The Sabbath Recorder

SALEMVILLE (PA.) CHURCH AND CONGREGATION.

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J

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Whole No. 3,345

Mrs. Fryer's Letters.

We are glad that Mrs. Lizzie Nelson Fryer, in her extensive travels around the world, is willing to give Recorder readers such interesting descriptions of scenes and conditions in China. These papers will run through several weeks, and we know our friends will watch for them with interest. Mr. and Mrs. Fryer are traveling in the interest of education. They left Shanghai, China, on February 17, and this paper reaches their readers they will be in Cairo, Egypt, after April 13. 1909, and until June 30, their address will be, care of Thos. Cook & Son, Ludgate Circus, London, England.

Whole No. 3,345

EDITORIAL

"Today shalt thou be with me in paradise?" Why should it become a cause of denunciatory publications against a church or a denomination, that the informers rest their faith upon Paul's teaching about being absent from the body and present with the Lord? Is it a heinous thing to believe with Paul that death means "to depart, and to be with Christ"? Is a church under a cloud that a man must "die off the earth, and get out into a better world, simply because it believes that the angel whom John saw in his vision of heaven told the truth when he said, "I am thy fellow servant, and of the brethren the prophets, and of them which keep the sayings of this book?"

Is the fact that some members believe that Moses and Elias were actually alive when Christ communed with them upon the Mount of Transfiguration a sufficient cause for a man to heap anathemas upon the church to which he belongs? Jesus there revealed the nature of his kingdom and the nearness of those who had gone before and their interest in the work he was doing on earth, though they had long been in the spirit land. Is it, indeed, such a terrible thing to cherish the hopes of conscious existence beyond the grave, that a man should cease to fellowship with those so doing?

Why should a church be denounced in red ink before the world, for believing that Jesus knew what he was talking about when he told the Sadducees—the soul-sleepers of his day—that they did greatly err regarding the Resurrection, and that God "is not the God of the dead, but the God of the living" and to illustrate, named Abraham, Isaac and Jacob who had been in the spirit land hundreds of years? Jesus at the tomb of Lazarus said: "Whosoever liveth and believeth in me shall never die." For a people to believe this, and that when the body returns to dust the spirit goes to God who gave it, seems to be sufficient reason for some to withdraw from fellowship and place that people under ban! And for Seventh-day Baptists to join with other Christians...

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B.O.A. is held under the Secretary, Wm. D. Wilcox, Alfred, N. Y.

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in any union effort relative to questions of common interest, even though we claim the right to protest when views we can not accept are promulgated, seems in the eyes of some to placate under condemnation and make us utterly unworthy of their confidence.

But this is not what I set out to write. If a man insists upon believing that his loved ones and all the patriarchs and prophets and apostles are sleeping a literal sleep in the land of darkness, and that he too will some day enter the same state, that is his privilege. He is welcome to all the comfort he can get out of such an interpretation of the poetical and figurative language of the Bible. Still I can not see what it profits him to assume an almost fanatical attitude toward those who may honestly differ from him, and to dogmatize in these matters, as though all others were entirely wrong and he absolutely right. Take the case of our delegeted, for instance, in the Conference of Churches at Philadelphia. Which was the better course for them to pursue? They evidently had a choice between two. They could remain in the company, ready to recognize in other delegates all the good held in common, and to join in every movement upon which all could agree. Or they could, at the same time, reserve their right to protest in a Christian spirit whenever any action was pending that could not be accepted by Seventh-day Baptists; or, on the other hand, they could set themselves up against that great company as the only right-minded people in the world. As the event proved, they could have made the hall ring with their anathemas; they could have indignantly marched out shaking off the very dust from their feet; they could have raised a great cry after they were out, and published circular after circular in an effort to prove everybody else hopelessly wicked and under divine condemnation.

They chose the former course and gained an opportunity to call the attention of the great council to the neglected Sabbath truth, and that too in an arousing bitter and pathetic way by subjecting themselves to the charge of being self-righteous fanatics. This gave them the right to be heard in the convention, while the latter course would have destroyed all hope of ever securing again a candid hearing before that body. The course they did pursue made them many friends there, who are now ready to help them to a hearing and to secure justice. The messages sent by our representatives to all other delegates, after the council closed, have a hundredfold better chance then they had read and heeded now, than they could have had, if our brethren had withdrawn with angry denunciations.

What is true, in this respect, in regard to the conference, is equally true between individuals and churches to which they belong. The question may well be asked, Which is better—to withdraw and denounce, or remain, in the hope that by so doing some may be helped to see the truth as we see it?

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**CONDENSED NEWS**

**Death of Admiral Cervera.**

Vice-Admiral Pascual de Cervera, commander of the Spanish fleet in the battle of Santiago, is dead. The end came on April 3, 1909, at Puerto Real, Spain. For years Spain counted him among her foremost soldiers and statesmen. When the war with the United States broke out, he was placed in command of the Spanish fleet, which was expected to ravage the Atlantic Coast of the United States. He was sent across the Atlantic against his own better judgment. He felt that it would be folly to attempt a warfare with America this side the ocean, and advised his government to make it purely defensive on their part. It would have been well for Spain, had she heeded his advice. Everybody knows how he succeeded in reaching Santiago unobserved, how his fleet was there "bottled up," and what destruction came when he tried to escape with his ships of war. He was slightly wounded in the fight, and as prisoner of war was cared for on board the battleship Iowa.

Although whipped at sea, Admiral Cervera conquered his captors by his winning ways, his fine spirit, his gracious personal-ity and unaffected dignity. He made many friends while in America. Crowds cheered him at different points along his route, and before leaving the United States he wrote a beautiful letter thanking the American people for their kindness to him. It was Admiral Cervera's generous treatment of Lieutenant Hobson and his men, captured by Spanish soldiers, after their heroic exploit in holding up the Merrimac, that laid the foundation for Cervera's popularity in America. In Spain he was liberated after passing through the ordeal of a Spanish court martial, and was made vice-admiral by the Queen regent. From that time to his death he lived in peace and comparative luxury.

**Japan Bars Tolstoy.**

The Japanese government has issued an edict forbidding the shipment to that country of any of Count Tolstoy's books. The Tokio government has also ordered the confiscation of all Tolstoy's writings now in Japan, on the ground that they are corruptors of the Japanese youth. No Western government shows greater concern for the education of its young people than Japan. It looks as if, for once, the governments of Japan and Russia are in accord.

Within five or six weeks several large trunks, called "sleepers," have been smuggled into New York from France, containing $55,000.00 worth of Empire gowns. Three of these trunks were opened on March 24 and were found to contain 150 of these costly gowns. These packages are called "sleepers" because they are consigned to no one in particular, and have only some private mark, by which those interested can identify them, and which the men who are in the secret and who watch their chances to send them out without being detected. Sometimes, these "sleepers" are let down over the ship's rail into little boats and taken away in the darkness. The officers ferreted out some that had thus been taken, finding them in certain large houses up-town.

Of course all these goods are confiscated, and if those to whom they are sent can be found, it will go hard with them. The private tags on the robes are the only clues by which the guilty parties can be identified. Since the arrival of these gowns in "sleepers," two cases of fine cutlery have been captured, shipped in the same way. These were brought in by ship's men, who were taken into custody.

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**REV. ABRAM HERBERT LEWIS, D.D., LL.D.**

Biographical Sketch by Thea. L. Gardiner.

(Continued)

**Labor at Home; Studies Abroad.**

In January, 1888, at the Baptist Ministers' Conference of New York City, a paper was read upon the subject, "The Sabbath and the Lord's Day," in which the author claimed that the Decalogue was never binding upon the Gentiles. This paper stirred up quite a commotion among the Baptists; and, much to the surprise of the one who had presented it, Doctor Lewis was requested to read a paper upon the same subject at their next meeting. This invitation was gladly accepted. Great interest was manifested in Doctor Lewis' paper. He rose to the occasion as he usually did, making one of the best efforts of his life. The comments made upon his address by the New York dailies and by the Examiner, a Baptist paper, go to show they all recognized in Doctor Lewis a "foeman worthy of their steel. They could but admire the force and strength of his position, even though they refused to accept his conclusions.

and his masterly address, from which we take the following:

I admire almost extravagantly a man who dares to stand up against the world in the maintenance of what he believes to be truth and duty. I have read the following page before the Baptist Ministers' Conference in this city, by the Rev. A. H. Lewis, of the Seventh-day Baptist, whose home is in Plainfield, New Jersey... I enjoyed the reading of the page very much, as it is a great man of much more than average natural ability and scholastic attainments and, withal, a man of bluntness though Christian rectitude. He said that not one of the seventy-five or one hundred ministers before him believed in his position; but the fact that he stood alone, that he advocated a unpopular doctrine, did not disturb him in the smallest degree. He was as calm and pleasant in manner as if the world were on his side. Doctor Lewis believed, and therefore he spoke... The Doctor accepted this invitation, read his paper and invited the preachers present to propound questions. This they did with a will.

Doctor Taylor then closed his editorial by courteously referring to the list of books written by Doctor Lewis, and recommending any who might wish to know more about the religious observance of the Seventh-day to address Dr. A. H. Lewis, Plainfield, N. J.

This is only one of the many instances in which Doctor Lewis won the hearts of his opponents and compelled their admiration. It is a great man. He is able to keep sweet in the face of indifference and opposition, which are almost sure to destroy one's efforts to win men to the truth. Doctor Lewis was a remarkable man in this respect. He could rise to the occasion, and face the bitterest opposition, without appearing ruffled in spirit; and this sweet temper gave him power among men.

In February of that year he took great interest in helping to celebrate the fifteenth anniversary of the Plainfield Church. About this time his heart was made glad by several additions to the membership. Six of those who then joined, it was his privilege to receive by the ordinance of baptism. Thus the church continued to grow and the work of the pastor was carefully attended to, even in the great outside world kept making such demands upon his time and strength. In addition to all other duties, he had found time during the two years just passed to prepare the manuscript for his important book, entitled "A Critical History of Sunday Legislation." This book was placed before the public in March, 1888. It came in a good time and was greatly needed in view of the fact that in several states there was a great activity in matters of Sunday legislation.

About this time a severe illness compelled him, for several weeks, to refrain from public speaking; and mention is made of the very acceptable pulpits ministrations of his former Professor Edwin Lewis, who came to his father's assistance. During that year Edwin was called upon, at several different times, to render such services.

