now on the active list of members; what does it mean to you? Do not wait till next week to give your testimony but sit down and write the editor of this department immediately. It will do you good and help some one else. "Jehovah hath done great things for us, whereof we are glad."

Young People's Board Meeting.

A regular meeting of the Young People's Board was held in Salem, W. Va., on Sunday, July 10, 1910, at 11 o'clock, President M. H. Van Horn in the chair.

Members present: M. H. Van Horn, A. Clyde Ehret and Maleta Davis.

Prayer was offered by A. Clyde Ehret. Minutes of previous meeting were read and approved.

Correspondence was read from E. D. Crumb, Corresponding Secretary for the Christian Endeavor, Brookfield, and H. M. Simpson of Milton College.

The following was voted: To the Missionary Society for Doctor Palmberg's salary \$125.00, Missionary Society \$11.00, Missionary Society for Ammokok Mission \$37.03, Alfred Library \$2.00, Milton Library \$2.00, Salem Library \$12.00, Fouke School \$4.00, H. M. Simpson, for printing of Intermediate report blanks \$3.00, to Treasurer for postage \$1.20.

The committee to whom was referred the quartet work in northern Wisconsin reported that money had been raised by Christian Endeavor societies in the Northwestern Association, and the quartet under the direction of Rev. J. H. Hurley began work, July 5, 1910.

It was ordered that this Board express its appreciation of the excellent work being done by the Milton, Milton Junction, Albion and Chicago societies in supporting a quartet upon the northern Wisconsin field.

Committee on Conference Program reported program made and turned over to President of Conference.

The annual reports of the Secretary and the Treasurer were accepted as the report of this Board to Conference.

Treasurer's Report.

April 10, 1910 to July 1, 1910.

A. CLYDE EHRET, Treasurer,

In account with the SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.	
Balance	\$161 96
Received from	
Riverside C. E.	4 00
Battle Creek C. E.	12 00
Welton C. E.	10 00
Dodge Center C. E.	53
Brookfield C. E.	10 00
Independence C. E.	5 00
First Verona C. E.	10 00
Central Association	6 30
Plainfield C. E.	20 00
Plainfield Junior C. E.	4 00
Adams Center C. E.	20 00
Farina C. E.	24 00
First Alfred Church	5 35

Milton Junction C. E.	40 00
Mrs. Martha Wardner	5 00
Ashaway C. E.	10 00
Milton C. E.	105 35
West Edmeston C. E.	3 00
Albion C. E.	85 58
West Hallock	15 50
Eastern Association	7 54
Chicago C. E.	64 00
Total	\$629 11

Cr.

Fouke School	\$ 10 00
Doctor Palmberg	25 00
Missionary Board	10 00
Tract Society	12 00
H. C. Van Horn as editor of Young People's Department	13 38
Recorder Press	35 00
Balance	523 73
Total	\$629 11

Standing of Accounts.

Home Missions	\$ 2 00
Dr. Palmberg's salary	27 50
Young People's Board	115 68
Scholarship Fund	1 00
Missions	15 00
China Missions	4 00
Tract Society	11 00
Student Evangelistic Work	20 58
Aid to young people preparing for ministry....	1 00
Education	5 00
Library Fund, Alfred, Milton and Salem.....	5 00
RECORDER subscriptions for needy.....	6 50
Religious Books	1 00
Ammokok education	37 03
Work in Southwestern field	3 00
Missionary Society	11 00
Salem College Library	10 00
Fouke School	4 00
Quartet in Wisconsin	243 43
Total	\$523 72

News Notes.

ATTALLA, ALA.—There has been one recent conversion, and six additions have been made to the membership of the church.—We have no Endeavor or Aid Society of any kind in the church.—Pastor Wilson does a great deal of outside work, preaching at about six different places, besides at Attalla.—Field Secretary W. L. Greene did about two weeks of good work among us in June.

