

# The Sabbath Recorder

## Seventh Day Baptist History

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OF RHODE ISLAND

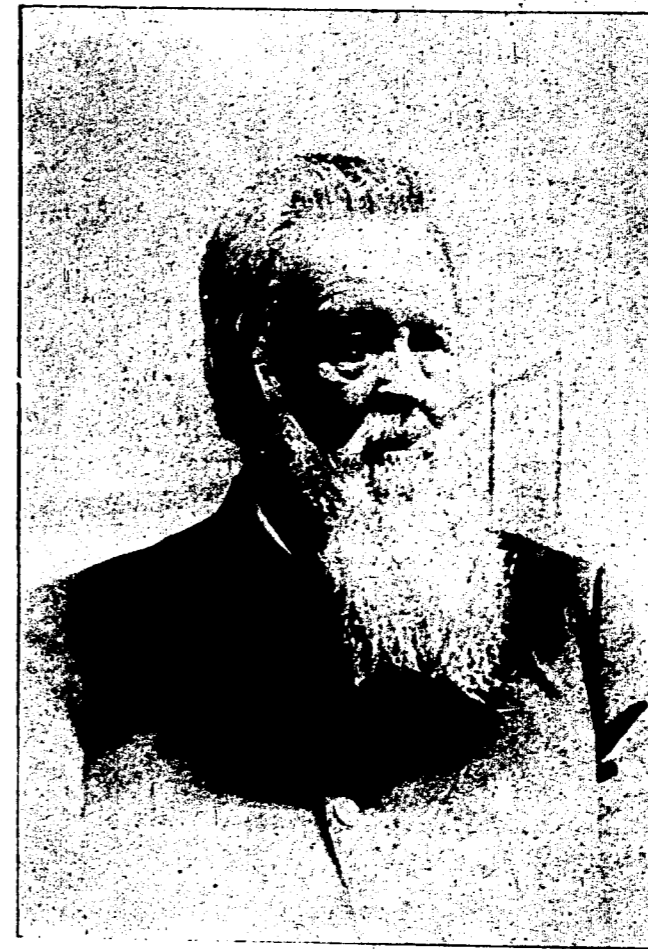
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# The Sabbath Recorder

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

VOL. 64, NO. 22.

PLAINFIELD, N. J., JUNE 1, 1908.

WHOLE NO. 3,300.

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

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year .....\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to *THE SABBATH RECORDER*, Plainfield, N. J.

## EDITORIAL

### The Signs of Our Times.

The following editorials give the substance of a sermon preached by the editor on Sabbath morning, May 23, 1908, in the Southeastern Association held at Salem, West Virginia.

*Can ye not discern the signs of the times?—Matthew 16:3.*

The Pharisees were leaders in the church of Israel. They claimed to know all the truth, and insisted upon their own peculiar way of stating it. They could see nothing good in any one who differed from them in any phase of doctrine, or in any construction of the law. They clung to the letter, but knew nothing of the spirit of true religion.

When Jesus began to reveal the true spirit of the kingdom, and to remove the false teachings they had added to the commandments of God, the Scribes and Pharisees became his most bitter enemies. They tried to entangle him in his teachings, and insisted upon having a sign from heaven that should prove him to be sent from God. And these things they did, knowing that John the Baptist had pointed to him as the Lamb of God, and assured them the kingdom of heaven was at hand; that wise men from afar had paid him homage; that both Jew and Gentile had long been looking for the coming One, who should redeem Israel; that Jesus himself had announced the opening of the new era, and with marvelous accuracy had been doing exactly the things which the prophets had foretold. The eyes of the blind had been opened, the

deaf ears had been unstopped, the lame made to walk, dumb lips to speak, and the poor had had the gospel preached unto them. The Pharisees had stood on Jordan's banks when the descending Dove and voice of Jehovah had given such marvelous testimony to his royal Sonship. Indeed, they had no need of a sign from heaven, had they but opened their eyes to the signs all about them,—signs from their own history, signs from political and social conditions in their land, all pointing to a coming crisis, for which Israel should have been prepared.

They might have seen that the literary glory of the old world was rapidly passing away, and that not a single great orator was left among the Greeks and Romans, to lead them against the new kingdom; that old forms of worship in Israel were fast losing their hold upon the masses; that the industries of the poor were ruined by bad government, and hosts of starving men, ignored by the rich, were longing for revolution, while countless bands of Roman soldiers stood anxious for riots and rebellion, in which they might fill their hands with spoils. With misgovernment, with foreign troops quartered among them, with class distinction, and pinching poverty face to face with extreme luxury, the signs of the times were full of perils; but to all these they were blind.

Again, the world had progressed since the days of Abraham, of Isaac, and of Solomon, and conditions were vastly changed. The doctrines and rites appropriate to the times of those men were hardly suited to the needs and conditions in the new era. The signs were clear that the times of Christ demanded a restatement of the principles of the kingdom of God to meet the needs of the changing order, and that new forms of church work were needed if the masses were ever to be brought into the kingdom of heaven.

In the days gone by, the Flood, the thunderings of Sinai, and the destruction of Sodom were sufficient testimonies against sin, and adequate expressions of

God's remedy for transgression. But now the fullness of time had come, when these teachings must be supplemented by the doctrines of the Fatherhood of God and the brotherhood of man, of the Incarnation as the last revelation of divine love, and the doctrine of the Cross as the remedy for sin. This did not mean that foundation truths were to be ignored; but it did mean that, in the advance of humanity, a fuller interpretation of God's messages to man was absolutely needed to meet new conditions.

The arguments of Jesus with them were very simple. Nature forecasts the coming storm, in the red sky and gathering clouds. Every careful observer may have fair warning. The signs are so clear that simple men may read and prepare. Just so did all things portend a gathering storm for Israel. "Can ye not discern the signs of the times?" The common people heard him gladly, because he came to them in love. He sympathized with them in their troubles, healed their diseases, and fulfilled the ancient promises made to the poor and needy. He put into practice the love-messages of Moses and the Prophets, which the Pharisees had never done. They, the Pharisees, burdened the people with traditions, were zealous for the "mint and cummin" ceremonials, and were haters of their poorer fellows. They were wise in everything but practical Christian work. They lived in the past, their only activities in the present being merciless criticisms and bitter punishments for those who transgressed their traditions.

These were the men, so blind to the signs of their times. They could not see that, unless a new and spiritual conception of the kingdom of God should bring new life to human spirits, and put new works into human hands, there could be no hope for the world. Could they have discerned these things and fallen into line with Christ, to take up the new work in the changing order, there would have been a different record for the early Christians.

But, alas for them! They would accept no restatement of doctrine, no new plans for work. If the conditions of the new era demanded such modifications or changes, then they would ignore the conditions. This they did, and Jesus continued vainly to plead with Israel to the end, poured out

his soul in tears over their doomed city, and finally left them to their inevitable fate. They failed to discern the times of their visitation, gave no heed to the living problems of their day, and their nation suffered for such blindness. Face to face with a great crisis, they ignored the signs, and the crisis passed into a revolution.

And as they were, so are many today. We have with us multitudes who are just as blind to the portents of the times. There are unmistakable signs about us, showing that the Church of God is again on trial. Will those who uphold her discern the trend of events and make the most of their opportunities?

It is not always easy to read the handwriting of God in the happenings of today. Even when the signs are clearly seen, it is not always easy to leave old beaten paths and step into proper line of action. It must have been hard for Luther, when he saw the signs of his time, to accept the issue. But he did, and untold blessings have come to men through his clear vision and prompt action. It was not easy for Garrison or Phillips to face the multitudes in their efforts to reveal the signs of their times regarding human bondage. Had the masses heeded, the revolution might have been prevented.

Alas for those who dally and try to ignore the crisis, when the signs of the day call for prompt action!

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#### What Are the Signs of Our Times?

We are living in portentous times. No people ever made such rapid strides in new forms of civilization; and more difficult problems than ever before await our solution.

This is especially true of the Christian church. Many hearts are filled with fears for the future of the church and the Bible. The signs indicate an impending crisis; whether or not that crisis shall be safely passed will depend upon how well we discern these signs, and how promptly we act in view of them.

It is perfectly plain that the great masses of the people are pulling away from the church, and that the church is making little or no progress toward checking the deflection. Utter lack of spirituality and an overwhelming spirit of worldliness are sending the people into the whirls of pleas-

ure and the strife of business, entirely beyond the influences of church life. Meantime every minister in the land preaches to empty pews which ought to be filled by these pleasure-seekers. Church doors are closed months at a time, while the preachers join the multitudes at seashore and in mountain resorts; notwithstanding institutions for promotion of vice never take vacations.

The saddest feature of this whole matter is that the majority of church members do not seem to care whether the unchurched masses are reached or not. The multitudes will not come to the churches, and the churches are apparently loth to go to the multitudes. Many are being reached by outside organizations; and benevolent societies are being formed to do what churches ought to do. All this tends to make a chasm between the poorer classes and the church, and a close observer can readily see that the latter does not occupy the high place in the esteem of the masses which it once held.

Again, when we consider the attitude of the higher scholarship, the overwhelming power of materialism, the problems of socialism, agnosticism and anarchy, we must admit that the church and people of America are facing an important crisis. Loss of spiritual power on the one side and loss of conscience on the other, send the unchurched multitudes with little restraint into the broad road to death. The church in the past may have been too much absorbed in theoretical dogmas and overlooked too much the practical question of a common brotherhood. It surely has been too slow in the practical lines of work growing out of man's relation to man. Hence, philanthropists have been moved to go outside church organizations and form independent societies for the alleviation of suffering and the rescue of fallen man. The church cannot afford to ignore these, and it will be a fatal mistake if it shall make a break with them. The nearer it can be to such organizations as the Salvation Army, Junior republics, and Rescue missions, the better for the church of the future. We can ill afford to have class distinctions spring up which shall forever alienate the lower classes from the Church of Christ. The vital question today is, How can the church be brought into vital touch with all

the forces that make for good; and how can it be freed from all the forces that tend toward evil? Certainly there must be no break with organizations for uplifting men, simply because they cannot subscribe to every item of its creed. There are movements in which people of different faiths, or of no faith, may well join in work for the betterment of fallen humanity.

