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Miss Susie Babcock, from Matt. xxi, 28, "Son, go ye into the vineyard and buy laborers into the harvest."

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

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

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

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

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

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

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

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

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

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

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

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

Here the male chorus sang, "Rock of Ages, refuge sure."

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

After a few words by one of the brethren about lifters and planters—two classes found in the Lord’s work—the announcement was made that Brethren Kelly and Saunders would remain a few days to complete the good work that had been begun.

Then the great congregation sang, "My hope is built on nothing less," with a great volume of song that filled the house. Following this came a few words of prayer, a season of hand-shaking and good-bys, and the Northwestern Association of 1910 was a thing of the past. Its influence will never die.

The good seed sown will bring a great harvest, and the world will be the better for it.

NEXT SESSION AND THE DELEGATES.

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

Net Gains Reported.

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

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

This is Too Bad!

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

It seems that they could afford to take other and poorer papers, but had no place for the dear old denominational paper of their fathers. It could not be found in the home. The children were not becoming familiar with its face. The long-cherished name, SABBATH RECORDER, one week to remember hundreds of families of the sacred truth for which we stand, must remain unknown in such homes as that. Daily papers, silly story papers, questionable picture papers telling of prize-fights and full of the scum of news that abounds in the sporting pages of the associated press, religious Sunday papers—all are given a place upon the table in many Seventh-day Baptist homes; but alas! there is no welcome given to our own denominational paper.

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

Catholic Encyclopedia, Volume VIII.

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

Unstable Ground, as Yet.

A good testimony to the uncertainty, as yet, of the positions taken by some Bible critics, is found in the August number of the Homiletic Review, in a very significant article by Prof. A. B. Hodge. He states that the students of Hebrew at the University. Doctor Sayce is recognized the world over as a most excellent authority on Egyptology and other lines of archaeological study, and anything he says upon the question of biblical criticism will have great weight with scholars. Evidently the teachings of Bible critics are not sufficiently well established, as yet, to form a safe and stable ground upon which to stand in matters of faith and hope. We give the following extract showing something of the drift of scholarly opinion upon this subject:

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

The Shanghai Chapel.

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

Last Sabbath was a very happy occasion for our little church. Four candidates were baptized and received into the church. One was the son of Mrs. Lucy Daung, who was dismissed by letter to join the church some twenty-eight years ago. Another was the orphan daughter of Mr. and Mrs. Waung, who was dismissed by letter until they do join some other church. And when one receives such a letter of carrying his unused, he should improve his first opportunity to unite elsewhere.

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

An explosion of natural gas in Cincinnati, which was heard a mile away, caused a deadly fire estimated at $320,000, mostly through the destruction of four manufacturing plants.

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

On July 23, while off the Florida coast, the steamship Mous of the Southern Pacific Steamship Company was found to be
on fire. She had on board eighty-two passengers. The alarm was sent out by wireless telegraphy, was caught up by the station at Charleston, S. C., and sent abroad from that point. The Conus, a sister ship of the same line, caught the message, hastened to the burning ship and took off the lives of all the passengers. She also furnished men from her own crew to help the crew of the Monus fight the fire.

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

THOUGHTS FROM THE FIELD

That Conference Board Again.

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

My Dear Doctor Gardiner:

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

The membership of this league represents thousands of people. . . You will observe the number of organizations interested. There was never anything known here like it. . . We have accordingly arranged for a Conference, in order that the committee might work on this plan quite easily. I should consider the adoption of this plan by our people as an advance step of great importance, one likely to bring great good to our people, and one which could certainly do us no harm.

Yours very truly and hastily,

Wardsen Williams.

Conference at Salem—The Program.

PRESIDENT C. B. CLARK.

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

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

In order that the committee might work more intelligently, we sought to ascertain from many of our pastors and workers an expression of what to them seemed to be our greatest need as a people. Not more than half responded, but from the results obtained the committee sought in the light of its best judgment, and in an earnest desire for divine guidance, to develop a program which might serve its spiritual purpose.

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

It was fortunate that the Executive Committee of Conference that the best results of this meeting may be brought very close to the hearts of the people, not as spectators merely, but as participants in the spirit and purpose of this great meeting. We have accordingly arranged for a fifty-minute session on each day of what is called “The People in Conference.” The purpose of this a cab is a sort of round-table discussion for all, led by a competent speaker or leader, but open to every one to ask questions or make suggestions on the topic of the day. It is to be hoped that this feature may result in bringing Conference into vital touch with our every-day spiritual problems. The program is nearly ready to be sent out (it will appear also in the columns of the Recorder) and we trust every one will, before coming to Conference, give some thought to the themes suggested, and be ready to make a contribution to these discussions.

There will be simultaneous sessions (Sunday, seven each day except coming Conference) People’s and Children’s—each to consider a topic appropriate to their respective conditions of life.