GENTRY, ARK.—We are enjoying an ideal season. All kinds of field crops are a success. Peaches on the hill farms are plentiful. One man, four miles from Gentry, expects to ship thirty car-loads from his farm.—As a society we are feeling quite encouraged. Miss Carrie Nelson of Milton, Wis., who has just completed a year's work in the school at Fouke, stopped here two Sabbaths on her way home. She spoke in the interest of the Fouke School before the Christian Endeavor Society. Dea. J. O. Babcock of Welton, Iowa, gave an interesting report of the Northwestern Association held at North Loup, Neb.

NEW AUBURN, WIS.—Five were baptized and added to the church recently.—The two Christian Endeavor socials held since our last report were much enjoyed.—Pastor Hurley continues to preach every two weeks at Pine Grove.—The Milton College quartet is now at work in Sawyer County.—Christian Endeavor meets only semi-monthly, since we are mostly farmers, widely

scattered. Possibly we are not as much alive to the cause as we should be. Pray for us.

DODGE CENTER, MINN.—One baptism by the pastor, June 25.—The Ladies' Aid Society held an ice-cream social, July 2, on the lawn of the gas plant; proceeds \$15. The same society was entertained at the home of Mrs. C. S. Sayre, July 9. The ladies gave in their "thank-offering" boxes which were opened at that time. They realized \$20, which sum was used to pay on the parsonage debt.

CHICAGO, ILL.—Pastor Webb attended the Northwestern Association at North Loup and reported an interesting meeting.—Our treasurer recently sent \$64 to the Young People's Board to help pay expenses of the Milton quartet in their summer's work; about \$40 more is pledged. So many are away on their vacation our attendance is small.—Rev. Wm. C. Whitford preached here Sabbath day, July 2.

DENOMINATIONAL NEWS

R. R. Thorngate has accepted a call to the Seventh-day Baptist Church at Richburg. He will move his family there, but come to Alfred every week to continue his studies in the Seminary. He will also continue his work as Bible-school missionary for the Western Association during the summer.—*Alfred Sun.*

Rev. and Mrs. S. H. Babcock arrived in town recently and are stopping with their daughter, Mrs. H. C. Van Horn. Mr. Babcock is one of the oldest and most successful pastors in the Seventh-day Baptist Denomination and has been stationed at Little Genesee for several years. He recently resigned his pastorate there on account of failing health. We learn that the intentions of Mr. and Mrs. Babcock are to remain with Mr. and Mrs. Van Horn for some months but to return eventually to their former home at Albion, Wis.—*Brookfield Courier.*

Rev. Geo. B. Shaw and family started yesterday morning for somewhere. Mr. Shaw said he had but little idea where they would go or when they would be back. They have fixed up a covered wagon, will take with them a tent and complete camping outfit and will spend the time going wherever their fancy leads them,—will rest when they want to and will go on as they choose and will withal have an ideal time. Does any one know why that is not one of the best of ways to spend a short vacation period?—*North Loup Loyalist.*

We notice by the *Medical Missionary* that on June 11, 1910, Rev. D. Burdett Coon of Battle Creek had the honor of preaching the "Baccalaureate Sermon" in the Sanitarium of that place, to the twelfth graduating class of the American Missionary College.

Rev. H. H. Hinman.

Horace Hannibal Hinman was born May 2, 1822, in Woodbridge, Conn., but came with his parents nine years later to Litchfield, Medina County, Ohio. His early education was received in the public schools of Litchfield, Grafton and Elyria. He began teaching at the age of sixteen, and continued for some years in various parts of Ohio, Kentucky and Indiana, meanwhile reading medicine with different physicians. In October of 1841 he came to Oberlin and spent a few weeks in study, but the toil of chopping wood for his board proved too great for his frail strength. He entered the medical college at Willoughby in 1844. During his medical course the premature death of the brother next him in age, together with a class-room utterance of one of his professors, resulted in his conversion. He was graduated in medicine, February 26, 1846 but his practise was soon interrupted by a call to more directly religious work. His interest in the various lines of reform in which he afterwards engaged began early. At nine years of age he found in his geography a statement that slavery existed in parts of the United States. Despite his teacher's corroboration, he could not believe so monstrous a statement until it was confirmed by his mother. His first essay was on the subject of slavery, his father commending his effort, though not then sharing his views. His mother taught him also to hate masonry, and in the medical college he successfully opposed the organization of a secret fraternity. It should be said that his mother's teaching was positive as well as negative, for she often urged him to enter the service of the Master, and regarded his conversion as the answer, of which she had been already divinely assured, to her many prayers.