The last months of 1888 and the first half of 1889 were filled by Doctor Lewis with strenuous work outside his pulpit. He assumed more completely the charge of the Sabbath Reform Department in the Recorder, issued a special extra edition of the Outlook, and prepared memorials to meet the great activity of those who were pushing Sunday legislation. These matters required much of his time, and constantly burdened his presence with delegations to oppose oppressive legislation was frequently sought. The famous "Sunday Rest Bill" was the all-absorbing theme of the hour. Under his leadership, petitions were sent into twenty states of the Union, to which many thousand signatures were secured against the passage of the bill. One is surprised to see how many pages of literature came from his pen during those busy months.

The influence of Doctor Lewis' work against the Sunday Rest Bill was keenly felt by the leaders who were pushing that matter; and we shall never know just how much it had to do with the defeat of their efforts. Had we not had a master mind in the field at that time, one who was most thoroughly prepared for aggressive work against Sunday legislation, the results would have been very different. We should probably have been forced to submit to laws much more unfavorable to us than we have ever known.

Doctor Lewis watched every phase of the contest, attended the "National Sabbath Convention," called in Washington that year, appeared with remonstrances before Congressional and Legislative Committees, and improved every opportunity to enlighten the world—especially the lawmakers—upon the vital question of freedom of conscience in matters of religion. He felt that it could not be right to enforce any Sabbath by law.

The spring of 1889 found Doctor Lewis preparing the material for another book, "Paganism Surviving in Christianity." This is considered by some the very best of all his books. He felt the need of special help, such as could be found only in certain libraries in England and Germany. He was anxious to secure his data at first-hand and determined to make the search for himself. Accordingly, in May, 1889, he and Mrs. Lewis sailed for Europe, where they spent the summer working together in securing data for this book. Mrs. Lewis proved to be a great help to him. She did much of the copying that had to be done, and aided in the research.

This investigation was especially valuable in showing how Sunday observance crept into Christianity as one of many pagan elements that gained a foothold in the early church.

As to their health, Doctor and Mrs. Lewis both received great benefit from this trip abroad, and they enjoyed the work very much. They returned to America in time for the General Conference, which was held that year in Alfred. There Doctor Lewis was re-elected to the office of secretary of the American Sabbath Tract Society. This position he declined to accept so long as George H. Babcock, who had been secretary for several years, could be persuaded to continue in that work. Accordingly, Doctor Lewis concluded after an hour meeting, that Babcock's favor, and the latter consented to accept the secretaryship "for the present."

Soon after Conference, Doctor Lewis was taken seriously ill, and, much to his disappointment, his work had to stand still until the last of October. The demands were so pressing that he could hardly feel reconciled to remain idle; and when at last he recovered sufficiently to take up his pen, he renewed his pleadings with the people to rally around our cause. This, it is said, was the last triumph of the advocates of the Sabbath as set forth in our publications had made a deep impression upon the minds of those who control the currents of religious thought, and urged the people to arise to the emergency. He seemed far in advance of them all, standing almost alone, anxious to lead them on, yet unable to make them realize the necessity of united action.

Listen to his first message after his return from England and after his severe illness! These are his words: "It is a source of embarrassment and grief to know that some—too many—of the readers of the Recorder will not read these words, will not care to look beyond the heading of this column. That some will read them I know, and these will appreciate all I say and more. To such I appeal for help in awakening the indifferent and negligent."

After another faithful effort in a Washington convention intended to push legislation, he appears in the spring of 1890 as preacher of the introductory sermon in the Eastern Association, held in Rockville, R. I. This sermon seemed like the clarion notes of one calling men to battle. He said: "A crisis is at hand. The Sabbath question has reached a point both in this country and in Europe where a reconsideration is imperative. We have labored to raise the storm, God has blessed our efforts and added helping agencies until we can not go backward if we would. . . Our fathers have laid the foundations well. To us the call comes, 'Count the cost and build the tower.' We must heed this call and rise to the occasion, or be overwhelmed by the coming tide."

He had studied carefully the change of front both in Europe and America, and saw the new phases of the Sabbath question that were sure to come. The only world found the old theories untenable.

Thus began, eighteen years before his last burning words at Boulder, the ringing appeals annually given to the Seventh-day Baptist people from that time to the year of his death. Many who heard that last address can never forget the thrill that came when he exclaimed, "A question is never settled until it is settled right!" His swift-flying words that day came as from a heart breaking over the indifference of his people. But they had come that way many times before. We now look back upon them as wonderful, simply because they proved to be his last. For fully eighteen years, his people had listened to just
such appeals, only to become familiar with them and let them pass unheeded. That old address at Rockville, in 1890, was as practical as was his last.

The year 1890 was a year of agitation as to where the publishing house should be located. Doctor Lewis, in the Rockville sermon, gave his idea of what was needed in that respect. His plan was to bring the denominational leaders into touch with the great currents of thought and civilization, not merely for this one branch of our work, but for all departments. He longed to see a denominational home near some center of the world's activities, where could be gathered under one roof all executive forces of the denomination in all its literary and publishing interests. He said:

We are now centerless by having many partial centers, all of which are removed from a real center of supplies for the world's field of battle. That which has been adequate to the demands in the past will hasten our defeat unless supplemented by what is now demanded. The bank of the Red Sea was a safe place for the great sailor's epitaph, but we need a place where our children will see, and where our children will read, 'They will hasten our defeat unless they know of their duty and henceforth.'

He seemed at that time to turn his attention again to the work of bringing his own people into increasingly active service, and announced a corresponding change in the character of his department in the Recorder. From that time forward the column of that department fairly thronged with burning words from his pen, urging his people to rise and meet the new issues.

He entered with enthusiasm into the plans for the great Seventh-day Baptist Council at Chicago, in 1890, and visited the Chicago Church in September of that year in the hope that he might be helpful in perfecting those plans. He looked forward with high hopes to the coming of the delegates from all sections, to deliberate concerning better denominational organization and better methods of work. It was with interest of interest escaped his attention, and his department in the Recorder for months preceding the council revealed his intense desire that the spirit of harmony should prevail and that work done at Chicago should result in the greatest possible good.

Amid the diversity of opinions which prevailed before the time of meeting, Doctor Lewis stood as a peacemaker; and when the warm debates of the council were in progress, his words, though never for compromise of principle, always in the interests of charity and proper concession. He was never a stickler for his point regardless of the feelings of others, but was ever ready to examine a question from another's point of view. If parties were irreconcilable, he would seek some common ground, if such could be found, upon which both could agree. When the council convened, Doctor Lewis responded in his happy way to the welcome given the delegates by the representatives of the Chicago Church; and in all departments of work, as the days went by, the broad, loving spirit of the man was constantly in evidence. When things went contrary to his wishes, when he could not persuade people to adopt all his plans, he kept sweet. He accepted pleasantly all the gain he was able to make, and was never known to "sulk" over failures, or to cast reproaches at those who defeated his plans.

In December after the council, Doctor Lewis was compelled to give up his work as editor of the Sabbath Reform Department in the Recorder. This was greatly regretted by him, but he knew that the line of action was "by pressure of other work, and by the warning given by overtaxed nerves." About this time the subject-matter in the tract, "Why I Am a Seventh-day Baptist," came from the press of the New York Sabbath Recorder, which had offered to publish a list of articles that might be furnished by the leaders in various denominations, giving the reasons for their faith and practice regarding Bible doctrines. This was too good an opportunity to be allowed to pass unimproved, and Doctor Lewis made the most of it. The result was the article referred to, which we now have in tract form.

During the summer of 1891 the work accumulated and, in order to relieve their strain, Doctor Lewis gave his church and the Recorder an extended vacation of four months. This time he spent almost at Ocean Grove, completing the book manuscript and pushing the editorial pen. On the twenty-second of October he once more assumed the duties of pastor, and found his church glad to welcome him home.

Early in 1892 the Outlook was changed from a quarterly to a monthly, and the character of the periodical so altered as better to fit it for popular reading. This added much to Doctor Lewis' work as editor, and greatly extended his influence among the masses.

The year during that year he accepted invitations to present the Sabbath question, in two principal cities of the country, before representative assemblies of educated, thoughtful and appreciative people, namely, before the Nineteenth Century Club of New York and the Baptist National Congress, held in Philadelphia. The agitation which had already begun over Sunday opening of the World's Fair gave him a good opportunity to memorialize Congress and plead with the national lawmakers, in the name of religious liberty, to refrain from making laws upon matters of religion. This agitation lasted well into the following year, and on January 10, 1893, began a most important meeting of three days, in which speakers of national reputation argued the question in the large halls of Congress. Doctor Lewis took a prominent part in these meetings, and the interest in the question was wide-spread and intense.

In February another effort was made in Harrisburg to repeal the oppressive Sunday law of 1894, and Doctor Lewis in a great speech reviewed one hundred years of Seventh-day Baptist history in Pennsylvania. The convention was held in the hall of the House of Representatives, and Doctor Lewis was the second paper to have offered to publish a list of articles that might be furnished by the leaders in various denominations, giving the reasons for their faith and practice regarding Bible doctrines. This too good an opportunity to be allowed to pass unimproved, and Doctor Lewis made the most of it. The result was the article referred to, which we now have in tract form.

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The year during that year he accepted invitations to present the Sabbath question, in two principal cities of the country, before representative assemblies of educated, thoughtful and appreciative people, namely, before the Nineteenth Century Club of New York and the Baptist National Congress, held in Philadelphia. The agitation which had already begun over Sunday opening of the World's Fair gave him a good opportunity to memorialize Congress and plead with the national lawmakers, in the name of religious liberty, to refrain from making laws upon matters of religion. This agitation lasted well into the following year, and on January 10, 1893, began a most important meeting of three days, in which speakers of national reputation argued the question in the large halls of Congress. Doctor Lewis took a prominent part in these meetings, and the interest in the question was wide-spread and intense.

In February another effort was made in Harrisburg to repeal the oppressive Sunday law of 1894, and Doctor Lewis in a great speech reviewed one hundred years of Seventh-day Baptist history in Pennsylvania. The convention was held in the hall of the House of Representatives, and Doctor Lewis was the second paper to have offered to publish a list of articles that might be furnished by the leaders in various denominations, giving the reasons for their faith and practice regarding Bible doctrines. This too good an opportunity to be allowed to pass unimproved, and Doctor Lewis made the most of it. The result was the article referred to, which we now have in tract form.

During the summer of 1891 the work accumulated and, in order to relieve their strain, Doctor Lewis gave his church and the Recorder an extended vacation of four months. This time he spent almost at Ocean Grove, completing the book manuscript and pushing the editorial pen. On the twenty-second of October he once more assumed the duties of pastor, and found his church glad to welcome him home.