\*\*\*

#### Face to Face With a Materialistic Age.

If I were to enlarge upon any of the forces working against the church today, I would place at the head of the list *Materialism* in its various forms. The church stands face to face with a materialistic age such as the world has never known. Scholars who teach that human consciousness is merely the reaction of nervous organisms must endanger the belief in the soul; and teachers who classify thought as merely a function of physical brain must jeopardize all belief in a spiritual being and rob the world of an intelligent God.

Let any considerable proportion of mankind get the notion of a soulless universe, existing without purpose; and that God and Christ and immortality are only survivals of primitive myths and early superstitions, and those very conceptions must cheapen humanity and send men adrift in everything for which the church stands.

In open antagonism to Christianity, scores of societies are busy propagating atheism from the platform, by the printed page, and by personal work. In these days of social discontent, there are thousands with minds specially prepared to receive the seeds of infidelity, or anything that will damage the church. Whether right or wrong, the masses of the unemployed do look upon the church as siding against them in their fight with the rich. This conviction makes their hearts good ground upon which to sow the seeds of infidelity.

I fear the church does not sufficiently realize the inroad which philosophical atheism is making upon the minds of the suffering and laboring poor, and we are doing too little toward counteracting these influences.

But if the philosophical phase of materialism is dangerous under present conditions, the practical materialism of industrial and business life is far more to be dreaded. Theoretical materialism, when

aggressive, makes an open fight and we know how to meet it. But the silent, insidious, materialistic habits of industry and business poison the very atmosphere in which the church lives. The attitude of mind that results from these business habits is especially destructive to spiritual life.

I do not think that a conscientious life well lived in the world of economics is incompatible with spiritual living; but when commercialism absorbs the entire attention as it does today, we have the best possible demonstration of the truth uttered by Jesus: "Ye cannot serve God and mammon." When multitudes live as though wealth were the supreme good; when men of high position follow a standard of morals for their corporations which they would not dare to follow as individuals; when trusts systematically train men in methods that should bring them to the penitentiary; when rich church members can become multi-millionaires by methods that grind the life out of the poor; when men can bribe legislators to enthrone evils which curse the land; and when, as a result, the chasm grows wide and deep between labor and capital, with even the church accused by the laboring people of discriminating against them,—certainly the signs of the times indicate conditions which the church can ill afford to ignore.

The church is too apt to apologize for the sinful rich, when an issue comes between them and the common classes. Shaler Mathews tells of a professor in one of the schools who was forced to leave his position because he dared to criticize the methods of a rich man from whom the school hoped to receive large gifts. More than one pastor has shared a similar fate. All over our land pastors' lips are sealed and the needed gospel hindered in congregations where rich pewholders have money invested in questionable business and whose business ethics are notoriously bad.

If a minister is outspoken against the worst vices enthroned in politics, against any money-making sinful business, too many churches count him as the disturber, and he must seal his lips or leave his church to some one who will.

One thing is certain, if the evils that threaten society are remedied, then the church must take a hand in the fight. The best leaders in the world cannot accomplish

much in the fight with sin, unless they have the hearty cooperation of the rank and file in the church.

The power of the church lies in its spirituality, and whenever it gives way to any form of materialism in its members, it loses spiritual power. All signs show that a renewal of spiritual life is the greatest need of the church today.

#### ALARMING TENDENCY OF THE GAMBLING HABIT.

There is no sign of the times more ominous for evil than the rapid increase of the gambling habit. Betting on college games, betting on races, elections, the speed of steamships; dealing in stock margins; taking chances in everything where uncertainty is involved has come to be a disease, threatening all spiritual life. It pervades educational and business circles; and in social life the husband gambles at poker while the wife gambles at bridge. It even creeps into church circles; and one may always notice that spirituality in a community grows less in proportion to the increase of the spirit of gambling. Some way the passion for gambling centers entirely upon the gain. The gambler takes no interest in the game as such whenever the stakes are left out. Those best acquainted with its influence, say that the gambling habit "degrades the entire moral sense," robs men of the finer qualities of the soul, and is all but impossible to overcome when once it is formed. When such an evil, which is native to the gambling den and the saloon, permeates the social life of the church by invading Christian homes, it simply comes to be a matter of life or death between the gambling habit and the gospel of Christ. Shaler Mathews says: "It is idle to preach the gospel of brotherhood to a generation of gamblers, whether male or female."

Again, no one can study the signs of our times without noticing the growing contempt for law. A live church must set its face like flint against every tendency to evade, ignore, or override the laws. We deplore the spirit of anarchy, and have taken steps to deport every avowed anarchist, and this is a move in the right direction. Nevertheless, Christian citizens throughout this land seem to be blind to the fact, that in towns and cities tens of thousands are trampling the laws under foot and cultivating a wholesale spirit of

anarchy! Open revolution is only this spirit of anarchy come to full fruition. Better a law-abiding spirit even when laws are bad, than the spirit of anarchy!

There is no institution like the church to remedy these evils; and it should always and everywhere be an enthusiastic champion for loyalty to law. In a land of churches like the United States, it is a sure sign of something wrong with church people, when men can mock with impunity at just laws, and when legislatures can be made to violate constitutions in order to favor wealthy race-track gamblers.

The church cannot afford to sleep amid such social and political conditions. Of all institutions, it possesses the real remedy. It must stand firm for law and order in all cases, and educate its children to be law-abiding citizens.

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#### The Church Needs to Conserve All Her Forces.

If the church is to be victorious over this array of forces against it, steps must be taken to conserve all the forces that naturally belong to the people of God. First, local churches cannot afford to hold each other at arm's end and refuse to join hands in work along lines upon which they all agree. In union there is strength, and all churches can unite whole-heartedly against such evils as those I have mentioned.

The churches should cooperate with the various societies organized against intemperance, such as the Anti-Saloon League, and Woman's Christian Temperance Union. To say the least, it cannot afford to assume such an attitude towards them as to alienate church members who choose to work in them, or in any other worthy benevolent institutions laboring to help suffering and unfortunate men.

Again, the advanced scholarship of our age is all needed in consecrated work with the church; and the church cannot afford to assume any position toward scientific or critical teachers that will unnecessarily turn them away. While here and there one among these men may be openly hostile to the church, still many of them are with it at heart, though they may differ upon matters of higher criticism. The last fifty years have brought many changes in the world of thought. We live in the light of the Sun of Righteousness, and a

long way in advance of the dark ages. All systems of science and philosophy have advanced and changed their vocabularies, and in some instances their forms of statement. It is not strange that advanced thought and new light should lead to some restatements in doctrinal matters; and that archæological research should result in some modification upon points of historical records, even of the Bible.

These things do not affect any fundamental truth, neither do they call for any new gospel; and so far as I can see, they in no wise invalidate the foundations of Christian faith.

Many of the scholars who have led in Bible criticisms are devout God-fearing men, and if not alienated, will continue to be strong men in the church. Some of them may not always have been wise and sufficiently guarded in stating their points, and yet it would be folly for church people to condemn them and drive them clear away.

In its efforts to conform to the changing order, the church will need every consecrated student. I say "consecrated." Certainly the church can have no use for men who consign its Christ to the realm of myths and fables; it must ever stand firm upon the Rock of its faith, and insist upon the sinfulness of sin and the Bible remedy; but this does not necessitate such hostility to all so-called critical scholarship as to drive loyal men away.

I fear a close observer of the signs of our times will see danger in the tendency of church people and men of advanced scholarship, to pull apart. Possibly the church may be too severe in its judgments of the scientific methods of Bible study. And it may be that some scholars are too sensitive over any criticisms the church may make.

The Christian geologist goes into the earth's crust in search of facts upon which to explain creation, into his laboratory to discover the laws by which matter assumes its present form. He is devoted to truth and loyal to God, whose handwriting he reads in the rocks. He loves God as his Father and loves to be called his child; and yet he states his theory of the universe in different terms from those used by the church fathers, and taught by theologians for ages.

Again, there is the Bible student who has spent years in archaeological study in Bible lands. He thinks that both Isaiah and Genesis had more than one author. Supposing this should be true, I do not see that it affects in any way the genuineness of the record so far as the plan of redemption and the gospel of Christ are concerned. These scholars are for the most part devout and conscientious men; still inclined to be loyal to the church, and to regard it as the greatest power for good on earth. It would be unwise for the church to repudiate such men, when it needs all the help they can give in its fight with wickedness in high places.

Again, it is not a good sign of the times for the church, when its leaders cast slurs upon education and discount the idea of an educated ministry. We sometimes hear men who say from the pulpit, "Education is no good," "Culture cannot save," and who speak disparagingly of years of study in preparing for the Master's work.

No one claims that education is a saving grace. But we do claim that a consecrated education multiplies a good man's power many fold in his fight with sinful forces that threaten the church.

The mightiest missionary the world ever knew, who stood head and shoulders above other New Testament preachers, was thoroughly educated. Had Paul not been "brought up at the feet of Gamaliel," he never could have made the mighty man he was in the gospel ministry.

The great mistake made by the church people of Christ's day was their failure to discern the signs of their times. Shall the church of today make the same blunder? The signs of our times are just as prophetic and it is quite as essential that we read them.

If we do this well we shall see that there are other forces working to make our future, some of which are enemies to everything for which the church stands, while others are good in their tendencies. The church must unite with those that are good if she hopes to conquer the bad.

We have discovered a tendency of the unchurched multitudes to pull away from church influences; and we shall learn that the church has not always been wise in her attitude toward the rich and the poor, and toward scientific scholarship. We have

tried to show that if she is to meet the demands of our times she must labor to unite all good forces in consecrated work for world-wide evangelism.

There have been many schemes to bring men into better living, all of which have some good in them. But for bringing men to Christ, the church is worth infinitely more than these. They lack the power of the living Christ. And every sign of our times shows how weak are all schemes for saving men that do not make the personal Christ the motive power in their work.

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#### The Debt.

The debt is rapidly growing less now, and we are glad.