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

Notice to Conference Delegates and Visitors.

All delegates and visitors to the coming Conference at Salem, Va., will kindly send their names at once to the chairman of the Entertainment Committee. Pastors will confer a favor by extending this notice at the first Sabbath service.

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

Very truly,

S. B. Boyd, Chairman Entertainment Com.

Conference Expenses.

The Boulder Conference was fortunate in being able to pay for all local expenses of conducting that Conference by the sale of meal tickets. Milton did even better, since that Conference turned more than two hundred dollars into the treasury after paying all local expenses. We wish it were possible to make this a standard for all conferences. To the writer, however, it seems impracticable and even unwise to make comparisons beyond a certain point. It would certainly be unfortunate, if not unwise, to start a spirit of rivalry in this respect. There is a difference in places, conditions and times. Some communities are essentially agricultural, and therefore furnish entertainment at comparatively low expenditures. Other places are primarily agricultural; provisions are more
of passages of Scripture, and of authors referred to; an enlarged bibliography; a few changes in the arrangement of the material; etc. Larger type and more pages would occasion the principal additional cost.

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

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

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

Alfred Theological Seminary,
Alfred, N. Y.

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

The limited time so often given to the Missionary and Tract boards at our associations is a cause for concern, and suggestions should be made to indicate that a false impression has grown up in regard to the importance of the work of these boards. If it is a fact that the American Sabbath Board and Sabbath Society possesses, can we afford to neglect such a work or cause to an inconspicuous place? So of the work for which the Missionary Board exists. It stands for the emancipation of more than half the human race. Then let us treat it as of the greatest importance. We should spend whole days and not hours in its contemplation. At a meeting lasting for four days, with three sessions a day, the time allotted to each of the three associations already held was N. Ceres, Wis., has accepted the following members: Geo. H. Utter, Alex. C. Kenyon, E. B. Sanders, Wm. L. Burdick, Ira B. Crandall, John H. Saunders, Edw. E. Sutton, A. S. Babcock, C. A. Burdick.

Visitors: Rev. James Booth, Fred L. Hall.

The afternoon session was opened with prayer, as was one of which is as follows:

"The SABBATH RECORDER."
THE SABBATH RECORDER.

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

DEAR BROTHERS: At the request of the pastors and members, the Seventh-day Baptist Church in Virginia, have selected and appointed the following missionaries.

J. H. Huntington, salary, quarter ending March 31, 1910 $150.00

J. H. Huntington, traveling expenses, quarter ending March 31, 1910 $150.00

J. H. Huntington, salary, quarter ending June 30, 1910 $150.00

J. H. Huntington, traveling expenses, quarter ending June 30, 1910 $150.00

J. H. Huntington, salary, quarter ending September 30, 1910 $150.00

J. H. Huntington, traveling expenses, quarter ending September 30, 1910 $150.00

J. H. Huntington, salary, quarter ending December 31, 1910 $150.00

J. H. Huntington, traveling expenses, quarter ending December 31, 1910 $150.00

The secretary and officers of the Seventh-day Baptist Missionary Society, in accordance with the rules and regulations of the society, have selected and appointed the following missionaries.

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Thoughts on the Conference. No. 1.

DEAR BROTHER SAUNDERS:

Doubleuts the Missionary Board's work is to be done by a way of report. A full report I feel utterly unable to prepare, but I will endeavor from time to time to communicate some thoughts on the Conference, which I deeply regret are more of the critical than of the approval of the approval.

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

The conference commenced on Tuesday evening. An excellent address was given on "Follow me." An assertion was made, in a speech, that the which they are to this day smarming under the lash of the God of Israel. How my soul is stirred in this matter beyond expression in words or the limits of my time. Great laughter was caused by one speaker on "Is it desirable to pray native words into the English?" He said, "It may not be desirable, but you must." Funds should assist the native churches, and let the churches pay their agents, making them responsible to their own churches.

Strength of the convert and a Christian of the Spirit, but do not pauperize them. A criticism of Christianity was given thus: "If the pastors had not spoilt it, it would have been the finest religion in the world." I thought there was much more truth in the remark than would be generally admitted.

Time reminds me I must stop—for the present. I estimated the attendance at 1,300 delegates, and over 700 persons in the galleries. Dr. Leckey is in Edinburgh and the Synod Hall, and she will doubtless give you some account of the proceedings there.

I may add, I have already been doing Seventh-day Baptist missionary work here and have found it interesting. Please excuse all the imperfections. Time does not permit revision, rewriting, or full deliberation.

In the commandments of God and the faith of Jesus. Yours fraternally,

THOS. W. RICHARDSON.

Edinburgh, Scotland, June 16, 1910.

Edwin Shaw at Boulder, Colo.