Early in 1892 the Outlook was changed from a quarterly to a monthly, and the character of the periodical so altered as better to fit it for popular reading. This added much to Doctor Lewis' work as editor, and greatly extended his influence among the masses.
Poor man! Only those who knew him best understood the crushing grief that weighed him down in a time like that. He would brighten up in public and put on a cheerful front and make a brave fight, but in the quiet hours of study and toil his burden would almost crush his heart.

The article referred to above had a stirring effect upon the people, and the many responses that came must have lightened his load. They were full of good words, commending his article as true and just, and pledging greater loyalty to the work. That year the people rallied at Conference, paid off all the debt of $1,000, and pledged $400.00 extra for future work.

Denominational Centers.

WARNER WILLIAMS.

The cities from coast to coast which seem destined to have the greatest growth are New York, Buffalo, Chicago, Kansas City, Denver, Salt Lake City and the three Pacific Coast cities—Seattle, San Francisco and Los Angeles. Seattle will be a great city on account of its nearness to Alaska and Japan, San Francisco on account of its magnificent harbor and Los Angeles on account of its nearness to the Panama Canal and the Central and South American states. While there are many beautiful cities on the Pacific Coast, Los Angeles is clearly the commercial, educational and financial center of southern California.

Kansas City, Denver and the three Pacific Coast cities mentioned will doubtless each become a city of at least a million inhabitants.

While I am greatly interested that the cause we represent should become firmly established in such cities as New York, Chicago and Los Angeles, I should like to speak of at least one of our present established centers, namely, Milton, Wisconsin.

While Norwalk, Kansas, or North Loup, Nebraska, represent more nearly the geographical center of the United States, Milton with its college can be looked upon as the great mid-continent center of our people.

Situated adjacent to the second city in size in the United States and at the junction of two of our greatest railway systems, Milton is admirably located to become an important denominational center.

In order for Milton to become a great denominational center she should become self-forgetful—that is she should absolutely forget the things which are behind and look forward to the things which are before.

In expressing my views I know that I lay myself open to the criticism of being unwise and not understanding the conditions and of wishing to see the impossible done; but nevertheless here goes.

First, if it lay within the realm of possibilities, I would unite the villages of Milton and Milton Junction in one corporation—the city of Milton—and thereby do away for all time with the names "East Milton" and "West Milton", the "Old Town" and the "New Town", and Milton and Milton Junction, by incorporating both places under one name.

I would advise asking the Government to unite the two postoffices and establish a free delivery system.

I would have the commercial organizations bring all possible persuasion to bear upon the people of Milwaukee and Saint Paul Railway Companies to have the connecting line between Milton and Watertown, Wisconsin, with a view to having Milton on a short line between Chicago and the Pacific Coast. I would also like to see the Milton Seventh-day Baptist Church and the Seventh-day Baptist Church of Milton Junction united in one great church and see that church located between the two villages.

The same suggestion might also apply to other denominations having two churches of the same faith.

I would also suggest that Milton College be advanced at the earliest possible date to Milton University.

But some one says these things are merely dreams.

Did you never stop to think that the facts of history are only executed dreams and that the greatest benefactors of our race have all been dreamers? The republic, the university or the church of tomorrow is but the accomplished dream of today. What our people need to do is to get together wherever this is possible and under a wise and generous leadership go forward to greater attainments. A united Milton would become a great power in building up an educational and commercial center of importance.

We need greater insight, for insight is genius and constructive genius generates power, whether applied to economics, education or religion.

March 29, 1909.

Conference of Systematic Finance.

A Conference of Systematic Finance, composed of delegates from several of the churches of the Central Association, was held in the Seventh-day Baptist Church at Adams Center, N.Y., on Wednesday, March 24, 1909.

The churches represented and the delegates present were as follows: DeRuyter, Rev. L. A. Wing, C. J. York; Leonardville, Rev. J. L. Cottrell, Stennett C. Stillman; Brookfield, L. P. Burdick, Mrs. Devillo Frair; West Edmundston, Rev. R. G. Davis, Grant Burdick; Adams Center, O. D. Greene, A. G. Glass.

The meeting was called to order at 2 P. M. by Pastor Witter. G. W. Davis was elected chairman and W. P. Jones clerk. The service opened with a song followed by prayer by Rev. L. A. Wing. Rev. E. A. Witter gave an address on "The Purpose, Aim and Work of the Board of Systematic Finance." This was followed by a paper on "What is Systematic Giving and What is its Benefit to the Individual, Church and Denomination?" by Rev. L. A. Wing. Mrs. Devillo Frair read a paper written by Rev. W. L. Greene, having for its subject, "What is Necessary to make the Systematic Method a Success when Adopted by the Church?"

Representatives of the different churches were asked to tell what system is used by their church and its efficiency. The papers presented during the session were discussed by O. D. Greene, G. W. Gardner, I. L. Cottrell, E. A. Witter, R. G. Davis and C. J. York. The benediction was pronounced by Rev. R. G. Davis.

The evening session was called to order at 7.30.

Song by the choir was followed by prayer by Rev. L. L. Cottrell.

Rev. C. Stillman read a paper on "Who should constitute the Soliciting Committee, and What Are its Duties?" Owing to the absence of the one who was to have for his subject "What is the Essential Part of the Church Treasurer in the Work of Systematic Finance?" the question was discussed by E. A. Witter and C. J. York.

How should a church adopt this system,—by discarding all other systems or going into it gradually? was discussed by I. L. Cottrell, R. G. Davis and E. A. Witter.

When the Deacon Talked in Church," was the subject of a recitation by Miss Jennie Lammott.

The session closed with a song by the choir and benediction by Rev. L. A. Wing.

Adams Center, N. Y.,
March 28, 1909.

Our Gifts.

MRS. F. J. BARCOCK.

God does not give us all similar gifts. All can not work as they would. One can create, another can sing, like the lonely crow by the wood, then sigh, "If I only could!"

But the hearts that can make music sweet that is wafted above to the Golden Street.

All can not labor in foreign lands through weary morns and suns, to minister to pitiful needs of God's bereft and friendless; like saintly, sweet-faced nuns; but worldly gifts are needful things and sometimes prayers have silver wings.

Some can not fling to a curious crowd, as ancient kings flung gold, the sacred throb of a passionate heart. Or their tenderest thoughts unfold, for speech is so often cold;

But they'll watch by their sufferer's side all night and the lamp for their little one's feet keep bright.

And God will not judge us too hard, I think, if we labor the best we can.

Nor try to pattern our work for the Lord, by the work of our fellow man. Who may have a far higher plan; but if it's committed to our own small hearts, we were better to have no plan at all.

North Loup, Neb.

"Love is two-faced. It looks two ways toward God and toward man. The commandments are summed up in the word 'love.'"

"God is not a beggar asking aims for the crumbs that fall from our table, he is a pre­ferred creditor."
There came an angel once to Death, And said: "Thy crown shall fade, And o'er the brow of time there raise From neither sea nor sunnier glade, But out of life no man hath made, With coroals shall name one king In that so near and budding spring."

Then Death was fearful and upbuilt His fortress strong in Joseph's grave; Near by redeeming blood was split And One was crucified to save. O rich and precious life he gave On Calvary—our Lord and King, And midnight seemed to darken spring.

Back came that angel, Easter morn, And sat him near the Saviour's tomb, Where Mary came, her heart forlorn, And, lo, the gold and glory shined Shivered to dawn —"See, Death's throne-room," He said, "is empty, and thy King Hath buried Death in blooming spring." —Frank W. Ganaulis.

Letter From China.

My Dear Miss Haven:

Perhaps your readers may be interested in another word from our Lieu-oo household. The Christmas season, so full of tasks of love for others in the home-land, was likewise a busy one in this remote corner where the spirit of Christmas is so little known and understood by the hundreds of heathen lives about us.

However, before I speak in detail of Christmas, let me tell you of an event which occurred on December 20. The interest in athletics, which, for the last few years, has been steadily increasing among the Chinese, has not passed unnoticed by us in Lieu-oo.

For two or more weeks preceding, certain young men here, among them several of Doctor Palmberg's former English pupils, had been organizing a sort of Athletic Association and making preparations for an exhibition of athletic drill combined with a series of foot-races. Doctor Palmberg had been present at a Red Cross badge, and was invited to be present in the capacity of field-surgeon. Mr. Davis was to act as one of the judges in company with several Chinese men.

A day for the event had been fixed again and again; each time storm prevented. Mr. Davis was to go to Shanghai for his examination in Chinese on Sunday, the twentieth, and as it fell out, the day was propitious for the races. When the officers of the Athletic Association learned that Mr. Davis had left town, they went to wear the judge's badge. I promised to lend my presence and to do as they requested, but I had no idea that any burden of responsibility would be left with me.

Doctor Palmberg and I made our way to the so-called drill-ground, and found a most festive spectacle. A sort of race-course, perhaps two hundred, yards long and forty yards across, had been roped off in white around an oblong plot of ground. Tall bamboo poles had been set in the ground at intervals within the enclosure, on the top of the poles were unfurled Chinese flags—the national yellow with the dragon predominating of course,—while others were simple flags bearing various inscriptions in Chinese characters. In one corner was a space roped off, with seats inside, intended for the Red Cross surgeon. At one end were regular Chinese tea-tables and chairs for the use of the officials who graced the occasion with their presence. There were two foreign organs on the ground, and a tall time-storm gauge, to which I was attached if I moved.

From a foreigner's point of view, there was nothing particularly good or unusual about the program. We did notice, however, the remarkably good order which prevailed among the people as they quietly and quickly responded to the commands from the Chinese police officers and the managers of the affair. The event itself was of great interest to us. Although worked out in a crude way, the interest which these Chinese are taking in athletics may point the way to an opening for work among them. A point of contact is the first essential in taking up such work, and when one desires to do these people good physically, mentally and spiritually, such a point presenting itself seems like an encouraging sign.