The account stands as follows on May 28, 1908:

Received to date .....	\$2,349 30
Received since last report from	
S. C. Maxson, M. D., Utica, N. Y. . . . .	5 00
"A Sabbath keeper" .....	100 00
Milton Junction C. E. Society .....	5 00
Madison, Wis., Sabbath School .....	5 00
H. E. Davis and wife, North Loup, Nebr. ....	10 00
"For the Tract Society Debt" .....	25 00
Albion, Wis., Church .....	77 35
Dea. S. R. Potter, Albion, Wis. . . . .	5 00
First Hopkinton Church (Ashaway, R. I.) .....	35 00
West Edmeston, N. Y., Church .....	9 25
Sabbath School .....	5 00
C. E. Society .....	1 00
Ladies' Aid Society .....	5 00
Mrs. J. E. Trainer, West Union, W. Va. ....	5 00
Dr. Xenia Bond, Salem, W. Va. ....	5 00
Elsie Bond .....	3 00
J. A. Howard, Fayetteville, N. C. . . . .	5 00
R. I. Potter, Hammond, for Life Membership .....	20 00
Total received .....	\$2,674 90
Amount still unpaid .....	1,325 10

#### Condensed News.

##### THE HOMILETIC REVIEW.

The *Homiletic Review* has taken a hand in the New York State fight against the race-track gamblers, and sent a list of questions to five thousand ministers regarding the matter. The *Review* asked them to preach upon the subject; and it also furnished data regarding it. In the June number is given a summary of the replies to these letters, which makes an interesting article.

"Summer Schools in America," "Modes of Revelation," "Discussion of Theological Seminaries," "A Minister's Reading," and "Monotheism of the Hebrews" combine to make the June number full of interest. The usual helpful articles and sermons, and the supply of illustrations make the magazine especially helpful to ministers with small libraries. Two baccalaureate sermons add much to the value of this number.

#### NOTHFIELD SUMMER SCHOOL.

The famous school for Christian workers, established by Dwight L. Moody in Northfield, Massachusetts, is now in session. It holds from May 1 to October 1, 1908.

Hundreds of young men will find a delightful and helpful vacation in the tents and cottages of this famous school; and at the same time they will profit by the splendid opportunities there given, by which they may be fitted for every kind of evangelical work. During these months Northfield will become the center of the religious thought of this country, with world-renowned teachers for leaders. Among these we notice the names of Rev. J. Stuart Holden, of London, whose lectures last year on "Laws from Heaven for Life on Earth," will be remembered by all who heard them. His services in missions in China, Japan, India, and Europe, have given experiences in evangelism which eminently fit him to help others.

The names of Dr. Torrey, the evangelist; Rev. Arthur T. Pierson, Editor of the *Missionary Review of the World* and "Father" of the Student Volunteer Movement; of such men as Robert E. Speer, John R. Mott; of John A. Hutton and W. L. Watkinson both of London, and of half a score others assure all who attend that the Northfield of 1908 will be full of interest. And everybody knows that with such a man as George C. Stebbins as leader the music of the Conference will be the very best.

The calendar for the summer is as follows: Northfield Seminary Commencement, June 13-17; Student Conference, June 26 to July 5; Young Women's Conference, July 7 to 15; Women's Home Missionary Conference, July 16 to 20; Summer School for Sunday School Workers, July 18 to 25; Summer School for Women's Foreign Missionary Societies, July 21 to 28; General Conference, July 31 to

August 16; Post Conference Addresses, and Bible Lectures at the Northfield Schools, August 18 to November 1.

#### The National Red Cross.

What do you know about the National Red Cross? It is probably the greatest humanitarian organization the world has ever known, and forty-four nations give it official recognition. Its purpose is to relieve suffering in time of war, pestilence, famine, earthquake, flood, or fire. It has made the pages of history bright with its blessed work.

Of all the countries represented at the Hague Red Cross Convention, the United States has the smallest membership. Japan alone has 1,300,000 members, Austria 1,000,000, Germany 500,000, while the United States has only 11,000 members. The Red Cross of our country was reorganized under the direct superintendence of the National Government, in 1905. Its charter, issued by Congress, defines its purpose as follows:

"To furnish voluntary aid to the sick and wounded of armies in time of war," and, "To carry on a system of national and international relief in time of peace, and apply the same in mitigating the sufferings caused by pestilence, famine, fire, floods, and other great national calamities, and to devise and carry on measures for preventing the same."

Since its reorganization, nearly four million dollars has been expended to relieve suffering in Japan, China, Russia; in the Philippines at the time of the typhoon; in the Southern States, when storms have swept the Gulf of Mexico; and in Italy to help those whose homes were destroyed by the eruption of Vesuvius. Within one year after the earthquake in San Francisco, the Red Cross expended for the relief of that desolated city over three million, one hundred and seventeen thousand dollars.

William H. Taft, of Washington, D. C., is the president; and although it is under Government supervision, the Government does not furnish the funds. These are furnished by private subscriptions, and any one giving one dollar a year becomes a member and receives a Red Cross badge. Twenty-five dollars makes one a life member.

The Government supervision insures a

proper and speedy distribution of funds when any calamity makes aid necessary. Thus trained nurses, physicians, and all needed helpers may instantly be dispatched to the relief of sufferers. In this way the best scientific methods and the most specific help may be at hand promptly, no matter what may cause the suffering. The Red Cross flag is always immune from attack in time of war. We hope that it may never have occasion to protect sufferers again in time of war; but occasions will be plentiful where it will be needed in times of peace. The work done thus far has been marvelous; and we feel like saying, "Long live the National Red Cross."

Their address is, Hon. William H. Taft, President American National Red Cross, 341, War Department, Washington, D. C.

#### STORAGE RESERVOIRS TO PREVENT FLOODS.

An interesting project suggested by officials of the Government Geological Survey is that of building storage dams and reservoirs near headwaters of streams large enough to hold the surplus waters and prevent disastrous floods. The plan would look also toward allowing this surplus to gradually run into the streams as needed, in order to keep a sufficient depth for navigation all the season through.

These are certainly very desirable ends. Whoever can devise and execute plans to save the country from disastrous floods, and to hold the depth of waters in rivers to a navigable point in time of drought, will bestow untold blessings upon the nation. It is also well understood that great freshets are now due to the denuding of the hills and mountains of forests. In a country where the slopes about headwaters are well covered with forests, so that the roots make the ground like a sponge to hold water and allow it to work off gradually, we have the best reservoir—nature's own water-holder—to prevent ruinous floods, and to keep streams fresh and full in summer. Hence the Government's proposition to have such lands kept well timbered if possible. Strip all the hills of forests, until the roots decay and allow the ground to settle and bake, so the water runs quickly off as it would from a house roof, and you have made sure of hard floods in springtime, pinching droughts in summer, with dry streams and scanty

crops. You also make sure of sterile soil with all the mold washed away to settle in river bottoms whence it must be dredged at great expense. If by cultivating forests and by building reservoirs the streams could be kept clear of silt, and suitable for navigation the year round, the government would be saved the immense expense of dredging streams, and commerce would gain immensely by navigation throughout the summer.

These conditions are among the possibilities for this country in coming years. Experts are just now giving these matters a most careful study.

#### Death of Dr. A. C. Davis.

We were greatly shocked upon reading in the New York papers that the body of Dr. Arnold C. Davis of West Edmeston was found dead upon the road near that village on the morning of May 26. As the RECORDER goes to press, this meagre data is all we have. It is supposed that he was thrown from his buggy while driving home. He was president of the Young People's Board, and editor of the *Endeavourer*; also practicing physician, and pastor of the West Edmeston Church.

#### A Card of Thanks.

TO THE EDITOR,

DEAR SIR:—Will you please convey sincere thanks to your readers for their generous co-operation in our efforts to secure work for the unemployed men of New York City?

Through the medium of the newspapers we have, up to the present time, succeeded in placing over 1,000 men—a success unprecedented, and which would have been altogether beyond our reach, were it not for the free insertion of our notices, so generously accorded by newspaper men throughout the country.

On behalf of the workless men we beg to express our gratitude to the Newspapers for such valuable aid, as well as for the personal sympathy and monetary help so kindly sent us by the editors themselves.

Very sincerely yours,

JOHN C. EARL,

Financial Secretary, Free Labor Bureau of the Bowery Mission, 92 Bible House, New York City.

## SOUTHEASTERN ASSOCIATION

The first of the series of associations for 1908 opened with the Southeastern Association in Salem, West Virginia, Thursday, May 21. The address of the president will be found on another page. Brother Clyde Ehret is a young man in Salem College and a licentiate of the Ritchie Church. He has been supplying the Salem Church very acceptably since the pastor left, the first of April.

The introductory sermon by J. S. Kagaris was a plea for an active missionary spirit among our people. Text, Acts 1:8. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The great thought was, that the churches where the missionary spirit is lacking must die. This spirit is the life of the people of God. He referred to some denominations that seem smitten with death because they take no interest in missions.

The reading of letters from the churches shows that they are busy clearing up and revising their rolls. While this may show an apparent loss, it in fact reveals signs of life and vigor. When a church is not sufficiently alive to revise its rolls, and get rid of the dead members who cannot be revived, it is in a sad condition indeed.

The representatives of the other associations brought encouraging messages. Rev. S. R. Wheeler from the Eastern Association explained that he joined that association in 1849, soon after his father and mother embraced the Sabbath; and that he had been, at different times, a member of six of the churches there, besides spending thirty-six years in missionary and pastoral work in the Northwest. Elder Wheeler referred to Backus' History which tells of the organization of the Newport Seventh-day Baptist Church; and which says it was the sixth Baptist church then in all America. There were four men and three women—seven members—in that Seventh-day Baptist church, against the multitudes of that day. The speaker thought it a miracle that they made any headway at all, and a stand-

ing miracle that Seventh-day Baptists are alive today.

In 1875 Elder Wheeler came as delegate to this association, and had Elder S. D. Davis of blessed memory as traveling companion to all the others. He spoke of the noble spirit of Elder Davis and of the changes since those days, and brought cheerful greetings from the Eastern Association to the people of West Virginia.

Riley G. Davis, of Scott, N. Y., appeared as delegate from the Central Association, and read the letter from that body, full of good words. Mr. Davis was a West Virginia boy and spoke with some feeling of his pleasant memories of his native state.

Then came Ahva J. C. Bond, another Salem College boy, with greetings from the Western Association. He is now pastor at Nile, N. Y., the editor's old boyhood home, and was one of his students in college classes for many terms. Mr. Bond said it was hard to realize that he must represent another association in this meeting, instead of taking his place as a regular member here.

He spoke of Alfred as the educational center of the denomination, referred to Dr. Gamble's death, and to other changes in the faculty at Alfred, among which is the exchange of Professor Clark of that school for Professor Clawson of Salem, with Clark to become Salem's president. Brother Bond brought a very cheering report of the spiritual conditions in the Western Association. Revivals and additions to the churches had brightened the prospects in different parts of the association. Seven churches there have pastors, and seven are supplied by students and teachers from the Seminary.