In 1840 he began preaching occasionally, and in 1850 he applied to the American Missionary Association to be sent to the Mendi Mission in West Africa, but was rejected because of his feeble health. During the decade of the fifties, when he lived in Livingston County, Ill., he practised medicine, conducted a farm, served as county school commissioner, held temperance and anti-slavery meetings, preached

and organized churches on a non-sectarian basis, operated a store, aided in the escape of fugitive slaves, helped to organize the Republican party in the county and to found its first paper, the *Pontiac Sentinel*, organized an anti-slavery society of radical abolition principles as a corrective to what he considered the lukewarmness of the Republican party, helped erect an academy at New Michigan, took part in public debates on the question of whether the Bible sustained slavery, lectured on prohibition, then an issue before the voters of Illinois, prosecuted illegal liquor dealers in Pontiac, closing five or six saloons, and engaged in the work of an evangelist.

In 1860 he renewed his application to the American Missionary Association, was ordained and sent, with his wife, to Africa, where he remained five years, with a brief interval in this country, the expense of his return being paid, within two weeks afterward, by his medical services to English army officers. He returned to the United States in 1866, and filled pastorates in Congregational churches in Homer, Ill., and in Baraboo and Ironton, Wis.

In 1873 he felt called to engage in active opposition to secret societies, and organized a state convention for that purpose, which was held in October of that year in Ripon, Wis. He resolved to devote his life to the age of seventy, if spared, to this cause, and was enabled to carry out his vow. He lectured in all parts of the Union except the extreme West, spending much time in the South. He was occasionally assailed with eggs, and once, in Mississippi, a company of armed horsemen attempted vainly to intimidate him.

In 1890-91 he labored earnestly to secure the unification of all Christians, publishing at Berea, Kentucky, with John G. Fee and J. Franklin Browne, a monthly called the *Reunion*, and organizing two conventions, one in Dayton, Ohio, and the other in Chicago.

In the winter of 1892-93 he became convinced that there is no scriptural ground for the substitution of the first for the seventh day of the week as the Sabbath, and in the autumn of 1893 he united with the Seventh-day Baptist Church of Chicago, of which he has remained a member. In

1893-94 he preached and did home missionary work for the Seventh-day Baptists in Iowa, Nebraska and Kansas, securing and baptizing several converts. During the summer of 1897 he acted as Seventh-day Baptist missionary in Mississippi.

Much of the time from 1895 to 1898 he gave to the work of the Industrial Missionary Association, of Alabama.

In the spring of 1898 he returned in broken health to his home in Oberlin. From that time his missionary efforts were largely confined, so long as his own health permitted, to the care of the aged colored man who has so recently preceded him to the better world.

In acknowledging the providential care that has guided his life, he would wish grateful mention to be made of the unexpected bequests which relieved his old age from financial anxieties.

He retained an intelligent interest in current events, especially as related to the progress of the Kingdom, up to the last days of his life.

He was three times married: in 1846 to Rachel Amanda Burke, who died in 1848; to Julia Atwater in 1851, who died eight years later; and in 1860 to Sarah Frances Strong, who survives him, together with their daughter and two sons.

MARRIAGES

CHURCHILL-BARBER.—At the home of the bride's brother, in Scott, N. Y., July 19, 1910, Mr. Orville Churchill and Mrs. Emma Barber, both of Scott, N. Y., by the Rev. Edgar D. Van Horn of New York City.