At Christmas, ours was a happy one at the Lieu-oo Mission. On Christmas eve, there was a Christmas party for the Chinese, twelve in number, who live on the place. Our home was decorated with red and green paper, and a few sprays of evergreen forming the main source of decoration, and a real Christmas air prevailed. The Chinese were kept out of the house, farther than the kitchen, until all was ready; then they came in together. Over the double doors, between dining-room and library, were hung twelve strings with a red ribbon on the end of each. These stars bore Chinese characters, indicating the names of the several members of the Chinese household. A coxcomb party had been planned. When each one had found his own string, he proceeded to follow it, twisted as it was about chairs, tables, doorknobs, pictures, high and low, in and out, and every nook and then fastened about a package addressed to himself. When all the strings had been followed to their ends, the happy little party sat down to open their gifts. Each had two or three of use, a pretty picture, mounted on cardboard, and little boxes of pop-corn and candy. Later, little coffee, sandwiches and cookies were served.

The pleasure which these people, especially the four little children, showed over their Christmas party, was enough and more than enough to repay us for any effort put forth upon our own parts. All seemed genuinely happy, and surely felt a touch of the real Christmas joy with which we have been blessed since childhood.

Very sincerely yours,

Mary Ross Davis.

Lieu-oo, China.

February 22, 1909.

Visit to Tsi-nan Foo in Shantung Province, North China.

Mrs. Lizzie Nelson Fryer.

I believe my last letter ended just as we reached the railway station at Wei-hsin, a distance of some three miles from the Presbyterian mission, where we had been entertained for four days. We came away from our friends on a large wheelbarrow which was pulled along by a coolie walking ahead, and pushed by another walking behind us. Besides our two selves, on this narrow barrow was loaded our two suit cases and a load of rough and candies, which last the ladies had provided to serve as cushions to soften the jolting caused by the unevenness of our pathway. We were bound for Tsi-nan-foo, a city lying 125 miles still further westward towards the heart of China.

It was just at noon when the train came along which took us to our destination, which city is the terminus of this German railroad and also the capital of the province of Shantung. Here we arrived about six o'clock. Our friend, Mr. Goodell, a former Californian, met us at the station to meet us and drove us out to his home, a distance of some two miles, just outside the city walls.
This friend has shown his spirit of American enterprise, by having got out a strong two-wheeled cart from Montgomery Ward & Co., and having had the axles cut off so as to adapt the wheels to the narrow roads of the place. His little pony, Fudge, trots along at a rapid pace with the cart, while the occupants have the advantage of the springs, in that part of the world, and before our visit of four days was over, we came to feel ourselves the envied of all cart riders that we met. Farther south, these two-wheeled carts are the streets of the cities are not adapted to them.

Tsi-nan-foo is a very ancient and large inland city with a present population of more than three hundred thousand inhabitants. Mr. Goodcell has spent the last five years here as teacher in the university, which was established by the government some six years ago for the purpose of teaching Western knowledge to the Chinese. This Imperial University, as it is called, represents one of the most important of the great schools of the kind established in different parts of the empire within the last few years. There are about four hundred students in attendance here, and half as many more at the normal, or preparatory school, a few blocks distant. About 300,000 dollars have been expended upon the buildings and other preparations for this great institution representing the new education in China.

We were told that, at the beginning, a missionary of the Presbyterian mission was employed to design the buildings and have charge of the school; but that, after it was in running order, he was requested to have all the students repair to a temple built for the purpose, and bow down once a month before the tablet of Confucius. Not being willing to allow this concession, he saw fit to resign his position; for, as he understood it, to grant this request of the officials would debar all Christians henceforth from becoming students here. We have heard regrets expressed by some of the missionaries themselves at the course this good man took at this time. They say that the institution has not prospered as it would have done under his guidance, and that the government was obliged, in order to "keep face" with its people, to erect a temple upon the grounds and dedicate it to the god of Learning; but that had this missionary gone on his way without asking any questions, his students would not have been obliged personally to go to worship at the temple, as it has been found that no list or roll has ever been kept as to what students do or do not attend this form of worship. Still, the better and safer way is to err upon the side of right rather than that of wrong. Here is another evidence of the crumbling of this government form of worshiping the god of Learning, which has for so many centuries held perfect sway over the literature of this land. We see such evidences of the decay of the old religions on every hand. Our friend being only engaged to teach English, has been able to keep himself aloof from this Confucian worship and so has remained in his position to fulfill his contract with the government.

The German, English, French and Japanese languages are taught here; besides there are courses in mathematics and the sciences. We got a good idea of the large number of buildings belonging to this government enterprise, from the roof of the house where we were entertained and later walked through some of the buildings where the class rooms, dormitories and dining rooms are situated. All the students receive a certain sum each month to defray expenses while they carry on their studies. A key is expected to be employed as teachers when their courses of study are completed.

**UNION MISSION WORK.**

A portion of one of our days here was spent with some old friends at the Presbyterian mission where evangelical, school and mission work is being carried on extensively among people of all classes and ages. These missionaries are greatly encouraged at the present time by seeing more and better results of their many long years of toiling than ever before in the history of their work. People are more willing and ready to accept what is offered, they say, and in return are proving more efficient and earnest helpers than at any time hitherto. The English Baptists and American Presbyterians are uniting in having a hospital, medical college and training school for nurses here in this city. This will be a very large institution, and funds are being provided by the respective mission boards in America and England for the erection of suitable buildings for forwarding this branch of union mission work. The great museums established by the English Baptists for their work among the Chinese. This museum is specially provided with elaborate models of cities, towns, and buildings of all kinds, in both Europe and America. So far, this has proved a great attraction; for these models are being carefully studied and examined, and already in some cities, foreign buildings are being erected by the Chinese after the patterns they have seen in this place. This museum also provides almost a complete exhibit of the animals, insects and birds of the surrounding region and, in fact, of many parts of the world. These subjects interest all classes of people. The missionaries follow up the acquaintances here made when explaining these exhibits, and are accomplishing much practical good by means of this and are adding many names to the lists in their churches and schools. The two missions mentioned above are, I think, the only ones represented in Tsi-nan-foo and have both been established here for more than thirty years, although this museum is of quite recent date.

**THE THOUSAND BUDDHA TEMPLE.**

One afternoon we went with Mr. Goodcell on a trip to a long series of temples situated on the side of one of the chain of mountains extending southward of the city. It was a rough, stony roadway we took to the outer walls of the suburb city for a mile and more, then turning directly toward the hills. At the base of these, the pony and cart were left behind and a mountain chair was procured for my use. The two gentlemen walked up the rough long flights of stone steps, while I was a hanging weight between two middle-aged Chinese, who very carefully and moderately sidled themselves and me, crab fashion, up those long series of steps.

The view from this Thousand Buddha temple was superb, and gave one a clear idea of this immense city and its surroundings. This is the part of China where Confucius—the god of Learning—lived among men. In the near distance to the westward, we could see a steep hill rising abruptly from the plain, where it is said that Confucius himself was once surrounded by a band of brigands who sought to rob him and take his life; but turning himself to the ruffians, he addressed them in such a manner that they quickly got themselves off, leaving him alone and un molested. It is said this hill is still a great resort for multitudes of people in coming to the temples and to places upon it where the legends say their greatest sage once walked and talked with humans. Being limited for time, we did not visit this celebrated hill, but were content with the distant view we had of it.

From this elevated temple could also be seen the great Yellow River (Hoang-ho), some three or more miles to the westward and we could recognize some of the many naves by their sails. This river is 2,500 miles in length and in noted as continually changing its channel, sometimes emptying itself into the sea at a distance of more than a hundred miles from its outlet of only a few years before. In many places, it is said to be higher than the surrounding country, frequently overflowing its banks and thus causing great distress. By its erratic ways, thousands of homes and great numbers of lives have been lost, and untold millions of fertile land made unproductive and desolate. This is why this river is known throughout the empire as "China's Sorrow.

We were sorry not to be able to go on a journey of two more days to the westward from here, to Tsi-Chau, a mountain which is noted for its many temples and memorial tablets, and also for the allusions to it in the ancient Chinese classics. We also much regretted our inability to visit the great Confucius temple of two days by car in a different direction from Tsi-nan-foo, but people can not see everything in this country in a limited time, and should be thankful and content with privileges such as have been ours to enjoy while here.

The most agreeable people in company are those who are perfectly agreeable at home. Home is the university of life.
THE SABBATH RECORDER.

Rev. Edwin Shaw at Salemville.

The Rev. L. D. Seager is a very busy, hard-worked man. He is pastor of the Southeastern Association, comprising all of our churches in West Virginia and Salemville, Pa. When he wrote to me early in March asking that the Rev. D. B. Coon and I should make it up between ourselves which one should visit Salemville for him on March 20 of the quarterly meeting there, and which one should go next September (fruit season), I tried to get Brother Coon to think that he could go now, and let me go later; but he had several good reasons that prevented his going, and so I wrote to Brother Seager that I would go. A telegram announcing the death of Deacon David E. Rice, of the Salemville Church, hastened my going one day.

On Thursday, March 18, I left Plainfield at 9.13 A.M. Fifty minutes in Philadelphia gave me time to change to the Pennsylvania railroad, buy my ticket, and get a little fruit to go with my breakfast. At 4.50 P.M., at Huntingdon, Pa., I had eight minutes to wait and then took the Huntingdon and Broad Top railroad to Hopewell, in the evening, as is the custom here, we arrived at 9.13 P.M. Brother Seager met me.

On Friday, March 19, Salemville morning, as it was the week that the German Seventh-day Baptists have their services in the forenoon, Brother Kagarise and I attended worship at the "Brick Church." Although their leaders, Jerre Fyock and William Bechtel, very cordially invited me to speak, I preferred to listen, and so enjoyed a good discourse from Brother Bechtel.

In the afternoon our people met for Sabbath school. There is a nice lot of children and young people here. A year ago there was a primary class which numbered eighteen. The teacher was great-aunt to fifteen of them and cousin to the other three. After Sabbath school I talked to the children, giving them my sermon on the "Little Tin Rooster." In the evening, as is the custom here, we met to celebrate the Lord's Supper and the service of Humility, conducted by Pastor Kagarise and myself. This was preceded by the reception into the church by the laying on of hands, prayer, and the right hand of fellowship, of eight young people who were baptized by Rev. Henry N. Jordan a few weeks ago at the close of the meetings which he held here. Twelve brothers and twenty sisters, thirty-two in all, took part in the services of the evening; but the house was filled with others who looked on and listened with reverence and sobriety, and who must have been led to serious and better thinking by the influence of the meeting. During prayer all knelt.

Sabbath afternoon a large crowd gathered for preaching service, after which a photographer made a picture of the church and people, a cut of which appears on the cover of this number of the Recorder. Preaching service again in the evening.