Rev. M. G. Stillman, of Walworth, Wisconsin, was the delegate from the great Northwest. What he had to say in regard to the "Eleven Propositions" will be given in another column.

E. B. Saunders spoke for the Southwestern Association, telling of the good meetings and revival work of last November. Men rode twenty miles to hear preaching about the Sabbath question. He spoke of

baptisms and the work now in progress by Elder Hurley. The good seed sown there thirty years ago by Wheeler and McLearn has brought forth fruit.

The sermon on the "Open Door," by Riley G. Davis, was well received. God has a people. He always has had a special people for special work; and he expects them to do that work. Seventh-day Baptists certainly have a special work. We too often overlook the open door, and the cause suffers. Christ was anxious that his work should go on, and therefore established the church to do it. We must not fail in our special work of spreading Sabbath truth, and in working for souls outside our borders. We still need to wait for the "power from on high". The Baptism of the Holy Ghost is all-essential. We try to do too much without God, and therefore lack power.

O that our spiritual eyes might be opened; and we could lay ourselves upon the altar, and become like clay in the potter's hands! If we are not willing to follow Christ, then we are not entering the door. We must go preach, teach, and baptize. This door is one that no man can shut if we do our duty. Too many let the world come in and crowd Christ out of their hearts.

After this sermon there followed a general conference in which the representatives of the different societies spoke of their work. Dr. Main spoke for the Education Society, Walter L. Greene for the Sabbath School Board, Secretary Saunders for the Missionary Society, and the Editor spoke in behalf of the American Sabbath Tract Society.

Thus ended a profitable day in association work. While these lines are being penned, Rev. M. G. Stillman is preaching in the evening service.

**Opening Address, Southeastern Association.**

CLYDE EHRET, *President.*

*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6: 10.*

Many there are who think they have but little to do because opportunity does not often present itself; yet they are as responsible as any one, because they do not prepare themselves to see the opportunities as they come. True it is that some may not

be responsible to the extent that others are, because their surroundings are such that they cannot fit themselves as they would like. How important it is that each of us shall be earnest enough to grasp all the opportunities that fall in our circle of life; and in this way our view of life will broaden, and we will not only be able to see more work, but we will also be able to do more.

The real problem of living is, therefore, to take what the hours bring. The chance of doing good is around us all the time, and we should take advantage of these opportunities, and do good to all men. He who does this will live nobly and faithfully, and will fulfil God's plan for this life. The difference in men is not what they have a chance to do, but what they do. Doing good to those about us is what brings us in closer touch with God and enables us to live more contented the life God has for us. Many people who fail to make much of their life charge their failure to the lack of opportunities. They look on him who is continually doing good and beautiful things, or great and noble things, and think that he is especially favored, that the chances which come to him are exceptional. Really, however, it is in his capacity for seeing and accepting what the hours bring of duty or privilege, that his success lies. Where other men see nothing, he sees a battle to fight, a duty to perform, a service to render, or an honor to win. Many a man waits long for opportunities, wondering why they never come to him, when really they have been passing by him day after day, unrecognized and unaccepted.

Paul knew when he was writing to the Galatians, that their greatest need was to do what duty presented to be done. This applies just as well today; we need to fit ourselves by studying God's Word, and be able to do when duty presents. The youths who are brought up in Seventh-day Baptist homes often think they are not surrounded with the opportunities that come to other people; they look too much on life from a selfish standpoint and not from a godly view. They do not realize that keeping the Sabbath faithfully brings out the very best that is in a man, and enables him to see and be willing to do the good to others that God intends each of us to do.

Do good to ourselves and we are doing good to others. Christ was doing good to himself when he was praying to God; he was doing good to himself when he was spending thirty years of his life preparing for God's work; he was doing good to himself when he was healing the blind and the cripples, because he was each time brought into closer touch with God, and enabled to more and more see the will of God. Not only to himself was this good done, but think of the good that was done to others by his prayers, by his preparation as a teacher, and by his healing power.

All have the opportunity of praying to God, of spending some time of their life preparing to live well the remainder. Yes, we have the power of healing the sick and infirm, because we can minister to them and cheer them in time of need.

We who have come from our various homes in this Association have not come simply to see some of our friends and let them see us, but we have come with the spirit of God, trusting that we may receive a great blessing by being here. When we return to our homes we will have an opportunity to better the lives of our home and church people. While we are here expecting to receive a blessing from those we meet, so they expect to receive something from us. Here comes in the opportunity for all to do good.

We must be mindful of our people, of our church, and our home, in order to have these opportunities that come to us. Paul told the Hebrews, that if they had been mindful of that country from whence they came out they might have had opportunity to return. So it is with us, if we are mindful of our surroundings we will have many opportunities to return good to those from whence we came. To do the work of God we must constantly be thinking of him and the good he has done to us. Many people do not realize the good God is doing for them, because they do not think enough about him, and what he is to their lives and their surroundings.

The mother finds so many opportunities to do good to her child because she is mindful of it; the animals and birds give such great care to their young because they are mindful of them. In the same proportion do we care for God and his cause.

With our mindfulness comes our willing-

ness. Nothing is better to fit a person for a good work than first to fully make up his mind that he is willing. We have our will in all things. It is the willingness on the part of the boy that leads him with his companions to the saloon, to the gambling dens, and to the places of destruction. And on the other hand the boy or girl that is willing to be led to church, to Sabbath school, and to something good, will just as quickly find something inspiring to do. If we are willing to help our neighbor in time of need, we will find many things to do; but if we are not, we will not often think he is needy and will miss many opportunities that we might otherwise obtain.

Christ was at all times willing to do good to man, and at no time did he lack an opportunity to uplift humanity; but unbelief on the part of man often shuts out the greatest possible blessings—blessings that could have been obtained, had he only been willing to let God's will and not his be the ruling power.

Joseph, when he was carried into Egypt, found many opportunities to do good because he was willing to serve God under all circumstances. This willingness fitted him to see what God had for him to do, and also fitted him to save his own people from the famine. Daniel, in like manner, found many things to do while he was in bondage because he followed God's teachings and at all times willed to do what was right. Saul for a time was willing for God to direct him in his kingdom, and during this time he found many things to do for the betterment of his people; but when he was no longer willing for God to direct, his mind went after self-praise and honor, and the privilege of doing good to his people did no longer present itself.

We must have a willing disposition if we get out of life all its possibilities and achievements. We must train ourselves to take what every moment brings of privilege and duty. Some people worry themselves over the vague wonder as to what the divine plan in life is for them. They have a feeling that God had a definite purpose in creating them, and that there is something that he wants them to do in this world, and they would like to know how they can learn this divine Thought for their lives. The answer is really very simple. God is ready to reveal to us with unerring definite-

ness his plan for our work if we are but willing that he should. This revealing he makes to us as we go on, showing us each moment little fragments of his purpose. Says Faber: "The surest way of aiming at the knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Each hour comes with some little faggot of God's love fastened on its back."

We have nothing to do, therefore, with anything save the privilege and duty of the one hour now passing. Thus doing God's will each day we are fitted for the things that come to us from time to time.

The rich young ruler failed in the good he might have done, because he lacked the willingness to sell what he had and give it to the poor, and follow Jesus. Many, like the young ruler, cry to God, "What can I do?" and when the answer comes: "Sell what you have and give it to the poor, or give up what you have been doing and take up the work of God," they are not then willing to do God's will; and they go away grieved instead of having a bright and happy spirit, that would help them to do good to those about them.

Stephen was the first to carry the gospel beyond the limits of Jerusalem, but he was not the first to have opportunity. The Gentiles were just as anxious for the gospel years before as they were now, but no one had prepared himself to do the good that was about him, and had not seen opportunities outside his own city.

The call of the Macedonian to come over and help us, comes from our own people and from others; when we answer that call we do not do good to that one alone, but we do good from place to place and people to people. Our work and influence spreads far beyond our expectations, and is not limited to the one call; but from there we are called on and on, and our work will be a betterment to many people, and our field of work will widen before us and God's work will continually grow, and all people will be better fitted to live well the life that God intends that we should live.

When the master gave his servants talents from which they should work, he gave each of them an opportunity to improve his work. The servant that had one talent had an opportunity just the same as the one that had ten. The one-talented man

had a work to do that depended on him alone; and no one could receive a blessing from the talent which he had, unless he did good when opportunity came.

When Christ went into a city and converted many people he opened up a field of labor for those who accepted him, and gave them a grand privilege to continue teaching and doing good among those who had not yet accepted him. When we take Christ into our lives the field is at once opened for us to help others. There are many about us who believe, and desire to become Christians, but do not feel strong enough to do so because their work places them in a condition that they do not see how to overcome. A little encouragement and a little help from their friends will fit them to give up the things of this life and come to God.

We all have such privileges, and we all need the encouragement of others; a kind word, or lesson from God brought to us by some friend, gives us a divine inspiration that will last through our lives, and cheer many times when clouds seem to shadow us. All our strength from God is brought to us by our friends that are now living, or have lived before us. The principles of right that are stored away in our hearts are developed by the help from others. If we are left to ourselves these principles will die, and the life we should live and enjoy will be destroyed because of the lack of help. When we once receive this help that is due us we are fitted to send the same help to those about us, and still have more left to ourselves than we first had.

We owe this duty to all we meet, and a special duty to those of our own faith. All feel the special duty they owe to their homes, to their fathers and mothers, to their children, and to their brothers and sisters. The one that enjoys life best is the one that does this duty and leaves the most for his dear ones to enjoy. They who have the same surroundings and the same things to face, whether trials or enjoyment, can best help those about them to enjoy or overcome the same things.

Men of the same mind can best by working together bring out the principles which pertain to their business. The man who is interested in farming can best help his neighbor who is interested in the same thing; the one who is working in education

can best help other educators; the person who is living a Christian life can best bring Christianity to those who have faith in religion. We as Seventh-day Baptists have a special duty to the ones that believe as we do. Many boys and girls, and older ones as well, wander away from the Sabbath because of the lack of help from some friends; they have the faith of a true Seventh-day Baptist, but lack the faith to carry it out. We who have received enough help to live in keeping the Sabbath have a special duty to those who are of the household of faith, but lack the strength to carry their belief into effect.

Many there are about us who go downward in their course of life instead of towards God because some one failed to do his duty and lend a helping hand at the proper time. Each has his own account to render, but this account will be much better if we receive the proper help. Many would have been lost if it had not been for the help rendered them by the personal work of Christ, or by Paul, or Peter, or by some other disciple of Christ. So it is with us; some one may be lost without our personal help. "Let us therefore as we have opportunity, do good unto all men, especially unto them who are of the household of faith."