DEAR BROTHER GARDNER:

I spent ten days, July 6 to 16, in Boulder and Denver. This is a short time to gain information from which to form a just and adequate opinion of the needs and the prospects of this field of our denomination. The field is really much larger than Denver and Boulder; it includes the entire State of Colorado; and there are families living in Wyoming and in Idaho who really belong to this field, of which Boulder is center of interest. The large-
ness of the field with the scores and scores of people, whose only religious tie is Seventh-day Baptist, scattered all over this region, is the first fixed impression that comes to me. And if I mistake not, when Brother A. L. Davis becomes settled in Boulder, he will feel this feeling; and knowing him as I do I am sure that he will act upon that feeling and thus become the pastor of the entire field. I am quite sure, too, that the people who live in Boulder have this same idea of the extent of the field, and will be willing—yes, more than willing, that he spend much time away from Boulder itself.

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

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

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

Edwin Shaw.

Syracuse, Kan., July 18, 1910.

Riots at Lieu-oo.

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

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

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

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

When I returned to the house, I heard the voice of one of the pupils in the Chinese kitchen. Thinking nothing strange; that he should return so soon, I went to the door to inquire the reason. I found the young man so excited that with difficulty he told me what was happening. His story was that two of the schools in Lieu-oo had been destroyed, and that he heard everywhere on the street that they were coming to destroy the mission. I went at once to the school, sent the children home, and then closed the gate. While getting the children started I was also trying to get the gatekeeper started to the officials to let them know what had been heard. The gatekeeper was slow as usual, and Tsueu-luang, the man who was insane and for whom Doctor Palmberg has done so much, was positive that something would happen to this place.

The gatekeeper, Lau Pak-pak, the teacher in the school, Mr. Sien-sang, and the English pupil, Sung-Hye, finally got started, and I commenced to consider what to do next.

In a very short time the people began to gather from every quarter. They had heard that the mission was to be destroyed and came to see. I came into the house and locked all doors, above and below, after taking what money was in the house. I found out afterward that I had overlooked some. By this time our private teacher, Dung Sien-sang, had arrived and was much concerned. He advised that I remain out of sight of the crowd, and this I did for a while. Mrs. Me and baby were in Shanghai that day, less than a mile from the house.

The children of the mission had all been sent to the country to the home of Mr. Ng, the mother of Mrs. Koeh, whose husband died last fall. She was still here with her baby and the maid of the Mrs.

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

Lau Pak-pak returned with five of the officials and about twenty soldiers, and soon after, the crowd scattered. I don’t know whether it was the officials or the soldiers who caused them to leave, or whether they had decided that we did not use their money for our school. The whole trouble seems to center about the census taking. All kinds of wild stories have been circulated, and the poor ignorant country people believe them and make up a good deal besides. The small officials and the people suffered the worse, and we are told on good authority that the crowd had no thought of coming here in the beginning, but some one said, “Doctor Palmberg has a school,” and then they came out to destroy our place.

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

Before the officials came, my teacher arrived, and said the men had come from the country and would soon be here to burn the School, the Superintendent was to carry with me, and my hat, overcoat and bag were placed by the kitchen door and stayed there for the rest of Friday. The officials at nine o’clock were so sure that nothing would happen that our spirits were much revived. They all left about the same time and within an hour a small boy stopped by the gate and commenced to tell a story which the people seemed willing to listen to. He said that the Ta-tsaung men had been assaulted on the street, his sedan-chair had been thrown to the ground, and as he walked, the countrywomen burned him with incense. The gunboat captain who was here said, “H-an-wo,” wild talk. Two of the men went on the street and found the boy’s story true. The official had escaped to the home of a Lieu-oo official and the people gathered in thousands. The Ta-tsaung man had not escaped. The crowd made it impossible for the men to do much, so by the aid of some young men the official escaped, and the crowd was told that he had returned to Ta-tsaung on horseback. To make a long story short, the Soochow official sent an official with soldiers, the officers and soldiers to take care of the place, and large numbers of men in cars and on horseback came.

The Sabbath Recorder.
When here last year she would say, "I want to attend the services just as often as I possibly can, for it may be my last privilege to be with them." I do want our people at home to realize how much she loved the Chinese Christians and longed to help them in their life work. We hope to have memorial services in Chinese next Sabbath at the request of those who knew her during her life in China and who have always rejoiced to see her on her return.

I think very few of our people were more interested in the work of our denominational work of larger or better informed regarding every department of the work.

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

Though a true and a loyal friend of our denomination she was a woman of the broadest sympathies, and persons of every creed and sect found in her heart full of love and practical helpfulness. She was also a woman of superior intellect which added greatly to her power over other minds both by her wonderful gift of language and her charming style of writing. Of late years her duties at her hospital in Berkeley, and in the university, where her husband was head of the department of Oriental languages and literatures, so fully occupied her time that her letters to us were less frequent, but it was a red-letter day when they did arrive and we were all so eager to hear what she had to say to us. They never brought disappointment, always expressing the same loving interest, perhaps written in weariness of body but it seemed as though when she had written the session of the year was over.