It was the "moving" season, and farmers were busy with plowing, so it was thought better not to have meetings again until Thursday evening, and a fierce blizzard interfered at that time. I spent the week getting acquainted with the people, visiting them in their homes, in their stables, in the woods, at the sawmill, at the plowing, in the two stores, the three shops. I visited two schoolhouses, one with two rooms. Tuesday evening I attended a teachers' meeting at the school of South Woodbury, township, at the Texas schoolhouse. The building was filled with visitors and patrons of the schools. Here I responded to an invitation to open the meeting with reading of Scripture and prayer, and later made a short speech. Friday I spent at a public sale and auction. A Dunkard preacher was, because of old age, moving from his farm to a village a very few miles distant, and was disposing of his personal property this way. Possibly one hundred and fifty men and twenty-five women were present, the women to provide the free "hand-outs" at the dinner hour. I could not resist the kind and insistent invitation to go inside the house with about a dozen or fifteen other favored ones, and eat dinner at table with the people. I was asked to "ask a blessing" before we began our attacks upon a dinner that was replenished faster than we despatched it; so that when we ceased our efforts there were more eatables on the table than when we began.

Friday evening, Salemville, Sabbath morning, the evening after the Sabbath, and Sunday evening we held meetings of an evangelistic nature. These meetings were well attended, not only by our own people, but by others as well; and while no more additions were made to the church by baptism, we can not but feel that the people were encouraged and strengthened, and hope and pray that several others will now very soon make decided stands for Christ and the Sabbath.

Monday afternoon and night I spent in the city of Altoona on my way home, and there visited four families of our people who are members of the Salemville Church. Altoona, the market-place for the fruit-growers and hucksters of Salemville, is distant thirty-two miles.

On Tuesday I could not let the chance pass of visiting the German Seventh-day Baptist church at Ephrata; for I left the train at Lancaster, at 10.30 A.M., took a trolley car at 11.00, and at 12.00 was at this place of wonderful historic interest. I had only two hours, but they were well spent and before four o'clock I was again on the train at Lancaster on my way back to Philadelphia and so on home.

Will Elder Seager and Secretary Saunders please take note that this is my official report to them. The expenses of the trip were $10.50, which was voluntarily and cheerfully met by the people at Salemville. Nine sermons besides the funeral sermon. Calls at twenty-one homes of our own people, representing eighty-one persons, besides numerous other visits.

Plainfield, N. J., April 1, 1909.

Notice.

The next session of the quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and southwestern Michigan will convene with the church at Albion, April 30 to May 2, 1909. The question of missionary work, particularly as it relates to the churches in this quarterly meeting, will be discussed and it is hoped that all the churches will be well represented.

The following program has been prepared:

THURSDAY, APRIL 30.


SABBATH DAY.

Morning.

10.30 Sermon, Rev., E. C. Bond.
11.45 Sabbath school, Sup't. D. L. Babcock.

Afternoon.


7.45 Sermon, Prof., J. F. Whittorf.
8.00 Sabbath school, Sup't. D. L. Babcock.

SUNDAY.

Morning.

10.00 Five-sixteen addresses:
Rev. G. W. Lewis, Subject, "The Marks of a Model Missionary Layman and Pastor."
Rev. M. G. Stillman, Subject, "Denominational Motives for Missionary Endeavor."
Rev. L. A. Platts, Subject, "Our Obligations toward the Unoccupied Fields in Wisconsin."
Prof. A. W. Kelley, Subject, "What results may we expect in the life of a church that performs her missionary duty?"
Dr. Geo. W. Post, Subject, "Systematic Finance."

Afternoon.

3.00 Y. P. S. C. F. and orchestra under the direction of Phil L. Coon, Secretary for the young people.

Dr. A. L. Burdick, Sec.

Janesville, Wis., April 5, 1909.
THE SABBATH RECORDER.

Young People's Work

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

I will run the way of thy commandments, When thou shalt enlarge my heart.

—Psalm cxix, 32.

The Prayer Meeting.

Topic for April 24.

HEROES OF AFRICAN MISSIONS.

Sunday, April 18—The missionary's passion (1 Cor. ix, 1-12).

Monday, April 19—The missionary's danger (Ezek. ii, 3-7).

Tuesday, April 20—The missionary's faith (Isa. xliv, 1-5).

Wednesday, April 21—His reward (Mark x, 26-31).

Thursday, April 22—The missionary's joy (2 Tim. iv, 6-8).

Friday, April 23—The missionary's triumph (Rev. xvii, 13-17).

Sabbath, April 24—Heroes of African missions (Jer. vi, 20-23).

Livingstone is, of course, the great hero of African missions. It is right that he should be. He deserved all the honor that has ever been paid him. But for Thursday-­Baptists there is another hero, one unknown to fame, whose name none outside our own denomination would recognize—Peter Velthuysen. The topic may well be made the theme for a memorial service for our first African missionary martyr. The knowledge gained from careful study of the subject, and the inspiration that should come from earnest and prayerful thought and talk both in and out of the meeting will be a help and blessing to the local society and to our missionary cause in general. Un­told results will spring from this meet­ing, from the united thought, study and prayer by our societies throughout the denomination, and from their realization of the great need of men, women, money and service. What better memorial could be raised up to Peter Velthuysen than some one to take up his work?

SUGGESTED TOPICS FOR THE MEETING.

Description of Gold Coast, West Africa.

See various numbers of the Recorder in 1901, 1902; geographies, atlases, Youth's Companion for November 26, 1908, in article "On the Gold Coast."

How Seventh-day Baptists came to have a mission on the Gold Coast.

See "Our African Mission" in Recorder for June 17, 1907.

Story of Peter Velthuysen, his consecration, voyage, work in Africa, death, memorial services, etc.

See Recorder. Some dates in which interesting matter may be found are: September 16, 1901; October 7 and 28, 1901; February 10, 1902; March 31, 1902; April 7 and 21, 1902; May 19 and 26, 1902; August 11.

Present condition of our interests there.

This can be ascertained by looking through Recorders, Year-books, etc.

Mr. Brooks and the Prayer Meeting Committee.

It is a pleasure to offer the readers of this department, this week, the article, The Prayer Meeting Committee and Its Work, by the Rev. E. A. Brooks. It is full of good suggestions and spirit. Good, because it comes from a life rich in experiences. Mr. Brooks is an earnest worker and successful pastor of the Presbyterian Church in his town. His church is growing through his influence which does not end in Weston but is felt all over the State of West Virginia. The editor has known him and been associated with him in Bible-school work in county and State, the past two years. His interest in Bible study and the spirit-filled life for young people made it easy for him to accede to my request a few weeks ago to write something for our Recorder readers. May many members of prayer meeting committees be profited by his article, and many prayer meetings strengthened by the practice of its suggestions.

The Prayer Meeting Committee and Its Work.

EARLE A. BROOKS.

I am the chairman of our Christian Endeavor Prayer Meeting Committee. I do not know that I ought to have this position, but I do have it. By the appointment of the powers that be in our society, I have much interested in. If all members would only believe that the meeting depends upon them and that they must feel some responsibility, much would be gained. How true this is. The problem resolves itself into this—How to interest those who are not now interested. Every society has members who are not interested and who are not doing anything. In every community there are young people who naturally belong to us but who take no active part in religious work. Here is the field for our African Endeavor Society. Will you enter it? Are you interested? Is the spiritual life something real to you? Do personal work. "Get busy," "Do it now." There is an extremely helpful little leaflet by Mr. Willis L. Gelston of Philadelphia, "Interests the Uninterested." It may help you. Write to the editor of this department if you can use some of them.

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How Improve the Christian Endeavor Prayer Meeting.

Several of our young people have been asked to write on this subject. A corresponding secretary replies she does not feel competent to do so. Her letter reveals the fact that had she a little more confidence in herself she could write a splendid paper. Here is a part of the letter: "The subject is a good one and only the other night, after our Christian Endeavor meeting, some of us asked the question—what could we do to increase our membership and bring more of our members out to our meetings. I believe it is something which we are all
felt that our meetings would be so much better if we could have, for every service, the regularly appointed leader. This would insure some preparation and would bring about a condition of regularity and promptness and obligation to duty that is so necessary to the training of young people, and so fundamental to the success of a religious service, I think I offered a prayer for guidance. Soon after this our president called the meeting to order and the committee. Suggestions were called for. Among other things I proposed that the Prayer Meeting Committee should send a notice early in the week to the person to whom to hand the written notices to the person who was appointed to lead the next meeting. Very often I wrote a few words of encouragement or made some suggestion for the help of the leader. These notices were sent by mail. The young people seemed to appreciate the plan, and for a long time we had no absent leaders and the meetings were better. For two years we have had not more than half a dozen absent leaders, and these few had, usually, some good excuse. I still continue my plan of sending written notices. This year I have added a little leaflet which gives some very pointed hints for young and inexperienced leaders. The plan has worked well. I commend it to others.

Though, as I have said, I make no claim to any great success in my Prayer Meeting Committee work, there are several further suggestions that I beg the privilege of making. Some of these I have tried; others I hope to try as soon as possible.

The Prayer Meeting Committee may do the work for which it is intended, there must be:

1. A well-chosen number of young men and women for the work.
2. They must agree to carry out some very definite plan. Then they must carry it out as well as they can.
3. An occasional meeting of the committee should be held.
4. Choose good leaders and keep in touch with them. Be interested in the meetings, and help the leaders all you can.
5. Let some experienced person help the younger boys and girls to plan their programs.
6. Meet with the leaders and pray with and for them.

Many, many more things might be said, but you will find what to do, and you will do your work efficiently and faithfully if once you fully realize that your work is your work, and that is must be done. If you are on the Prayer Meeting Committee of your Young People’s Society, that is your work. Do it. For the sake of the young people, do it; for the sake of your society, do it; for the sake of yourself, and for the sake of the kingdom of Jesus and the establishment of his great Church, do your part, humble though it may be, and do it well.

Weston, West Virginia.

“Holding Our Young People.”

“Stop talking about holding our young people and hold them.” This remark made a deep impression upon my mind a few years ago, and not long since I wrote the one who had made it asking her to write upon it. She declined to write an article but gives permission to use any part of her letter I may wish. It is worthy of our careful attention, especially the attention of parents and teachers.

“I feel now, as I did then, though it may be the opposite of what many of our wise and good heads and hearts adopt, that the less we expect that the younger generation are to leave our standard of faith and practice in regard to the Sabbath, and the less we allow them to know of our misgivings, if we have any, the better for all concerned.