#### Concerning the Eleven Propositions.

M. G. STILLMAN.

*Southeastern Association, Salem, West Virginia, May 21, 1908.*

I take pleasure in bringing greeting from the twenty-five churches and twenty-five hundred members of the Northwestern Association. About half of these churches have pastors.

I come to you to take part in the King's business, and it is always right to remember that the King's business is urgent; and since I think that the work of the Association ought to have a bearing upon the work of the General Conference, I take occasion now to call your attention to a rich portion of meat which the President of Conference last August exhibited, canned up in his message, and which was put upon the shelf in the Year Book. A special Committee of Fifteen, scattered most all over the nation, was given charge of this meat to see how it should be cooked and served at our next Conference.

I happened to be visiting the Chairman of that committee in Chicago some weeks ago. He said, "Urge the consideration of these questions at the associations." He has also written to the program committees.

Therefore I now call upon you to pull down the can from your shelf, examine the meat, and see if it be all sound and proper for our nourishment at Boulder.

I wrote to ten of our men, asking them to turn to the Year Book and say yes or no or otherwise to each question. They readily did so and they are truly representative of our Association. From their answers this meat could be parboiled and concentrated to about the following words:

*Resolved*, 1. That the name Conference be retained; 2. That churches appoint their delegations more definitely, and that Conference consider their credentials more carefully, and thus call out more definite action by the churches; 3. That Conference is advisory and may offer counsel at such times as are found desirable and possible; 4. That only the church, together with such council as it may call, has authority to ordain to the gospel ministry; the Conference as made up of representatives may by invitation from the ordaining church have a delegate in the church council and may also take occasion to express approval of the ordination; 5. That it is well to recognize all our different boards in the Constitution of Conference; 6. That a more efficient co-operation of our denominational societies in stronger fraternal union is very desirable; 7. That with consent of the college authorities the churches, through the Conference, might with some advantage take some part in the election of college trustees; 8. That most of our pastors favor the holding of Conference once in two years, not following the present order, and that the present plan of our associations should be changed; 9. That the present methods of entertaining Conference need some revision, and that our meal tickets should be made to cover the cost of production; 10. That we favor, where it becomes possible, the plan of having local elders and Home Mission superintendents; 11. That the Executive Committee of Conference should be our Advisory Board.

Please accept the above statement as my message from the Northwestern Association.



## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I can do all things through Christ which strengtheneth me.

'Twas long ago I read the story sweet—  
Of how the German mothers, o'er the sea,  
Wind in, throughout the yarn their girlies knit,  
Some trinkets small and tiny shining coins,  
That when the little fingers weary grow,  
And fain would lay aside the tiresome task,  
From out the ball will drop the hidden gift,  
To please and urge them on in search of more.  
And so, I think, the Father kind above  
Winds in and out the skein of life we weave,  
Through all the years, bright tokens of His  
love;

That when we weary grow and long for rest  
They help to cheer and urge us on for more;  
And far adown within the ball we find,  
When all the threads of life at last are spun,  
The grandest gift of all—eternal life.

—Selected.

### "Called to be Saints."

"To all that be in Rome, beloved of God, called to be saints"—or as it is in the original, "called saints." Rom. 1:7.

Notice that in the previous verse they are "the called of Jesus Christ," and in the words immediately following are "called saints." Now there is a good deal of misconception with regard to the meaning of the word "saint," and its cognate word "holiness." It is here applied as the vocation of all believers; and it is, I take it, the present purpose of God in these gatherings to so deal with us and bless us as to make our vocation and our designation correspond. That is—our personal character approximate to our high calling in Christ Jesus. "Called of Jesus Christ," and "Called to be saints." And since each of these words is of universal application and significance to believers, holiness in its true meaning is obligatory upon every one of us who has been redeemed. For every one who trusts in Christ's atonement, and rests the weight of his soul for eternity upon that finished work, is bound to live in such a state of surrender and submission to God as is made possible to us by the grace and power of the outpoured Spirit.

Holiness is not an optional addendum to our beliefs or to our present Christian experience, but is the Divine imperative: "Be ye holy." Holiness is not something which a man may "go in for," as a student goes in for a certain course of study at his own choice and option. If I am in Christ at all I am morally bound to recognize this fact, that the Blood which cleanses me also claims me, that the grace which pardoned is the grace which also purchased. And I cannot with any morality accept Christ's gifts without submitting also to His government.

Now holiness is not an end in itself. It is but a means to an end in the purpose of God, and that end His service. Holiness is whole-ness, and whole-ness is usability, to refer again to the word which I brought to you yesterday. Any holiness or any pursuit of holiness, which merely begins and ends with myself, in which I merely seek for an experience of ecstasy and joy and unbroken peace and the like, and which has no issue in sacrifice and service for the salvation and blessing of others, is little more than refined selfishness, and has absolutely nothing in common with the holy life to which God calls His people in Christ Jesus when He calls them to be saints. God works in us in order that He may work through us, and these two things can never be disassociated without loss in our experience. The constant inworking of the Spirit of God, re-forming, moulding, cleansing, illuminating, humbling or uplifting, in a word, imparting the holiness of Christ, is all in order that through the controlled life He may flow out as through a channel in blessing to the world.

Now while the theme of the Old Testament is the holiness of God, one of the dominant themes of the New Testament is the holiness of the people of God, holiness which never can be original but derived, and which is conditioned by simple conditions with which it is in the power of every redeemed soul to comply. For Christ Himself is our holiness in an unholy world, just as He is our righteousness before a holy God, and hence this call to us is for a more complete apprehension of His sufficiency to meet both the demands of God and the expectations of the world. Now in what does practical holiness consist? Holiness is an entire separation from known sin and an entire separation unto the

known will of God, which conditions a constant impartation to the soul of the life and power of Jesus Christ. A separation from sin—that is negative; a separation unto God—that is positive; and a resultant impartation of the Divine life—which is adequate power to do His will, to walk according to His precepts, and to spend and be spent in His service. Do not mistake the meaning of that word *impartation*. We long used and loved the word *imputation*, but perhaps some of us have used it too exclusively. For imputation in the purpose of God is but the foundation of impartation. Christ died for us in order that He might live in us, and while not for a moment do we leave the sure standing ground of the imputed righteousness of Jesus Christ, let us remember that this should be but the foundation in our experience for the imparted life of Jesus Christ, whereby alone we may live according to the ideals of standards of the New Testament, where every precept pre-supposes Divine power for its fulfilment.

Now such holiness is in its very nature triumphant, for those who were "called to be saints" were also called to live in Rome, the seat alike of heathen worships and licentious living. Moreover their ancestry could not predispose them to holiness but rather on the contrary. But grace is triumphant over both heredity and environment, which are the two great foes which every one has to encounter; heredity, that which I am because of whom I am, and environment, that which I have to face because of where I am. Indeed if we have not a gospel which is stronger than a combination of these forces, we have not any gospel at all. What a man is within and what he has to withstand without are the chief difficulties of life, and if the gospel of Jesus Christ has not something triumphant to offer in respect of these things, then it is no gospel at all. The gospel is only believable in the degree in which it is liveable.

There is an insect known in zoology as the water spider, which lives at the bottom of muddy pools and has the peculiar power of ascending to the surface of the pool and surrounding itself with a tiny crystal globule of air. Thus enveloped it descends to the sludge and ooze at the bottom of the pool and remains there until the air is exhausted, when it rises again to the

surface and the process is repeated. That is Nature's parable. Is it possible to be a saint in "Rome?" Yes, blessed be God, it is, but only by the impartation of the Divine life and power of Jesus Christ, and the reproduction of His character in us.

There is a world of difference between a reproduction and a mere imitation, and many Christians have not got further than the ideal of Thomas a Kempis—they are imitating Christ and they are making an awful failure of the work, for that which is born of the flesh is but flesh!

May I give you an illustration? If I go into the studio of an artist, I am filled with wonder and admiration at his work, and am fired with an ambitious desire to do something similar. He provides me with a canvas and brushes and paint, and I set to work to copy his picture, doing my very best, and bending all my energies and powers to the task. What is the result? Nothing but obvious failure, for my poor caricature is all out of drawing, and full of harsh crudities which outrage every canon of art. It is but an imitation, albeit the product of my very best efforts. But the artist can do very differently, for of course he can reproduce his original, just as many times as he wishes to do; and if he takes the canvas which I have spoiled, he can paint out my imitation and put upon it a second picture just like the original. That is a *reproduction*.

Now there are thousands of Christians who have never, never got beyond an imitation of Jesus Christ. They are doing their very best to live as Christ lived, to imitate Him and to follow in His steps. But God never intends we should. It is His intention that the life of Jesus Christ should be reproduced in us, and He can reproduce Himself again and again just wherever He has a yielded life, just wherever the activities of life are put into His hands without question and without any restraints of our making. We live in Rome, but first of all, we live in Christ and Christ lives in us, hence all things are possible.

You ask me, Is it possible that a man who has been living a low-level life in which defeat has figured far more prominently than victory, is it possible that such an one may here and now enter into such a relationship to Jesus Christ as that henceforth his life shall be truly designated by the word saint? My answer is "yes" and

"no." There is a definite act which opens the door to a life-long attitude. There is a crisis which must precede a process. It is possible to come into right relations with Christ today, but the subsequent process of being conformed to His will must go on day by day until we see Him in His unveiled beauty. Here is a simple illustration of my meaning.

In the taking of a photograph it is the work of but the hundredth-part of a second for the image to be imprinted upon the sensitized plate. And you say it is done—the photograph is taken. But we all know that there are many other processes to be carried through before that photograph is perfect. There is the dark room, and there are the acid baths, and there are the frequent washings, all of which are necessary for the developing of that which was imprinted in one moment. And similarly it is possible for each of us to be readjusted into right relationships with our Lord here today, but henceforth the process shall be continued, it may be in the dark room; it may be in the providences of life which at the time of their experience are inexplicable to us and are like acid baths; but the whole process is in the hand of our Lord, and is directed towards making us holy, towards making us truly to be the saints of God.