The mission work was a great privilege and I was indeed proud of the part I had in it.

There was a great deal of interest in the mission work here, and I was indeed proud of the part I had in it.

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

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

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

Committee Meeting.

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

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

The meeting was opened by prayer by Dean Main.

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

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

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

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

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

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

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

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

THE SABBATH RECORDER.

Creek Valley and Petrolia Mission. All these points are in Allegany County. Number of families visited, 234.

Number of pieces of religious literature placed, such as Sabbath-school quarterly, Sabbath Recorder, tracts, etc., 111.

Number special cases reported to pastors, 2.

Distance traveled on foot, 126 miles.

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

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

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

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

Number of families visited during the quarter, 126.

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

The number of calls reported does not include ordinary social calls such as were made on various occasions and at associated and social meetings, but calls only where actual religious and personal work was done.

The work has been done largely by house to house visitation, using the home department of the Sabbath school as an entering wedge, and has as its object at least three things:

1. To reach, where possible, our lone and nominal Sabbath-keepers, and to strengthen the things that remain, wherever possible.
2. To gain such information as to the needs of the field as will enable our pastors and churches to work more efficiently.
3. To arouse people, of all classes, wherever and whenever possible, to a sense of the need of religious life and education.

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

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

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

There is not a Seventh-day Baptist church in the Western Association today around which, within a radius of three miles, can not be found people who are
without pastoral care from any church or denomination; and what is applicable to us as a denomination is applicable to all other denominations. The time has come when the Protestant churches of America must place missionaries on the home field and keep them there, the same as on the foreign field, in order that the Gospel may be carried to the highways and hedges of the country districts. The preaching of one or two sermons each week from the pulpit will never evangelize America in "this generation," or any other generation. It will take more than mere inspirational sentimentality and gush. It demands considerate prayer, the humble, and the supreme need of the hour is consecrated lay workers. Who is ready to say, "Here am I; send me," and then actually "go?"

R. R. THORNGATE.

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

Tract Society—Meeting of Board of Directors.

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


Visitor: Jesse G. Burbank.

Prayer was offered by Corliss F. Randolph.

Minutes of last meeting were read.

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

Mr. Gerard Velthuysen,
Haarlem, Holland.

DEAR BROTHER VELTHUYSEN:

At a regular meeting of the Board of Directors of the American Sabbath Tract Society, held in the Seventh-day Baptist church at Plainfield, New Jersey, on Sunday, June 12, 1910, a circular announcing the death of your father, the Reverend Gerard Velthuysen Sr., was read, and thereupon it was voted, "That the Recording Secretary make record of our deep sense of the loss to our cause of the able and devoted labors of Brother Velthuysen, and our great appreciation of his faithful life and labors, and extend to the family our sympathy for them in their bereavement. Following this action, while the members of the Board stood in silent reverence, Rev. Edgar D. Van Horn offered a most touching prayer in behalf of the family. In sending you this word, there is a feeling of sadness in our hearts, and yet it is so overcome by the memory of his sweet life, rounded out to the full in years and good deeds, that we the rather rejoice in his happy life, and the winning of his well-merited immortal crown in death. We well remember his visits to this country, and what a delight it was to us all, just to see him and hear him. We shall ever cherish his sincere humility and implicit trust; his buoyant hopefulness; his joy and eagerness in serving the Master, as an inspiration and lesson to us all. We all loved him. From the history of the American Sabbath Tract Society, appearing in "Seventh-day Baptists in Europe and America," just published, we quote the following: "While in Scotland in 1897, Rev. Nathan Wellman prepared and distributed a series of tracts, presenting different phases of the Sabbath doctrine. These tracts were distributed by mail, which called out correspondence with ministers and laymen. Several of the ministers, as well as others, accepted the Sabbath doctrine. One pastor of a strict communion Baptist church in Haarlem, Holland, who was also an editor, commenced keeping the Sabbath, with thirty-one of his church members out of his church of sixty. We recognize this pastor as our beloved Brother Velthuysen, and were there no other results of the Scottish mission, this alone would more than pay for the labor and means expended."

We feel so greatly an expansion of that feeling, it was our pleasure to honor him and the Society, by electing your father a Vice-President of the Board on the occasion of his last visit to this country in 1906. And so again, now, we desire to express our appreciation of his able and devoted labors in the cause of Sabbath reform in Holland, and elsewhere, under the auspices of this Society; of his work as organizer and pastor of the church in Haarlem: of his faithful editorship of De Boedschapper; of his devotion to the cause of temperance and social purity, and of his winsome personal life, as a Christian gentleman.

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

Very sincerely yours,

On behalf of the Board,
ARTHUR L. TITSWORTH,

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

Recommendation adopted.