“My own experience may not be similar to that of others, but at any rate, it is mine, and I know it as such. I do not recall that in my childhood I ever heard the word from my parents as to the possibility of any of their children forgetting the Sabbath of Jehovah; and if, at any time later they imagined or feared otherwise, they kept it to themselves. In this I am exceedingly grateful to them.

“Another fact from experience. At the formative period I was blest with certain teachers, Mr. and Mrs. O. U. Whitford, who taught not Latin, physical geography and kindred subjects only, but the very fundamentals of life; and no small number had indelibly impressed upon their minds the high value of worship and the Sabbath—even the founding of a home, if need be, might well be sacrificed to it. Now, not that we are to keep on simply echoing what by tradition has reached us; but may not the truths of everlasting importance, if early received, give direction to our whole subsequent life? And are we not all coming to believe that much is stamped on the mind of a child? Why not, at least, look for the imprint of that which is honest, if we are honest ourselves?”

Life or Theory?

In testimony meetings there is often much dissatisfaction expressed with the Christian life as it is lived. The trouble seems to be that there is so much difference between the profession and the life itself. In other words, theory is one thing and the real practice another. In this, department appears the fifth letter by Mrs. Wardner, which deals with this very matter. It is worthy of many, many thoughtful readings. Notice, again, what the late missionary secretary, Dr. O. U. Whitford, said about it. If he, who lived such a noble, helpful life, in close touch with the Infinite, after a long successful life in the ministry, felt he had realized “too much the theory and not enough as a real life experience”, should not we who are younger thoroughly examine the ground on which we stand? Theory is all right and necessary, it may be, but nothing but the real, practical life will satisfy the heart hungry for righteousness.

A Troublesome Problem.

REV. EDGAR D. VAN HORN.

I was very much interested in reading, recently, two articles in this department of the Recorder. One was entitled “Want to Be a Near Millionaire? and the other “The Relation of Your Young People to the Denomination.” They were written by consecrated and enterprising young men and were full of helpful suggestions. After reading this, Mr. Parker and Mr. Davis—they are both dear friends of mine—will pardon me, I am sure, for taking exceptions to one or two points in their papers. The question is asked, “Can our young people secure employment in the cities and keep the Sabbath?” and then the writer gives it as his opinion that “Seventh-day Baptists should cease to consider the possibilities of Sabbath-keeping in large cities”, closing with one or two arguments by way of illustration which would seem to prove the soundness of the position.

Now what is said in one article in favor of our young people becoming intelligent farmers, must heartily endorse. Especially am I in favor of intelligent, good farmers, in fact, we need more intelligence in all we undertake; but what is said here about this particular calling, I hope all our young people will read.

We need more of such a gospel, in which the dignity and sacredness of the farmer and the farmers—a too lightly esteemed profession is set forth in word and deed. What is said about the superiority of men trained in college and the agricultural school for successful farming today, is timely. What is said of the opportunities of making good money, the freedom to keep the Sabbath, the joy of making in the work of beautiful flowers, singing birds and heavenly fresh air, is all true, and all these are blessings which are only half appreciated. However, I suspect that those who are doing the drudgery work of the very life on the farm could tell us of some things that are not so attractive. Nevertheless, I believe that many, many, make a great mistake when they leave the farm and without experience or training are attracted, perhaps, to the city where they learn some hard lessons and finally go back to the country sad and penniless but wiser.

But this is only one side of the question, perhaps the side that is “worn”. We can not all be farmers, if we wanted to. And besides this, we can not all young people should be looking for is not intelligent making of money but a place in the world’s work where they can render a needed service. It is true that it is every one’s duty to get a honest living; but he who does not see in life a privilege, an opportunity to lift this, the inferior life, "of making good honest money, freedom to keep the Sabbath, the joy of making in the work of beautiful flowers, singing birds and heavenly fresh air, is all true, and all these are blessings which are only half appreciated. However, I suspect that those who are doing the drudgery work of the very life on the farm could tell us of some things that are not so attractive. Nevertheless, I believe that many, many, make a great mistake when they leave the farm and without experience or training are attracted, perhaps, to the city where they learn some hard lessons and finally go back to the country sad and penniless but wiser.

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It is said of a certain financier that he did business to beat all he could and left to the devil the hindmost. If this is what a man is after, the city is better off without him—too, for that matter. But there are faith in our young people, however, believe that they are dominated with a high and holy purpose, and that to serve. Now I admit that the city offers no honest man something for nothing; it does not have the rigmarole and beautiful flowers that the country has. I admit that there are many temptations to go astray, there are devils on every hand, there is plenty of foul corruption, vice and crime are rampant. All this I admit, but I contend that since the city is here, and here to stay, and so long as it is populated with suffering humanity, it offers to young men and women—yes, Seventh-day Baptists—the opportunity of the age. This opportunity calls for a devotion and sacrifice, to be sure, that none but those consecrated will offer; but in it there is a chance for heroism greater than that required on the battlefield. In this service the sacrifice must be a living one for Christ and humanity.

The fact that in many cases the city is a furnace where some of the earth challenges those who wish to enter the service of Christ to choose and prepare for a profession which will enable them to help rescue from the perils of mental, moral and physical disease. Such opportunities are found in the teaching profession, in the practice of medicine, in the work of the social settlement, in nursing and in many other professions. But you say all these require years of training. Yes, the times call for trained workers. A hundred unskilled laborers are waiting for the ordinary job. What the world needs is the trained worker. Will the Sabbath stand in the way of rendering service in such professions? No, it too was made for man. If its observance stands in the way of lifting up "one of the least of these," then we had better revise our methods of using it.

I am proud of the men and women who are making an enviable record in many professions in the work of the great city and at the same time are loyal to the Sabbath. The New York and Chicago churches are made up of such men and women. The fact is, men do that which they want to do. If they want to serve God and keep the Sabbath day in the city, they will do it. It is largely a question of grace, grit and gumption. We talk of men leaving the Sabbath in the city; well, I did that in the country, I observe. It is a matter of conviction of one's own existence stands in the way of lifting,

Dear Young People:—Out of a heart that is filled with deep solicitude for your well-being, and through you the well-being of others, I want to urge upon you the necessity of making your religion a power or force that shall penetrate to the very center of your being and thus control the issues of your life instead of being held, largely, as a theory. In that comforting chapter that tells us of the Good Shepherd, Jesus says: "I am come that they might have life." His mission to this world was then simply to bring a doctrine, a code of morals or a new system of worship, to bring "life." This being the case it follows that one's first purpose should be to receive that life. We hear a great deal said about developing the spiritual life, and that is right; but let us bear in mind that we must have the life before it can be developed. What is it then to be a Christian? Is it to unite with the church, to be regular in attendance upon its services, faithful in its work, contributing to its support, and leading a moral, upright life? By no means. These are all qualities that belong to the Christian life, and yet it is possible to have all this and still be outside the fold of Christ. What is it then to be a Christian? It is to come into a living, vital touch with the Lord Jesus Christ and have his life flowing into our souls. It is of first importance, not only for our own salvation, but for the salvation of others, that we be right on this point. I am sure you desire to help save others and there are multitudes of people, some of them down in the lowest depths of sin, that can be saved; but it will take something besides a theory to do it, beautiful though that

A Letter.

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theory may be. What they need to lift them up is to feel the touch of a human heart that is pulsating with the life of Jesus Christ.

Did you ever hear any one say in prayer meeting, "I'm trying to be a child of God"? How long can a child of God try to accomplish the thing? What would you think of an obedient son saying he was trying to be a child of his father? It would be perfectly proper for him to say he was trying to be a worthy child of his father; and so it is proper for a Christian to say he is trying to be a worthy child of God; but his relation to God as his spiritual Father depends on his spiritual birth, as his relation to his earthly father depends on his physical birth.

In preparing this letter, a conversation that I had with our deeply lamented Secretary Whitford about a year previous to his death has held a prominent place in my mind. We had been talking of matters pertaining to the kingdom and of the anxieties we were regarding it, when he said: "I will tell you, Mrs. Wardner, where the trouble is. Christianity is held too much as a theory and not as a real live experience. It has been too much that way with me all my life until the past winter, when the experience brought it down into my heart and made it a part of my very self as it had never been before." As he spoke, his countenance seemed to glow with a light that was born not of this world; and, like Moses, he wist not that his face shone. I am sure that if he could be permitted to speak from the unseen world to the young people of the denomination he so fondly loved, he would urge upon them to make sure that their religion is a vital part of their existence. And while we miss the inspiration of his life among us, may God grant that these words, spoken while he was in the flesh, may come to us filled with all the meaning of a message from the spirit world.

Very sincerely yours,

MARTHA H. WARDNER.

Seek First the Kingdom of God.

Editor of Sabbath Recorder:

Dear Brother:—It is a joy to me that our standard church paper is to hold its proper position, instead of there being a divided interest between that and one devoted especially to the young people, which arrangement would naturally result in their missing many of the excellent editorials and other valuable matter in the various departments of the Recorder; for in the vast amount of good reading something must unavoidably be omitted. Let not this be mistaken as indicating a lack of interest in the young, but, instead, an ardent anxiety for their greatest possible benefit and usefulness. The old are quickened by the sprightliness and vigor of communications from active young minds, may not youthful spirit also profit by the experience of age? Hence, a mutual advantage.

I can not claim to be a young convert, but was cordially recognized as such fifty-three years ago by the many who had labored faithfully to lead me to Jesus. I was one of the very timid ones and realized great profit from the testimonies and wise counsels of those of mature Christian life, which I also keenly relished; and I am very anxious that our young people should avail themselves of all such advantages for spiritual growth.

The Lord has given me through a very sad experience a message for the unconverted, especially the young, which I hope may have a place in their department. I have recently been left very lonely by the death of my last brother, James Sheldon Barber, aged eighty-five years and six months, whom some of our people may remember having met in our home within the last twelve years, where his presence was most helpful and cheering in many ways. A fine reader, he gave added interest to the entertainment of the happy little family circle, until deprived by blindness of that pleasure; but this sad affliction was borne with admirable patience.

It was not until three years ago that this brother began a praying life, and of course the hardening of his mind, so long neglecting the great salvation made the effort much more difficult than it would have been in the impressiveness of youth when he, with our brother next in age, attended a precious series of evangelistic services, following an active young mind. After long neglecting the Millerites, when many were converted. Among these converts was the other brother, who became a most devoted Christian, laboring faithfully for the salvation of
THE SABBATH RECORDER.