This is our high calling. Let us heed and respond to it, laying all at His feet, Who died for us and giving to Him the throne today, that He may live out in us His holy life, and make us His true witnesses to all man.—*Rev. J. Stuart Holden, in Record of Christian Work.*

#### Letter Regarding Dr. A. C. Davis.

Since the item regarding the sad death of Dr. Arnold C. Davis, printed elsewhere, was set up, and just as we were making up our forms, the following letter came to hand, which we publish in full, in order that it may reach our readers in this issue.

DEAR BROTHER GARDINER:

It has been suggested I send you some of the facts concerning the death of Dr. A. C. Davis, Jr., to help you in making a statement for your next issue of the RECORDER.

All this part of the country is in deep sorrow as well as the immediate family and friends, and our own denomination, for few men are so largely or so favorably known in these parts.

Deacon I. A. Crandall and myself took the first train for West Edmeston after the telephone had brought the sad news.

On Monday, the 25th of this month, the Doctor went to Edmeston, six miles from West Edmeston, where he was to be at his office there that day to treat eye and ear patients, and where he also had a printing and paper plant. He started to come home about 8.30 o'clock but did not reach home as was expected. His family was somewhat disappointed, but as this was to be his last trip to Edmeston before he should go West on the rounds of the Associations to be gone for weeks, and as he had so much to look after, and as being a doctor he was liable to be unexpectedly called, it did not seem so strange he did not return.

About 5.30 the next morning Mr. Chesebro, who lives on the road from Edmeston to West Edmeston, about two miles from the latter place, saw near his home a horse down in the road, tangled up in his harness and wagon, part of which was on him, and one leg between the spokes of a wheel, so that he could not get up. With help the horse was gotten to his feet; then a search was made for the driver, when about fifteen rods up the hill the lifeless form of Dr. A. C. Davis, Jr., was found. All the details can never be known but these few facts seem evident:

Coming down the bad hill a hold-back strap was broken, also something about the wagon on which was quite a load consisting of half a dozen bags of feed, grain, etc.

It is thought that in order to stop the wagon, the horse was turned up the left-hand bank, and by this time was kicking and somewhat entangled, and when the wheel struck the bank, the Doctor jumped out and cut one of the traces to loosen the horse. He had replaced his knife in his pocket—dirt still clinging to the knife—and while he was still working to right things in the darkness of the moonless night, he was kicked by the horse in the head, and the skull was broken through in two places, causing death.

The horse went some ways farther down the hill and was found as stated. A watch in the Doctor's pocket was badly bruised on the back and stopped at 9.51 o'clock.

The Coroner in a distant part of the county was notified, and permission was given to remove the body, which was taken

to his late home—the home he had left the day before so full of life and hope.

Mrs. Davis, though overcome, is meeting the terrible ordeal heroically. Funeral services are to be held at the church, Friday, May 29, at 1.30 P. M.

Burial at Shiloh, N. J.

I. L. COTTRELL.

#### Program Seventh-day Baptist Western Association.

Alfred, N. Y., June 11-14, 1908.

FIFTH-DAY.

Morning.

- 10.30 Devotional Service, Rev. S. H. Babcock.
- 10.45 Address of Welcome, Rev. L. C. Randolph.
- 11.00 Response by Moderator, Rev. W. C. Whitford.
- 11.15 Introductory Sermon, Rev. O. D. Sherman.
- 11.50 Report of Executive Committee.

Afternoon.

- 2.00 Paper, Denominational Organization for Efficiency, Rev. W. D. Wilcox. Discussion.
- 3.00 Report of Corresponding Secretary. Report of Treasurer. Reports of Delegates to Sister Associations. Communications from Corresponding Bodies. Appointment of Standing Committees.

Evening.

- 7.45 Praise Service, H. L. Cottrell.
- 8.00 Sermon, Delegate, Southeastern Association, Rev. H. C. Van Horn. Testimony meeting, J. L. Skaggs.

SIXTH-DAY.

Morning.

- 9.30 Devotional Service, Rev. A. G. Crofoot.
- 9.45 Business.
- 10.15 Educational Work, Rev. A. E. Main, Secretary Education Society.
- 11.00 Paper, The New Testament Church,—its Officers and Methods of Work; H. C. Van Horn. Paper, The Teachings of Paul's Epistles,—Temporary and Local, or Permanent and Universal, Rev. D. B. Coon. Discussion.

Afternoon.

- 2.00 Woman's Work, Mrs. Alice B. McGiboney, Associational Secretary.
- 3.00 Sabbath School Work, Rev. W. L. Greene, Sec. S. S. Board.

Evening.

- 7.45 Praise Service, S. H. Babcock.
- 8.00 Sermon, Delegate Northwestern Association, Rev. M. G. Stillman. Prayer and Conference, Rev. E. D. Van Horn.

SABBATH.

Morning.

- 10.30 Sermon, Delegate Central Association, Dr. A. C. Davis, Jr.

Afternoon.

- 2.15 Sabbath School, W. L. Greene.
- 3.15 Young People's Work, Mrs. A. E. Webster, Associational Secretary.

Evening.

- 7.45 Praise Service, W. D. Wilcox.
- 8.00 Sermon, Delegate Eastern Association, D. B. Coon. Conference Meeting, A. E. Webster.

FIRST-DAY.

Morning.

- 9.30 Business.
- 10.30 Tract Society's Work, Rev. A. H. Lewis, Cor. Sec. American Sabbath Tract Society.

Afternoon.

- 2.00 Missionary Society's Work, Rev. E. B. Saunders, Sec. S. D. B. Missionary Society.

3.15 Business.

Evening.

- 7.45 Praise Service, Rev. J. E. Hutchins.
- 8.00 Sermon, Rev. A. J. C. Bond. Farewell Conference, S. H. Babcock. W. C. WHITFORD, Moderator. E. K. CARTWRIGHT, Cor. Sec.

#### The Three W's of Education.

PRESIDENT C. R. CLAWSON.

*Paper read before the Southeastern Association, Salem, W. Va., May 24, 1908.*

Education is a science which in recent years has undergone great transformation. There has been a continual awakening along all lines until the methods of today are the result of years of experience and are the expression of the highest intelligence and ripest scholarship. For the discussion of this question today I have chosen to consider education in the light of three questions—*what, why, where?*

I would first define education as that development of one's native resources which results in a practical command of one's powers, and in giving ability to happily adjust one's self to an ever-changing environment. This definition implies a symmetrical development, not a one-sided training. An educated man is one who has been touched on all sides of his nature and no one of whose faculties has been developed at the expense of another. The mistake is too often made of supposing that a man can be a specialist along a single line of activity without a liberal education as a foundation on which to build. A man may be a perfect linguist, able to converse fluently in many tongues, and yet fail to be an educated man in the light of our definition. A scientist may be familiar with the life history of all the bugs that buzz around

his doorway on a summer evening and yet know little of his own race and the problems that confront it. An engineer may have the best knowledge of all the higher mathematics and know little of the treasures of his own native tongue, or he may have the technical ability to design a bridge and yet fail utterly in the command of men.

The educational system of today, while seeking a symmetrical development of the entire being, recognizes that this result may be attained by a variety of methods. Cast-iron courses of study and a rigid adherence to the classics have given way to a liberal training in science, literature, history, languages, or the arts, as individual tastes and abilities may seek expression.

A discussion of modern educational methods must take into consideration the development and training of the whole man,—head, hand, and heart. This alone will give a truly practical education. The training of the head should develop those qualities which are indispensable to every well-ordered life. There needs to be cultivated the power of concentration. The untrained mind is unsteady, vacillating, likely to be affected by every wind of doctrine. Concentration will give firmness and poise and is a prerequisite to any high intellectual attainment. Closely allied to this faculty is the power of sustained and systematic effort. To accomplish any undertaking of importance requires energy and untiring effort systematically put forth. Such effort intelligently directed brings its own reward and in its highest form has made possible many of the achievements of the age. One of the most important qualities which education should develop is discrimination. Man is called upon all along the pathway of life and in the midst of its perplexities, to discriminate between the trivial and unimportant and the truly essential. This power will enable him to see things in their true relations, to take in a situation at a glance, to weigh evidence and to decide wisely when great masses of facts are to be considered. In our very complex civilization a mind to be equal to constantly changing conditions needs also the quality of adaptability. Education supplies this. It gives power either to adjust one's self to one's environment or to make that environment conform in a large measure to the expanding possibilities of his na-

ture. Another valuable quality that education tends to make prominent in this training of the head is positiveness. This involves independent thinking, self assertion, and well-directed action. It does not imply indifference to the wholesome advice and suggestions of other minds, but it does mean that a mind should be so trained that it may become in society a positive, directing force, an independent power, a thinking being rather than one for whom others must think. It implies self-mastery, strong individuality, and firmness of character. The possibilities of the human mind under discipline are almost infinite. What problems has it not solved! What heights of achievement has it not reached! What realms have not been explored by its power! What dreams of conquests have not been realized!

Two generations ago the three R's typified the popular idea of a practical education. The knowledge thus acquired enabled one to earn a livelihood and what more was needed? In the first awakening from this material view of education the pendulum swung to the other extreme and the intellectual was given pre-eminence in honor and importance. The man with the hoe and the hammer was too often looked upon as inferior to him who burned midnight oil in pursuit of intellectual attainments. This conception was no less false than the earlier one and has led to many misinterpretations of life's meaning and duties. Today as never before the two ideas walk hand in hand. There is a demand for trained intellects at the bench and behind the plowshare no less than in the pulpit and class-room. As the world realizes its need for both kinds of service it gives increasing honor to those callings in which manual labor plays a conspicuous part.

We are living in a scientific age. A century of invention and discovery has revolutionized our industrial system. To meet the demands of the present a great impulse has been given to technical education. Education and training impart to the hand accuracy and skill at the same time that they are giving to the head intelligence and sound reasoning. This intelligence guides the hand in all the industrial affairs of life and imparts dignity to manual labor. The

efficiency of our industrial system that places our nation in advance of all others in this respect is due to the fact that the brains and the hands of our craftsmen have alike been educated. The results of this training are found in our great achievements in engineering, farming, architecture, mining, and in a thousand industries where the hum of the most intricate machinery, skilfully directed, bears witness to the value of technical training.

The extent to which such training is regarded as an essential part of education is shown in the provision made for it in the educational system of today. Not only the great cities of the United States but many of the larger towns have well-equipped manual training departments of the public schools, while the technical schools of such cities as New York, Boston, Chicago, Pittsburgh, and others, attest the interest of philanthropists in this phase of education. The establishment of agricultural schools all over the country emphasizes the importance now placed upon the value of education in an industry which was once thought to need it least of all. The American farmer of today is a specialist who realizes that he has need of all the knowledge he can acquire and that the wider his knowledge the better it is for himself and his home, for his neighbors and the community in which he lives. He sees himself as a factor in the economic life of the nation and prepares himself to aid in the solution of national problems.