The following report was received and adopted:

The Supervisory Committee to whom was referred the matter of contributing to African students, brought before the Board by Joseph Booth, would report that they had voted an appropriation of $1,250 per month to each of two students, John Domingo and Charles Moors. Before the time they have paid $850 to Joseph Booth, reimbursing him for two months' appropriation advanced by him and also the cost of a cablegram concerning the same. The committee recommend that suitable literature be sent these men. The committee feel that the Supervisory Committee of the Publishing House is not the proper committee to handle this subject. Respectfully on behalf of the committee,

D. E. TITTSWORTH, Sec.

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

Report adopted.

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

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

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

Correspondence from Dr. J. A. Platts embodied his report for the first half of January, and also for the second quarter, and noted his safe arrival and location of his family at South Pasadena, Cal., about ten miles from Los Angeles.

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

Correspondence from George Seeley was received relating to his report for the year. Voted that D. E. Tittsworth be requested to take charge of any correspondence growing out of this meeting.

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

Pursuant to a report on the Italian Mission in New York it was voted to instruct the Business Manager to investigate the printing plant of Mr. Savarese and if necessary expend an amount not to exceed $350 to put the plant in shape.

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Sec. Rec.

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

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

R. K. THORNHAY.

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

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session at the Sabbath Church at Plainfield, N. J., on Sunday, July 13, 1910, at 2 o’clock p.m., President Stephen Babcock in the chair.


Visitors: Jesse G. Burdick.

Prayer was offered by Corliss F. Randolph.

Minutes of last meeting were read.

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

Mr. Gerard Velthuyse,
Haarlem, Holland.

DEAR BROTHER VELTHUYSE:—At a regular meeting of the Board of Directors of the American Sabbath Tract Society held in the Seventh-day Baptist church at Plainfield, New Jersey, on Sunday, June 12, 1910, your letter, regarding the death of your dear father, the Reverend Gerard Velthuyse Sr., was read, and thereupon it was voted, "That the Recording Secretary make record of our deep sense of the loss to our cause in the calling home of Brother Velthuyse, and our great appreciation of his faithfulness and labors, and extend to the family our sympathy for them." Following this action, while the minutes of the Board were held in silent reverence, Rev. Edgar D. Van Horn offered a most fervent prayer in behalf of the family.

In sending you this word, there is a feeling of sadness in our hearts, and yet it is so overwhelming by the memory of a man who rounded out to the full in years and good deeds, that we in holy rejoicing over his victory in life, and the winning of the immortal crown in death.

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

We all loved him. From the history of the American Sabbath Tract Society, appearing in the "Seventh-day Baptist Tracts," page 2, duty was prepared and distributed a series of tracts, presenting different phases of the Sabbath doctrine. These tracts were distributed across the land, which called out correspondence with ministers and laymen. Several of the ministers, as well as some of the members of this Board and the Executive Committee, were members of the Emmaus Sabbath Church, where, under the auspices of this Society, he prepared and distributed a series of tracts, presenting the cause of the same.

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

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

And so again now, when we express our appreciation of his able representation of the cause of Sabbath rest of the world, under the auspices of this Society; of his work as organizer and pastor of the church in Haarlem; of his “The Sabbath is a Day of Rest” and “The Boodschapper;” of his devotion to the cause of temperance and social purity, and of his winsome personal life, as a gentleman. Please convey to all the members of the family our sincere sympathy, and be assured that we mourn with you, and also rejoice, and yet we rejoice with you in knowing that, ere this, the good old father has heard the Master say to him: "Well done, good and faithful servant; come in to reign with the Master in glory." We extend to the family our sympathy for their bereavement.

Very respectfully,
On behalf of the Board,
Arthur L. Tisworth,
Plainfield, N. J., U. S. A.,
June 15, 1910.

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

Recommendation adopted.

The following report was received and adopted:

The Supervisory Committee of whom was reformed for the matter of contributing to African students, brought before the Board by Joseph Boulton reported that they had voted an appropriation of $125.00 per month to each of two such students. Hansen Tanda and Charles Domingo, and that of this amount $25.00 has been paid to each of them, and that of the remaining $100.00 they have paid $50.00 to Joseph Booth, reimbursing him for two months’ appropriation advanced by him and also the cost of a cablegram concerning the same. The committee recommend that suitable literature be sent these men. The committee feel that the Supervisory Committee of the Publishing House is not the proper committee to handle this subject. Respectfully on behalf of the committee, D. E. Tisworth, Sec.

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

Report adopted.

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

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

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

Correspondence from Dr. L. A. Platts embodied his report to the fifteenth of May, and also for the second quarter, and noted his safe arrival and location of his family at South Pasadena, Cal., about ten miles from Los Angeles.

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

Correspondence from George Slay was delayed relating to his report for the year.

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

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

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

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

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

The Business Manager presented his report on the conduct of the Publishing House for the year, which on motion was received.