LIVINGSTON-WELLS.—On June 14, 1910, at the home of the bride's mother, Mrs. Ida H. Wells, Milton, Wis., Leila M. Wells to William F. Livingston of Lancaster, Wis.

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Sabbath School

LESSON VII.—AUG. 13, 1910.

THE LABORERS IN THE VINEYARD.

Matthew xx, 1-16.

Golden Text.—"Many that are first shall be last, and the last first." Matt. xix, 30.

DAILY READINGS.

First-day, Matt. xxv, 1-13.

Second-day, Matt. xxv, 14-30.

Third-day, Matt. xxv, 31-46.

Fourth-day, Luke xix, 11-28.

Fifth-day, Gen. xxv, 27-34; xxvii, 30-40.

Sixth-day, 2 Sam. xv, 17-35.

Sabbath-day, Matt. xix, 27-xx, 16.

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

Particularly at This Season.

"Some adjectives," said the teacher, "are made from nouns, such as dangerous, meaning full of danger; and hazardous, full of hazard. Can any boy give me another example?"

"Yes, sir," replied the fat boy at the end of the form; "pious, full of pie."—*Ladies' Home Journal*.

He Laughed.

"Boohoo! Boohoo!" wailed little Johnny.

"Why, what's the matter, dear?" his mother asked comfortingly.

"Boohoo—er—p-picture fell on pa-pa's toes."

"Well, dear, that's too bad, but you mustn't cry about it, you know."

"I d-d-didn't. I laughed. Boohoo! Boohoo!"—*E. r.*

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.*

Sunday.—What is it? Its origin? Its influence on Paganism? On Judaism? On Christianity? How regarded by them? How regarded by God? Answered in "**Sunday as Sabbath.**" Third edition, just out. 48 pages, 10 cents. 10 for 75 cents. Address Albert D. Rust Sr., 1010 9th St., N. E., Washington, D. C.

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.

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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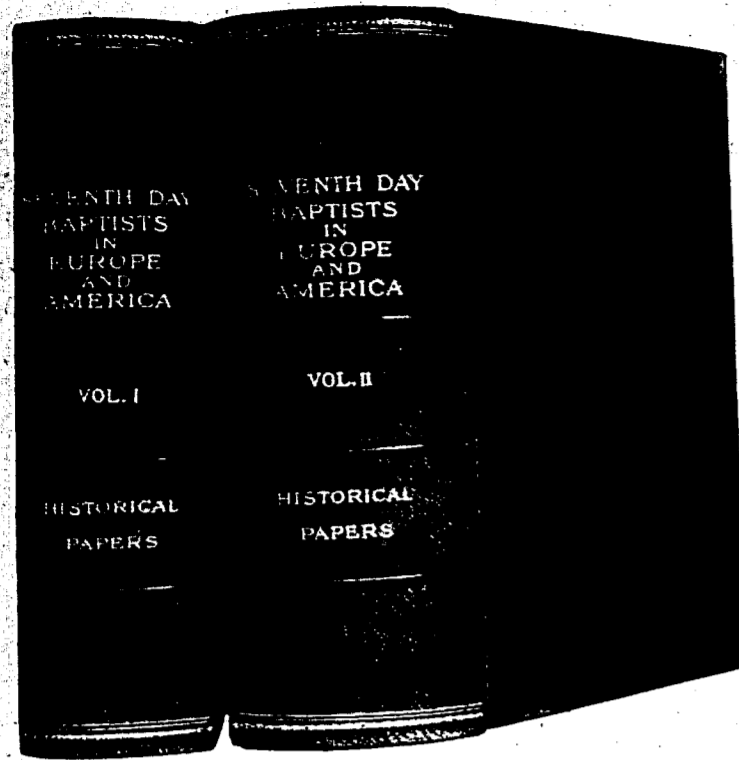
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