March 17.—The semi-annual convention of the Western Association convened with our church from March 26th to March 28th. There were about thirty delegates in attendance. The Young People's Hour was, on Sabbath afternoon, in charge of Mr. Page of Hartsville. The subject of the meeting was "Growth of the Endeavorer." Two excellent papers were presented at this session. The first was by Huffman Simpson on "What Are His Means?" The other, on "What Are His Possibilities?" was written by Anna Burdick and read by Mrs. Stillman.

On Sunday afternoon the services ordaining James L. Skaggs to the gospel ministry were held. Rev. L. C. Randolph preached Sunday evening. After the sermon Rev. Mr. Randolph conducted a consecration meeting in which nearly all took part, expressing a desire to live nearer to God.

ADAMS CENTER, N. Y.—The recent lesson on the "Wicket Gate" was made doubly interesting by the stereopticon views which Pastor Witter presented. On Wednesday evening, March 17, a party of about fifty invaders the home of Mr. and Mrs. Eli Kellogg to help them celebrate the twenty-third anniversary of their wedding. An enjoyable evening was spent and a handsome tea-service was presented as a token of the good wishes of the company. Deacon and Mrs. Frank Greene of Berlin, N. Y., are the guests of friends in town. They came to attend the wedding of their son and Miss Allie Sheldon. Mr. and Mrs. Clayton Langworthy entertained Thursday evening in honor of Mr. and Mrs. Frair of Brookfield, N. Y., who came as delegates to the Conference on Systematic Finance.

On Sunday evening, March 14, the boys and girls of the congregation met at the home of Pastor and Mrs. Witter to practice singing. A fine time was reported and the young people hope the invitation may be repeated in the near future. The Ladies' Aid served a fine supper, March 30. Recitations given by Francis Carley, Laura Crompton, Mrs. Roy D. Greene added to the interest in the Sabbath School Temperance Lesson last Sabbath.

B. W.

THE SABBATH RECORDER.

Salem College News.

Reception at home of President and Mrs. Clark, as given in the Salem Express.

On Tuesday evening, March 23, from 7 to 10 o'clock, President and Mrs. Clark very pleasantly entertained the faculty and entire student body under the auspices of the Y. W. C. A. The guests were received by President and Mrs. Clark and Miss Eva Seager, president of the Y. W. C. A. The early part of the evening was spent in an informal social way, getting acquainted with the new students and better acquainted with the old. Dainty refreshments were served by the members of the association, after which the jolly company engaged in a spirited word contest in which Miss Bes­ sie Davis and Mr. Otis Van Horn won the prize.

A short program was introduced by singing "Ode to Salem College," written by A. J. C. Bond, in which all joined heartily. Doctor Clark made a very fitting address on fostering college spirit by means of college adjuncts, emphasizing the work of the Y. W. C. A. and Y. M. C. A. He then introduced Professors Van Horn and Bond, both of whom made brief addresses. Mrs. Clark responded in her usual pleasant manner with an appropriate reading. A second college song closed the program and the guests departed with a new and deeper interest in our Alma Mater and the universal feeling that the occasion was both pleasant and profitable.

At a call meeting of the Y. W. C. A. held on Monday evening, March 22, it was voted to suspend the regular Bible lessons which have been followed for several months and invite Pastor Hills of the Seventh-day Bapt­ist Church to give a course of lessons in their stead.

The Y. W. C. A. meets at 4 o'clock on Wednesday afternoons and cordially invites all the young people of the college and also those of the village who may wish to do so to unite with them in study of the Bible lessons to be given by Pastor Hills.

At the same meeting, the committee chosen to nominate officers for the ensuing year reported: for president, Eva Seager; vice-president, Ada Smith; secretary, Cretah Randolph; treasurer, Helen Hay­ mond. The report was accepted.

The College Glee Club which meets for
The readers of the Young People’s Department of the Recorder will be afforded the opportunity of reading this excellent paper as Mr. Simpson has kindly offered it for publication at the request of the editor.

Following this paper, Mrs. R. R. Thorngate, of the First Alfred society, sang “The Penitent Prodigal,” which was heartily appreciated.

The second paper, “The Endeavorer: What Are His Possibilities?” in the absence of Miss Anna Burdick, of the Friendship society, by whom it was written, was read by Mrs. Newlon Stillman of Nile. In this paper it was clearly brought out that there are many opportunities for service for the Endeavorer in every avenue of life, whether it be in a profession, on the farm, or in the shop.

It is hoped that the readers of the Young People’s Department will also have the opportunity of reading this practical paper as it has been requested for publication.

The hour was closed by a discussion of the papers, led by Mr. A. E. Webster, pastor of the Andover church.

Notes from the Theological Seminary.

The faculty of the seminary, with the students and their families, were well represented at the semi-annual meeting at Nile.

Those in attendance were: Dean Main, Professor Wilcox, Professor Whitford and wife, W. L. Davis and wife, R. J. Severance, wife and daughter, A. E. Webster and wife, R. R. Thorngate and wife, H. L. Cotrell and G. F. Bakker.

Rev. Jesse Hutchins, who some time ago received a call to the pastorate of the Berlin (N. Y.) Church, to begin immediately on his graduation from the seminary in May, spent his Easter vacation at Berlin, looking over his new field of labor and getting acquainted with his parishioners.

G. F. Bakker is preaching at Hartville during Pastor Hutchins’ absence at Berlin.

The students of the seminary esteemed it a great pleasure and privilege to be present at the ordination of their fellow student and brother, J. L. Skaggs.

Rev. J. L. Skaggs, pastor of the Friendship Church, who has been studying in the seminary, spends three days each week in Alfred, returning the latter part of the week to Nile to preach and look after the interests of his church and parish.

R. J. Severance preached for the mission at Metrolia the Sabbath of April 3. This splendid missionary work, which is in charge of Dr. H. L. Hulett of Allentown, is largely dependent on the pastors of the Western Association and the theological students for its ministerial supply.

R. R. Thorngate conducts a Bible school twice each month in the Upper VANDERMARK DRECT.

There are now some two hundred volumes in the circulating library of the seminary, nearly half of which are in constant use by Sabbath-school superintendents, teachers, and others, in our denomination.

There are many of these books which are especially adapted to the needs of young people interested in religious work. They are free for the asking.

Deacon David E. Rice.

David E. Rice was born in Bedford Co., Pa., October 31, 1823, and was a son of Jacob and Christiana Rice. His early life was spent in his home people. At about the age of twenty he served as an apprentice at the shoemaking trade, which trade he followed many years. On January 8, 1846, he was united in holy wedlock to Miss Barbara Kagarsie of Clearridge, Bedford Co., Pa., a member of the German Seventh-day Baptist Church of Salenwick.

Soon after their marriage, Mr. Rice accepted the Sabbath truth and united with the same people, being baptized by the same pastor—the rev. Andrew Fahnstoch—that had baptized his wife.

For sixty-three years Mr. and Mrs. Rice happily traveled life’s pathway, enjoying each other’s companionship. They began with little of this world’s goods. They worked hard at the pioneer arts of shoe-making and weaving, until, with the improvements of our civilized America, the same goods could be manufactured at less cost. Starting with only their willing hands, by saving and good management they succeeded in purchasing, at different times, three or four tracts of land to the amount of six hundred acres, of which they built a two-story dwelling-house and a large barn and, which was their home till God called him hence.

Mr. Rice’s success in the shoe and boot business gained for him a wide reputation in the northern part of this state. It was often said of him, that he earned his farm by driving shoe-peg.

He was a well man, and enjoyed many temporal blessings in his hard-earned home, where he lived sixty-two years. He was a conscientious Christian man, of noble deeds and character, kind in disposition, clean in habit, and held in high esteem by all who knew him. He was regular in attending church services, often leading in congregational singing, as he read no choir.

His favorite hymn was “Lord, we come before thee now, At thy feet we humbly bow.”

The hymn-books were without music, one-half of the book containing German hymns, the other half English.

Six children were born to Mr. and Mrs. Rice: Charles, Mary, Jacob who died in childhood, Mrs. Elizabeth Blough who died in November, 1885, and Mrs. Nancy Shinner and Mrs. Susan Berkleimer, both of Salenwick, who survive him.

During this period of his life, in a revival meeting conducted by Rev. S. D. Davis of Jane Lew, W. Va., nine persons were baptized, the writer and his wife being two of that number; and on December 23, 1885, the Seventh-day Baptist Church of Salenwick was organized in Brother Noah B. Blough’s house. Mr. Rice and wife were two of eighteen persons that composed this organization, who for one year went from house to house to hold meetings on Sabbath days, until we had a church house to hold worship in. On March 11, 1887, he was elected one of the deacons and served until December 15, 1901, when C. C. Wolfe was called to serve instead of the aged deacon, who remained, however, always ready to give advice when called on.
Hammond, La. .......... 4 12
Friendship, N. Y. (Nile church) 13 50
Mrs. C. C. Champion, Medford, Okla. 3 00
S. C. Maxson, Utica, N. Y. 5 00
Mrs. Addie R. Bell, Farmington, Ill. 2 50
Woman's Board 17 00

Income:
Geo. S. Greenman Bequest 100 00
Sarah E. V. Stillman Bequest 6 25
Reuben D. Ayers Bequest 6 25
Mary S. Stillman Bequest 6 25
125 00
Payment Life Membership 25 00

Publishing House Receipts:
Receipts: $335 05
Visitor 49 49
Helping Hand 44 24
Tracts 5 85
443 63

E. & O. E.
F. J. Hubbard, Tres.
Plainfield, N. J., April 2, 1909.

A Remarkable Russian Sect.

Among the numerous religious sects in Russia, the most remarkable and influential are the Subbotniki or Sabbatarians. The members of this sect practice the rite of circumcision, do not believe in Christ, accept only the Old Testament, and observe the Sabbath on Saturday. They also slaughter cattle and fowls according to the Jewish law, use praying shawls, and wear fringes (fringes), praying with covered heads. In Russia, the most remarkable and influential are the Subbotniki or Sabbatarians.

The opening day of the new year found the scribe and his family in the beautiful “Mountain State,” surrounded by nature's beauty, while the winds and suns of Russia are born again.

The meetings soon became union services, and the pastor and the other churches of the city and vicinity voluntarily came to the writer's help. Hills, Redmond, and the like were received into the affections and lives from the first. In this we rejoice, and through it we see a bright future for the church and work at Salem.