Secretary Saunders presented some thoughts from the field and offered some valuable suggestions for the general betterment of the cause.

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TISWORTH, Sec. Rec.

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

—The Morning Star.
**Woman's Work**

**ETHEL A. HAVEN, LEONARDAVILLE, N.Y.**

**Contributing Editor.**

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

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

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

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

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

Jesus, the Friend of the Teacher and the Child.

**IDA SPICER.**

_Eastern Association._

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

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

We remember when Christ and his disciples met in the upper room for the last supper together that he said to them:

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

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

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

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

He is the Friend of all the boys and girls.

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

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

Jesus won the love of all the boys and girls.

No wonder they waved the palm branches at his triumphal entry into Jerusalem and sang the praises of the temple! He has made the Gospel so simple a message that a little child may understand and enter into his kingdom.

**To us as teachers is given a share of the**

**great responsibility of teaching the child the fundamental truths of God.**

We want to impart the feeling of reverence of love to God, of love to one another, of obedience, of prayer and praise, the will to resist temptation, and simple trust in Jesus as his friend and helper.

To present these truths in the right way, we need to have a living, loving sympathy and understanding of the child. And we want within ourselves a vital, personal knowledge of Christ that we may teach with power. Mrs. Alice Freeman Palmer was such a teacher. A friend once asked her how she gained influence with girls and she wrote in reply: "I try to be a true friend to them all, and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives. While I teach them solid knowledge, I will give, too, all that the years have brought to my own soul. God has not as modestly as he gave—myself—and that self worth something to somebody; to teach me to love all as he has loved, for the sake of the infinite possibilities locked up in every human soul."

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

The ever-present problem before the housewife is that of securing wholesome, appetizing and satisfying food for her household, at as moderate a price as may be. Just now, with prices tending upward, the question takes on even more vividness. The following menus were forwarded to me by one of the brothers of the _Women of the denomination, take notice!_ The sender assures us that the new type of religion is described as "scientific, practical, ethical and altruistic." Their "New Christianity" will stand by geology and historical research rather than by Genesis.

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

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**A New Type of Religion.**

**R.V. A. L. DAVIS.**

In the current number of the *Biblical World*, issued by the University Press of Chicago, the professors note the arrival of a new type of religion. In the anonymous editorial, responsibility for which is accepted by the thirteen editors, they point to the coming of a new Christianity as a type of faith which shall result in the releasing of men's minds from the bonds of tradition and creeds.

This "new type" of religion is described as "scientific, practical, ethical and altruistic." Their "New Christianity" will stand by geology and historical research rather than by Genesis.

Well, why not a new type of religion? Why not a new religion? It has been a great many years since we left the ape-man type. Why should not the law of evolution demand a new religion? I am not so sure that those "Moderns" mean to...
teach that we are to evolve our own religion of the future.

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

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

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

I protest against the "new type" of religious on the ground of ethics. Many believe no evolutionary standard of ethics, whether egotistic or altruistic, atheistic or monistic, can compare with the Christian religion on the ground of its ethics. Christianity teaches that there can be no true and lasting religion without an ethical condition. But it regards moral perfection as infinitely superior to human happiness. It is not unimpartial that the Christian belief and teachings have remained, and that in the face of this, we must demand that the survival of the fittest, infallibly give rise to new species." But pray observe that the survival of the fittest does not account for the origin of the species" (Agnosticism and Religion, p. 17). Darwin himself in a letter to Huxley (1859) recognizes this same fact, asking: "What ... determines each particular variety? What makes a tuft of feathers come on a cock's head, or moss on a moss-rose?"

And by accretion and absorption came the radiata and mollusca, and the unconditioned vertebrata. And the unconditioned vertebrata, in the cosmic period that the Unknowable evoluted the biped mammal, and then that the likeness was becomes necessary as played upon the environment as the cell by nutrition evolved primitival germ, and germ developed protogine, and protogine became mammalian, and mammalian became animalcule. 3. Now, personally, I feel there is no clash between. 4. But I do not seek to prove that the species of ape to 5. And the unconditioned differentiated the atoms, each after its kind, and their combinations between. 6. And there went out a spirit of evolution from the Unconditioned, and working in protoplasms, by accretion and absorption produced the organic cell.