However well the head and hand may be trained there will be a sad deficiency if with it all there is not the heart culture—head, hand, and heart—the threefold endowment of man. Education should develop those qualities of the heart which make all life worth while. The child stamps his foot in angry protest against the thwarting of his will. Properly educated he will become incapable of such an exhibition because he has learned self-control. An education that has not taught him this is not worthy of the name. He will also learn humility. No truly educated man is capable of vanity. Before the secrets of the universe he bows with uncovered head, exclaiming "What is man, that thou art mindful of him?" Avarice, envy, hatred, all soul-consuming passions vanish like mists before a summer sun as education

brings the great truths of life into focus and they are seen in their right proportions and true relation to each other. The qualities of truth, sincerity, integrity, kindness, and justice are needed in all life's affairs. Such qualities give increased value to the work of every man and bind him to his neighbor by indissoluble ties. The man who applies his conscience to his daily duties lifts them above the level of the commonplace and finds in them a means of development and spiritual growth. That education is still incomplete which does not foster the element of faith. He is the most successful man who has faith in his fellow men; whose heart and life are so in touch with the divine life that the spirit of the Master permeates his entire being. He can find the silver lining to every cloud and is not discouraged by misfortunes because he believes in his mission and has faith that it will ultimately triumph. Of all the heart qualities, love, "the greatest thing in the world", is,—must be,—the controlling source of action to him who has acquired true breadth of vision. He will see in even the most degenerate of his fellowmen not one to be shunned and reviled but recognizing a common Fatherhood and a common temptation will feel only a desire to help that one toward the fulfillment of his highest destiny.

The foregoing analysis of what an education should mean anticipates in some measure the second W—why educate? Every life is given for a useful purpose. Education is a preparation for such service, not merely a means of procuring a livelihood. The one who bewails the money spent for an education because it does not result in an immediate financial return fails in appreciation of his increased capacity for enjoyment and personal happiness. No amount of money could compensate for the joy of a soul that has been truly awakened to the possibilities and opportunities of life. The power to appreciate the glories of an autumn sunset, the beauty of a blade of grass, or the miracle of a rose, cannot be calculated in terms of money. Education gives this power to interpret more completely all the handiwork of God and to take new delight in objects that before lent no charm. This however is not all. God will hold each of us responsible for the talent entrusted to our care. When we are

called to give account of that which was committed to our trust are we to return the one talent unimproved? What will be the answer to a soul who has failed to utilize God's gift? Education then is needed as a training for the right use of our talents in service for mankind. Men of brains, of purity of life and purpose, are needed in business, in politics, in the councils of the nation; women of cultured mind and heart are needed in our homes, and may make their influence felt in all the walks of life. Seek an education therefore because it will give definiteness and purpose to life, because it will lift the soul above the turmoil of life to a clearer atmosphere, a better viewpoint, a vantage ground for efficient service.

Having determined what an education should mean and why it should be sought let us turn to a consideration of the third W—where shall it be obtained? It is not my purpose at this time to discuss the importance of early training as the foundation on which all must rest. The process begins in the home and is continued through the kindergarten and public school system; but the ideal education does not end there. Beyond the High School lies the College; beyond the College, the University—and life.

The College training for Seventh-day Baptist boys and girls should by all means be obtained in our denominational schools. If our young people are to be educated toward the Sabbath and not away from it, it must be in Seventh-day Baptist schools. If they are to become familiar with our history, to know the part we have played in the world's progress, where will they learn it if not in our schools? If they are to inherit our ideals and a conception of our special mission to the world, those important four years of life must be spent under Seventh-day Baptist influences.

Education has been called the foundation-stone of our republic. Equally true is it that our denominational existence is vitally dependent upon the education of our young people in our own schools. They are well qualified to furnish a complete and practical education. Their faculties are made up of men and women of sterling character and high intellectual attainments who are unselfishly giving their lives with small remuneration, for the good of our

young people. This spirit in itself supplies an environment not always found in educational institutions. These Christian teachers who stand behind the desks in our classrooms are teaching more than text-books. They are teaching life in all its vital relationships, and are fashioning the characters of our young people and through them of future generations. The ideals here formed find their expression in the home, on the farm, in the shop, in society, in government, in every avenue of life.

Our Theological Seminary, founded in the belief that our young people should receive their training for the gospel ministry under our own instruction, is maintained with no other thought than the denominational good and the broader interests of humanity. Here is a school whose direct purpose is that heart culture the importance of which has already been indicated. Its courses are offered not alone to those who expect to become ministers of the gospel but to any young man or woman who desires this training for Christian service.

Seventh-day Baptists in every association ought to give more thought to the needs of our schools, and should more often consider their value to our life as a people and the absolute importance of placing their sons and daughters under denominational influences. Loyalty to our own institutions will increase their efficiency and insure their continued usefulness.

The fathers and mothers of a generation or more ago performed their mission faithfully and have left priceless legacies to their children. The sturdy pioneers among these West Virginia hills were moved by noble and God-inspired impulses. They toiled and delved and had meagre opportunities for education but they made possible the glorious commonwealth of West Virginia today. They were equal to the emergencies of their times. Today the conditions are different. Native resources must be quickened, controlled, and directed by a liberal education. The times are calling for men with keen minds and true hearts. Happy will be those who, responsive to life's pleadings, put themselves under such training that, in the words of my definition, they may acquire a practical command of all their powers and be able to happily adjust themselves to the ever-changing environment of their lives.

## Children's Page

### What Became of Helen?

"Tum here, 'oo 'ittle mischief and let me bwush 'oo teef."

Mrs. Smith quickly looked up from her work, only to see her youngest daughter with a blacking brush in one hand, and with the other trying to hold on to a small white kitten, which, as could be plainly seen, had felt the effects of the blacking, for there was a great, black spot over one eye, while its back was dirty from one end to the other.

"O Helen!" she said, "what have you been into now? Didn't mamma tell you to sit down in your chair and not stir out of it for one whole hour? Now, you run right upstairs and tell Mary she must leave her book and wash your face and hands and then play with you while mamma finishes this dress."

Little Helen trotted off upstairs, still trying to lead the struggling kitten. Mary was curled up in one corner of the window-seat, reading such an interesting story, and it was with great reluctance that she finally dropped her book to attend to Helen's wants.

Mrs. Smith was a widow, who supported her little family of two by sewing for her neighbors. She was in a great hurry this afternoon to finish a dress that she might carry it home before night. Times had not been very good, and she had had hard work sometimes to keep the wolf from the door. Mary, who was nearly twelve years old, was a great help to her when she was not reading, but she was passionately fond of books and it was hard work to keep her away from them. Little Helen, as every one said, was a veritable mischief. Only the day before she had, in some way, reached a pot of beans just taken from the oven and had not only scattered them all over the house, but had burned herself quite badly as well. But, in spite of her being so mischievous, she was the sunshine of the house and a great favorite with all the neighbors.

At four o'clock, the dress was finished and, after cautioning Mary not to let Helen

get out of her sight, Mrs. Smith started on her half-hour walk to deliver the work, thinking that she would also have time to call on a sick friend.

Helen played quietly by herself for a little while, but, getting tired, she began to tease sister Mary to tell her a story. "O Mary!" she said, "Tell me 'bout ve boy that killed a giant or 'bout ve lions. Please, Mary."

But Mary was in the most interesting part of a story about a girl who had saved a little boy's life by rushing in front of a street-car and pushing him into safety. When she had finished this part of the story, she drew a long breath, saying: "Oh, my! wasn't that lovely! How I wish I could do something brave and great like that!"

A pleading little voice came to her again—"Please tell Helen a 'tory." But the plea fell on unheeding ears and Helen, tired of everything around her, went to the window, and what do you suppose she saw? A hand-organ man and just the cutest little monkey with a bright red jacket and cap. She was excited at once and tried to think of some way to get down-stairs without Mary's knowing it. Very carefully she pulled off her shoes and tiptoed softly out of the room. Once safely down the stairs, she put the shoes on again, not stopping to button them up, grabbed the white kitten, and started for the door.

For some reason it was unlocked and she was soon out of doors and following the hand-organ man down the street. The white kitten did not like being carried around in this way, so escaped from her arms and ran back home. The music was lovely and the little monkey was the funniest thing she had ever seen. Up one street and down another they went until she was in a strange part of the city. Her little feet began to ache and it was getting very dark. One more street and the man and monkey had disappeared from sight, and she found herself down by a long wharf where the boats came in.

Everything was strange, the boys on the street were not the boys that she saw pass her house every day, she had never seen those big boats before, and what was that coming toward her? A dog—larger than any she had ever seen—and behind him were two smaller dogs.

Running through an open doorway, she fell in a little heap on the floor and cried and cried as though her heart would break: "I want my mamma. Where is my mamma?"

By good chance she had entered the home of a kind-hearted man, who kept a little store in the front part of his house and who had a girl of her size. After a long time she became quiet, and her new-found friends decided that it would be best to take her to the home from which lost children are restored to their parents.

Meanwhile, what of Mary and her book? She had read steadily until it was no longer light enough to see the print, then, suddenly starting up, she wondered what Helen was doing. Probably she was in some mischief as usual. Perhaps she was in the sitting-room. But she was not there, nor in the kitchen, nor anywhere in the house. The white kitten sat on the window-sill, crying to come in. Mary was now thoroughly frightened, but what could she do? She did not know much about the city herself, and could very easily get lost. She ran up and down the street calling her little sister, but it was of no use. Back to the house she went and there she found her mother, who had just returned from her walk. What could she tell her?

Suppose something terrible had happened to Helen, their darling Helen. She rushed, sobbing, into her mother's arms and told her the whole story, blaming herself for what had happened. Somehow mothers always know just what to do and the first thought that came to Mrs. Smith after she had somewhat recovered from the shock, was that Helen might be in the home for lost children. And there she found her, fast asleep in the kind matron's arms. The first words she spoke were, "Mamma, Helen ran away: Helen won't be lost no more."