Little did we then realize the mighty upheaval that God would bring about in Salem in a very few weeks. Shut in by the majestic “West Virginia Hills,” which limit the horizontal vision, the people in this smiling valley appear to be the better enabled to look upward in faith to the Giver of great things. Evening meetings began in a very modest way in our church, but it was a marvelous thing to see, and the people were filled with hope and joy. The month of December brought a full measure of sadness and joy—sadness caused at parting with the many Kansas friends whom we had known for years, and these trying years had bound to their parents' life in bond of affection that time can not sever; joy, because of the thousands of the permanent friendships of faithful Christian hearts, cemented by tears and smiles, rejoicings and sorrows, clouds and sunshine of life as the months and years sped by.

The two very cordial public receptions given the pastor and his family and the many others of the closeness of the ties between kindred hearts leave bright memories never to be forgotten. Our hearts continually echo that parting hymn, “Blest be the tie that binds our hearts in Christian love,” and respond, Amen. Every day our thoughts go westward, across the thousand intervening miles, to the scenes and hearts we have to dear.

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meeting of the church, with a hundred and fifty or more in attendance, nearly every one of whom offers a few words of testimony or a short prayer, the readjusted Christian Endeavor overcomes our earnest young people, and the long list of names added to our church roll, rejoice the pastor’s heart beyond measure.

But there was an afterglow—an unexpected appearance in the valley. On a recent evening the pastor was summoned to the door by the ring of the bell. His eyes stared wide and his hands went up, on opening the door. There, confronting him, was that grand stalwart, President Clark, and at his back a solid bank of people reaching far back into the dim distance of the night. In a brief time the parsonage was full, and more than full. The pastor and family were surprised by a surprise that surprised. We were surprised at their coming, and so surprised at what they brought and left for storage. The dining-room table and kitchen table were soon full, and adjacent floor and chair space occupied—not with hats and wraps, but with articles from groceries and stores, and, not to be omitted, there were slips of green paper that had been decorated at the United States bureau of engraving, accompanied by disk-shaped silver affairs bearing the peculiar, much discussed legend, “In God We Trust.” There was a program rendered, under the direction of President Clark, who was the officer of the day—rather of the evening. The meetings at the church had been union meetings; this meeting at the parsonage was just as much so. Every evangelical church in the community was well represented; and one of the latest reminders of friendly interest left that memorable night was a check with a Methodist brother’s name at the bottom. The eyes stared wide and his hands went up. I went up, on opening the door. There, confronting him, was that grand stalwart, President Clark, and at his back a solid bank of people reaching far back into the dim distance of the night. In a brief time the parsonage was full, and more than full. The pastor and family were surprised by a surprise that surprised. We were surprised at their coming, and so surprised at what they brought and left for storage. The dining-room table and kitchen table were soon full, and adjacent floor and chair space occupied—not with hats and wraps, but with articles from groceries and stores, and, not to be omitted, there were slips of green paper that had been decorated at the United States bureau of engraving, accompanied by disk-shaped silver affairs bearing the peculiar, much discussed legend, “In God We Trust.” There was a program rendered, under the direction of President Clark, who was the officer of the day—rather of the evening. The meetings at the church had been union meetings; this meeting at the parsonage was just as much so. Every evangelical church in the community was well represented; and one of the latest reminders of friendly interest left that memorable night was a check with a Methodist brother’s name at the bottom.

The pastor and family are thankful, more than words can tell, for that surprise; not alone for the “pounds,” most of which weighed much more than a pound, and were many and valuable, but more for the royal friendships of which the “pounds” bear evidence.

Salvation is a wonderful place, of wonderfully whole-souled, warm-hearted people. May God bless them.

G. W. H.

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**MARRIAGES**

**KRILLIAN-MERRICK.**—At the home of the bride’s parents in Shinglehoo, Oct. 9, 1889, was united in marriage by G. P. Kenyon, Mr. Ranson Kelligan of Shongoo, N. Y., and Miss Bessee Merrick of Shinglehouse, Pa.

**MAYNARD-SMITH.**—Married at the home of the bride’s parents in Shinglehouse, Pa., March 27, 1900, by G. P. Kenyon, Mr. Walter Maynard of Mansfield, Pa., and Miss Susie Strait of Shinglehouse, Pa.

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**DEATHS**

**LANGWORTHY.**—Martha Moriah Langworthy was born on March 31, 1830, and died at Gentry, Ark., March 18, 1909. She was married to Joseph Newell on March 13, 1849. To them were born three children, all of whom are deceased. Mr. Newell died in 1857. She was afterwards married to Henry Burdick Babcock on August 26, 1868. He died at Binghamton, N. Y., April 18, 1891. In 1901 she came to Gentry, Ark., where she has lived with her son-in-law, E. C. Eagsfield and family, the latter of whom are deceased. In a little over a year she would have been an octogenarian. She and her last husband were members of the Seventh-day Baptist Church, and was never disposed to help those who stood in need of assistance. She had an uncomplaining disposition and was satisfied with whatever she had. Her Bible was her constant companion, and she took great delight in its study. Mr. Eagsfield manifested unusual attention and kindness in the care of his mother-in-law. The funeral was held at his house and the sermon was preached by the writer.

**SEVERS.**—Annasth E. Stevens was born at Alfred, June 22, 1871, and died in Hornell, N. Y., March 9, 1909. She was the third daughter of Eliza and Harriet Smith Fenner. At the age of nineteen years she was baptized by Thos. R. Williams and united with the First Alfred Seventh-day Baptist Church and has ever since tried to lead a Christian life. Two years before her death she was married to Charles Stevens, who is an orphaned child found in her a mother’s heart and love. Although the responsibility was great she assumed it cheerfully, and with fidelity and devotion filled well her place both as wife and mother. She was widely respected and loved and will be missed not only by her immediate relatives but by a large circle of friends.

Funeral services were conducted by Rev. E. D. Van Horn, at the home of the parents, on Sunday afternoon, March 14. The body was laid to rest in the Alfred Cemetery.

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**SABBATH SCHOOL**

**SABBATH RECORDER.**

**MAYNARD.**—Maynard was united to the church, April 14, 1859. He was born in 1830, and died in 1900. He was a member of the church for many years, and was one of its most faithful members.

**SMITH.**—Smith was united to the church, July 2, 1860. He was born in 1835, and died in 1900. He was a member of the church for many years, and was one of its most faithful members.

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**LESSON IV.—APRIL 24, 1909.**

**THE GOSPEL IN ANTIOCH.**

Acts xi, 19-30; xii, 25.

**Golden Text.**—“The disciples were called Christians first in Antioch.” Acts xi, 26.

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**LESSON V.—MAY 1, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**

Acts xiii, 1-12; xiv, 1-6.

**Golden Text.**—“And after this he goeth up thrice into Jerusalem.” Acts vii, 56.

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**LESSON VII.—MAY 22, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**

Acts xv, 1-29; xvi, 3-9.


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**LESSON VIII.—MAY 29, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**


**Golden Text.**—“Christ is the end of the law.” Rom. x, 4.

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**LESSON IX.—JUNE 5, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**

Acts xix, 10-20; xix, 21-40.

**Golden Text.**—“Christ is the end of the law.” Rom. x, 4.

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**LESSON X.—JUNE 12, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**

Acts xx, 7-16; xx, 17-34.

**Golden Text.**—“Christ is the end of the law.” Rom. x, 4.

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**LESSON XI.—JUNE 19, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**


**Golden Text.**—“Christ is the end of the law.” Rom. x, 4.

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**LESSON XII.—JUNE 26, 1909.**

**THE CONDUCT OF THE EARLY CHRISTIANS.**


**Golden Text.**—“Christ is the end of the law.” Rom. x, 4.
There were however several surnames in the reign of Claudioius in different parts of his empire.

25. For he was a good man, etc. This description corresponds in part to what we are told of Stephen. And much people was added. Compare similar statements in v. 21 and v. 26. We can only guess how believers were were in Antioch at this time; but it is not beyond reason to imagine that there were already thousands in this one city.

25. To seek for Saul. We are not told why Barnabas went after Saul. It is plain however from Barnabas Saul that the latter returned to Jerusalem three years after his conversion, that the special mission to the Gentiles of the new apostle was connected with Barnabas. Saul was therefore just the man for whose help Barnabas felt a need in the promising field at Antioch.

26. They were gathered together with the church. This probably means that they continued in fellowship with the church attending its meetings and taking every fitting opportunity to preach the Gospel. The disciples were called Christians in Antioch. This clime seems to be thrust into its context with no real connection until we perceive that the author's meaning is possibly implied that the widespread preaching among the Gentiles suggests the new name. Heretofore we do not find the followers of Jesus calling themselves, for these were called "disciples," or "believers," or "those of the way," or "saints," or speaking of themselves in some similar indefinite manner. The Jews called the disciples "Nazarites," or "sons of the herdsey." It is difficult to believe that the disciples adopted for themselves this designation; for the word "Christian" occurs so seldom in the New Testament.

27. In these days. Possibly this expression has an inferred practical reference as in ch. vi, "disciples," or "believers," or "those of the way," or "saints," or speaking of themselves in some similar indefinite manner. The Jews called the disciples "Nazarites," or "sons of the herdsey," or "Christians." It is difficult to believe that the disciples adopted for themselves this designation; for the word "Christian" occurs so seldom in the New Testament.

28. Agabus is known to us only from this passage and ch. xxi, 10, 11. A great famine over all the world. There was a great famine in this age and in the future, and men were foretold with the divine gift of exhortation in the name of God, and God was in the Old Testament and in the New Testament. The Prophets were more terrible, and the times of the prophets were more terrible in the olden times, and the reason for this change lies in the progress of Christianity.

29. Every man according to his ability. In the church, every man according to his ability.

SUGGESTIONS.

It is not that one is outside alone that need exhortation, but also those who are reckoned as believers. Barnabas pleaded for sincerity of purpose on the part of those who had already begun the service of Jesus.

The Christians at Antioch found a very practical way in which to show their brotherly love for the saints at Jerusalem. We are fulfilling the work of our Master not only when we send a message of words concerning the Christian life, but also when we send a message containing a message bringing relief to the bodies of suffering humanity.

WANTED.

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Clean unused copies of the Helping Hand for the last quarter. Any one—individual or religious organization—that has unused copies to spare, can confer a great favor by sending them to the American Sabbath Tract Society, Plainfield, N. J. A larger number was printed than usual of this tract, but they have all been sent out. Few orders have been received since that can not be filled unless there are some schools that have more than they need and will send us their unused copies. We will pay for these copies at the usual rate.

Is not the chief good of money the being free from the need of thinking about it?—Elizabeth Barrett Browning.

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