1. Primarily, the Unknowable moved upon cosmos and evolved protoplasm.
2. And protoplasm was inorganic and differe-entiated, containing potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let atoms attract; and their contact bent light, heat and electricity.
4. And the Unknowable caused the atoms, each after its kind, and their combinations between.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasms, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primitival germ, and germ developed protogine; and protogine became mammalian, and mammalian became animalcule.
7. And animalcule became mammalian; then began creeping things to multiply on the face of the earth.
8. And earthly atom in the vegetable protoplasm became the molecule, and thence came all grass and protoplasm.
9. And animalcule in the water evolved fins, tails, claws and scales; and in the air wings and heels; and on land the organs as were necessary as played upon the environment.
10. And by accretion and absorption came the radiata and mollusca, and mammalian became arthropoda.
11. Now these are the genera of the higher vertebrata, in the cosmic period that the Unknowable evoluted the biped mammal, and then that the likeness was becomes necessary as played upon the environment as the cell by nutrition evolved primitival germ, and germ developed protogine, and protogine became mammalian, and mammalian became animalcule.
12. And every man of the earth, while he was yet a monkey, and the horse while he was a minivertebrata; and the human before he was an apes, and the human before he was an ape, and the human before he was a fish, and the human before he was a plant.
13. Out of the ascidian came the amphibian and the reptile, and the tadpole developed the tadpole.
14. And out of the simile the lemur prevailed above his fellows, and produced the platyrine monkey.
15. And the platyrine became the catarrhinus, and the catarrhinus multiformes, and the anthropomorphous.
16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous man; and the what-is-it went into the land of Nod, and took him a wife of the longimanous man. 17. And in the process of the cosmic period was born unto their children the anthropomorphous primitival types.
18. The homunculus, the protoginus, the
trogloidy, the autochthon, the terragen—these are the generations of the primeval mans.

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

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

21. And God said, "Thou shalt have a mind for that he had need of it, and developed capacity for prey.

22. For, behold, the swiftest man caught the fund by giving a mortgage for 

23. As types were differentiated, the weaker types continually disappeared.

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

THE SABBATH READER.

Morial Board.

The Rotterdam (Holland) Correspondence Society, for helping during the famine, was recorded.

13. At the request of the Board, a record of the minutes was approved.

14. The Discretionary fund was divided as follows:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
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<tbody>
<tr>
<td>D. E. Titsworth</td>
<td>$200</td>
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<tr>
<td>J. A. Hubbard</td>
<td>$200</td>
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<tr>
<td>George H. Babcock</td>
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<tr>
<td>David E. Titsworth</td>
<td>$200</td>
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<tr>
<td>Trustee</td>
<td>$200</td>
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</tbody>
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15. The terms of Joseph A. Hubbard, Henry M. Maxson, and David E. Titsworth, Trustees, expire this year.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

The income from the Utica (Wis.) Church fund amounting to $1,041.40 was voted to the Seventh-day Baptist Missionary Society for use of Alfred Theological Seminary, and the balance, $628.68 to Salem (W. Va.) College.

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

The total amount of the endowment on July 10, 1910 amounted to $6,461.00.

17. The Board prefers to hold a certain distance in differential, and struggled mightily to harmonize with the environment.

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THE SABBATH READER.

Young People's Work

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

God's Plan for Us.

Rev. A. J. C. Bond.

Prayer meeting topic for August 13, 1910.

Daily Readings.

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

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

Tuesday—Each life planned (Eph. ii, 21, 22).

Wednesday—A man who would (Luke xii, 21, 22).

Thursday—Sent forth to work (John xvii, 14-19; Ex. iii, 10).

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

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

PROV. iii, 1-10.

My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and years of life,
And peace, will they add to thee.
Let not kindness and truth forsake thee,
And be direct thy paths.

Simplicity is the heart's true wealth;
It makes the soul's estate.

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

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

No ship ever drifted into harbor. But many a derelict on the ocean has floated about endangering port-bound ships, because the owners of these ships were so fearful of accidents.

To consult one's own desires and fancies in determining the course of life, and to refuse the guiding hand of Providence, is to insure defeat.

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

When they returned to observe the result, there was one path straighter than all the rest; so much straighter that it attracted the attention of all the boys. They said to the one who made the straight path, "How did you do it?" He replied, "Do you see that boulder yonder? I made straight for that, and never took my eyes from it." It was not the boy who watched his own feet, who made the straightest path, but he who had his eyes upon the goal.

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

"The way of man is not in himself." There is no error more fatal to young people than that of leaving the course of life to be directed by self-conceit.

To consult one's own desires and fancies in determining the course of life, and to refuse the guiding hand of Providence, is to insure defeat.

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

No ship ever drifted into harbor. But many a derelict on the ocean has floated about endangering port-bound ships, because the owners of these ships were so fearful of accidents.

To consult one's own desires and fancies in determining the course of life, and to refuse the guiding hand of Providence, is to insure defeat.
man can not direct his steps by watching them. In order to get the direction one must take a far look, and a longer look.

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

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

GOD'S PLAN FOR US.

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

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

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

TO THE LEADER.

In the announcement to be read at the Sabbath-morning service, include the request that the Endeavorers bring the Sabbath Recorder to some of the shut-ins who could not attend the Conference then in session at Shiloh. There were three members of the community, and as many delegates, in the wagon, and as we rattled along the white road, our tongues rattle also, with themes in keeping with our mission. It was wonderful to see how the moving spirit of the expedition was sitting on the rear seat. At a certain point in the conversation she reached forward and placing her hand upon my shoulder and pushing gently, this way and that, she said, "Did you ever pass through a period of uncertainty during which you did not feel certain that you were taking the right course?" Things did not go as you had planned, but afterward you could look back and see where God's hand had gently guided you through it."

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Rev. H. H. Hinman.

Horace Hannibal Hinman was born May 2, 1822, in Woodbridge, Conn., but came with his parents nine years later to Litchfield, Medina County, Ohio. His early education was acquired in the public schools of Litchfield, Grafton and Elyria. He began teaching at the age of sixteen, and continued for some years in various parts of Ohio, Kentucky and Indiana, meanwhile reading medicine with different physicians. In October of 1841 he came to Oberlin and spent a few weeks in study, but the toil of chopping wood for his board proved too great for his frail strength. He entered the medical college at Willoughby in 1844. During his medical course the premature death of the brother next him in age, together with a class-room utterance of one of his professors, resulted in his conversion. He was graduated in medicine, February 26, 1846 but his practise was soon interrupted by a call to a more directly religious work. His interest in the various lines of reform in which he afterwards engaged began early. At the age of 18 he found in his geography a statement that slavery existed in parts of the United States. Despite his teacher's corroboration, he could not believe so monstrous a statement until it was confirmed by the service of the Master, and regarded his return being paid, within two weeks afterward, by his medical services to English army officers. He returned to the United States in 1856, and filled pastorates in Congregational churches in Homer, Ill., and in Lebanon of Ironont, Wis.

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

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

In the winter of 1892-93 he became convinced that there is no scriptural ground for the substitution of the first for the seventh day of the week as the Sabbath. In the autumn of 1897 he united with the Seventh-day Baptist Church of Chicago, of which he has remained a member. In
LESSON VII.—AUG. 13, 1910.
THE LABORERS IN THE VINEYARD.
Matthew xx., 1—16.
Golden Text.—"Many that are first shall be last, and the last first." Matt. xix. 30.

DAILY READINGS.
First-day, Matt. xxv., 1—13.
Second-day, Matt. xxv., 14—30.
Third-day, Matt. xxv., 31—46.
Fifth-day, Gen. xxvii., 23—34; xxviii., 39—40.
Sixth-day, 2 Sam. xv., 17—35.
(For Lesson Notes, see Helping Hand.)

Particularly at This Season.
"Some adjectives," the teacher said, "are made from nouns, such as dangerous, meaning full of danger; and hazardous, full of hazard. Can any boy give me another example?"
"Yes, sir," replied the fat boy at the end of the form; "pious, full of pie."
—Ladies' Home Journal.

He Laughed.
"Booohoo! Booohoo!" wailed little Johnny.
"What's the matter, dear?" his mother asked comfortably.
"Booohoo,—et—picture fell on pa-pa's toes."
"Well, dear, that's bad, but you mustn't cry about it, you know."
"I d-d-didn't. I laughed. Booohoo! Booohoo! —Et."

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

SABBATH SCHOOL BOARD.
President—Ede E. Randolph, Great Kills, N. Y., Vice-President—Edward E. Whitford, New York City.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Neiwark, N. J.

WANTED.

BORN&utm_20230601143227.png

BOY OF PULPIT SUPPLY AND MINISTRIAL EMPLOYMENT.

BOY OF PULPIT SUPPLY AND MINISTRIAL EMPLOYMENT.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. A. B. West, Milton Junction, Wis.
Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. J. F. Whitford, Milton, Wis.

SABBATH SCHOOL BOARD.
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SPECIAL NOTICES.
The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The Seventh-day Baptist Church of Syracuse, N. Y., hold Sabbath afternoon services at 3 o'clock in the hall on the second floor of the Locoma Block, 110 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds regular Sabbath services at 3 o'clock every Sabbath afternoon in Music Hall, Broadhead Building, 425 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 213, Masonic Temple, N. E. cor. State and Randolph Streets, at 4 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptist Church in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Root, at 118 South Mill Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 3 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Broadhead Building, 425 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, hold Sabbath school at 3 o'clock and preaching services at 3 o'clock each Sabbath afternoon in the chapel on second floor of college building, opposite the Sanitarium. The chapel is a great building and the first beyond library. Visitors are cordially welcome. Rev. D. Burdett Cook, pastor, 216 W. Van Buren St. Chicago.

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

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The Seventh-day Baptist Church in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Root, at 118 South Mill Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 3 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Broadhead Building, 425 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, hold Sabbath school at 3 o'clock and preaching services at 3 o'clock each Sabbath afternoon in the chapel on second floor of college building, opposite the Sanitarium. The chapel is a great building and the first beyond library. Visitors are cordially welcome. Rev. D. Burdett Cook, pastor, 216 W. Van Buren St. Chicago.

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