Mrs. Smith, very thankful to the Heavenly Father that He had kept her little girl from harm, carried her home in her arms and tenderly put her to bed. When all was quiet once more, she had a long talk with Mary and explained to her that, if we wanted to be brave or great we must be careful to do the little every-day duties and not spend our time in dreaming about the great things. "For you know, dear,

that Jesus said, 'He that is faithful in that which is least is faithful also in much.'" —*Alice Annette Larkin, in Every Other Sunday.*

#### Alumni Lecture.

A large crowd of people congregated in Memorial Hall Monday evening in attendance at the lecture on the Alumni Foundation by the Rev. A. H. Lewis, D. D., LL. D., of Plainfield, N. J. The platform was artistically banked with wild flowers brought from the woods, a tribute to the lecturer's love for the beauties of nature. The lecture by Dr. Lewis was upon the theme, "Undergraduate Immortals" and was eloquent, inspiring and stimulating to the mind. Dr. Lewis is a speaker of known repute and fully pleased the many who heard him Monday evening at Memorial Hall. A summary of his lecture follows:

I use the term "under-graduate" in this connection, with reference to the life that lies beyond earth rather than as describing any class of those who are before me. In this sense the term includes us all, even Dr. Tomlinson, who thinks in classic Greek, and Dr. Kenyon, who has lived according to mathematical formulas until his mind works with the accuracy of the seasons in their courses, and Professor Binns, who has forgotten more about plastic art and beautiful forms than the rest of us ever knew. Even Prexy himself, who is supposed to know something about everything, and Dean Main, who knows so much about the "unknowable," are only under-graduates in the larger concept of education for immortals. I am also sure that I shall not go far astray if I assume that the leader of the Freshman class and the wisest among the Sophomores are yet only under-graduates. All earthly life and all we may learn therein is only the first short semester of that endless existence for which we are preparing. Hence I have called my theme, "Studies For Undergraduate Immortals."

I want to make you see the deeper meaning of these most important years of your life. I cannot afford a superficial entertainment. I had rather weary you than not to stir up the deeper currents of your lives. I hope to inspire you until whatever heights you may have gained already will seem like lowland compared with what you

will achieve hereafter. I trust you are familiar with that tribute to learning which Robert Browning has enshrined in his poem, "The Grammarian's Funeral." If you are not familiar with it begin the study of it tomorrow. Reading it will not do. That would be looking on goldbearing quartz filled with unseen wealth. Study is the crushing mill and the smelting furnace through which all good things must pass before we know them. The central thought in the poem is that the grammarian who represented learning must be borne to his burial place on the shoulders of his pupils. The burial place was the top of a mountain. Browning describes the scholar thus:

He said, "What's time? Leave now for dogs  
and apes!  
Man has forever."  
Back to his studies, fresher than at first,  
Fierce as a dragon  
He (soul-hydroptic with a sacred thirst)  
Sucked at the flagon.  
So, with the throttling hands of death at strife,  
Ground he at grammar.  
Still, through the rattle, parts of speech were  
rife;  
While he could stammer  
He settled *Hoti's* business—let it be!  
Properly based *Oun*—  
Gave us the doctrine of the enclitic *De*,  
Dead from the waist down.  
Well, here's the platform, here's the proper place;  
Hail to your purlieus,  
All ye highfliers of the feathered race,  
Swallows and curlews!  
Here's the top-peak; the multitude below  
Live, for they can, there;  
This man decided not to live but know—  
Bury this man there?  
Here—here's his place, where meteors shoot,  
clouds form,  
Lightnings are loosened,  
Stars come and go! Let joy break with the  
storm,  
Peace let the dew send!  
Lofty designs must close in like effects;  
Loftily lying,  
Leave him—still loftier than the world suspects,  
Living and dying.

Lest it be objected that the central thought of this address is unscientific, I call your attention to some fundamental facts in intellectual and spiritual philosophy; *Dead matter never produces life.* All students of Biogenesis agree at this point. Protoplasm throbs with the life that creates it and finds expression in it and through it. *No stream rises above its source.* What human history demonstrates of the power of man, intellectual and spiritual, makes imperative scientific de-

mand for God and the future life. Spirit and intellect in the human must come from spiritual and intellectual parentage in the absolute, intellectual and spiritual Personality we call God. I am willing to meet the challenge of this most materialistic age in scientific defense of the proposition that all true education must start with the concept that we are the spiritual and intellectual children of God, and that our education must find its ongoing and deeper meaning in His presence, and in the unfolding of our immortality.

Think often and with increasing emphasis concerning the meaning of immortality, the power of an endless life, and the spiritual and intellectual forces that constitute yourself. Complete definition of a person is not possible, but it will help us to see that personality, self-hood, is far more than individuality. Slight differences indicate individuality. Personality and self-hood come only to him who has high purposes, and makes persistent efforts to accomplish those purposes; who grasps in good degree the idea that all things within his reach must be compelled to minister to the execution of his purpose, the accomplishment of his aims, the development of himself.

Some adequate conception of self-hood must precede any just conception of education. Human history preserves nothing which it does not desperately need. Immortality and personality must have that conception which measures everything attainable in this life as a means of reaching the unattained lying beyond earth. As life is forever hungry, forever calling, and clamouring for that upon which it may feed, in order that it may accomplish, so your conception of education for immortals should lay earth, air, sea and sky, all realms of thought, all grades of attainment under contribution that self-hood may be fed, made strong, enlarged, unfolded and therefore projected into the stage of life that lies next beyond this. No adequate conception of how we ought to study can be secured which does not make *immortal self-hood the key to every problem.*

A story is told of the spiritual experience of one entering heaven which has full application to us as under-graduate immortals. It runs as follows: A woman who was "a great church worker" dying entered heaven. An attendant directed her

among the mansions of the redeemed. Coming to a beautiful one, she asked with eagerness, "Whose home is this?" The angel answered, "This mansion belongs to your gardener." She said, "That is not possible. He was a very quiet man and so far as I know never did anything in church work." But the angel insisted, "This is his mansion." Nearby stood a very humble dwelling. "Whose is this?" said she; "That is yours," said the angel. "It cannot be possible. Why my own home on earth was far better than this." The angel answered again, "We build the mansions in heaven out of the material that people send to us from earth. We have put everything into your mansion that you have ever sent here. We have put nothing into this better mansion that belongs to your gardener except that which he has sent here. We always build mansions in heaven out of the material people send us from earth."

I appeal to you students, whether of language, science, art, music, or mathematics, and plead with you to remember that your education in the future life will be determined largely by the amount of material you furnish for that life in the unanswered questions you send on before.

Something like this each one should say to himself frequently, and with emphasis, "I am an immortal. My self-hood depends upon my purposes and efforts and determinations. Success and failure in character and in destiny depend upon myself. The essential things in life cannot be done for me by others. My first duty and my highest privilege is to know myself in the light of my immortality and of the life to come. Carelessness and neglect now, weaken and dwarf me. If these are continued I am ruined."

Fellow alumni of our beloved and honored alma mater, let us come to that "Commencement Day" men call death, in such spirit as Browning expresses in "Prospice." Hear him:

"Fear death?—to feel the fog in my throat,  
The mist in my face,  
When the snows begin, and the blasts denote  
I am nearing the place,  
The power of night, the press of the storm,  
The post of the foe;  
Where he stands, the Arch Fear in a visible  
form,  
Yet the strong men must go;  
For the journey is done and the summit at-  
tained,  
And the barriers fall,

Though a battle's to fight ere the guerdon be  
gained,  
The reward of it all,  
I was ever a fighter, so—one fight more,  
The best and the last!  
I would hate that death bandaged my eyes, and  
forbore,

And bade me creep past.  
No! let me taste the whole of it, fare like my  
peers,

The heroes of old,  
Bear the brunt, in a minute pay glad life's ar-  
rears

Of pain, darkness and cold.  
For sudden the worst turns the best to the brave,  
The black minute's at end,

And the elements rage, the fiend-voices that  
rave,  
Shall dwindle, shall blend,

Shall change, shall become first a peace out of  
pain,

Then a light, then thy breast,  
O thou soul of my soul! I shall clasp thee again,  
And with God be at rest!

No lesser conception of our work on earth and of our post-graduate studies in heaven is worthy of under-graduate immortals like ourselves.—*Alfred Sun.*

#### Salem College.

The outlook for Salem College is, with the exception of provision for current expenses, very encouraging. The prospects of the much needed additional College building are encouraging. More than \$12,000 is assured. The patronage of the school from the vicinity is steadily increasing. No enemies appear against it. Temptations to evil are lessening in the city; the cause of temperance has gained much; the saloon is voted out.

Against these favorable conditions, the ill health of President Clawson's wife necessitates their leaving the state, and consequently a change in the presidency. This is very much regretted by every friend of the College in West Virginia. The faithful services of fourteen years, the best years of his life, have been given to Salem College. Through all these years he has endeared himself to every pupil who came under his influence, and to all who know him. He took hold of the institution two years with a master hand and he vigorously, skilfully wielded a president's influence to strengthen the institution and extend its patronage. The originality of his methods and the thoroughness of work in the class-room are preeminently impressive and noteworthy, and have attracted the attention of distinguished educators visiting his class-room. His constant gleaning of il-

lustrative material from current literature brings to his pupils abundant impressive collateral information on each subject taught. His public utterances from the pulpit and before educational gatherings have made deep impressions upon the mind of hearers. This was especially noticed by outsiders in the baccalaureate sermon last year. Alfred in securing his services has certainly made a valuable addition to its faculty, and Salem's loss may be compensated by obtaining a president from there. Such is Salem's hope. A warm welcome awaits President Clark on his advent to the College in Salem. P. F. RANDOLPH.

#### Memorial Service for Dr. Martha R. Stillman.

May 23, 1908.

A special feature of the service was the music, which was as follows:

Quartet, "No Shadows Yonder," from "The Holy City," Mrs. Cottrell, Miss Nancy Randolph, Mr. D. E. Titsworth, Mr. Roy Titsworth.

Solo, "One Sweetly Solemn Thought," Mrs. Cottrell.

Duet, "O Morning Land," Miss Randolph, Mr. D. E. Titsworth.

Hymn, "Hark, Hark My Soul."

The service was marked by an unusual tenderness of spirit which found abundant expression in the words of those who sang.

Dr. Lewis read part of Revelation 22, and offered prayer.

His remarks on Dr. Stillman's life were as follows:

"Any life that has blessed the world is worthy of being remembered, and the world is better for remembering it. . . . Dr. Stillman was an unusual representative of 'self-hood.' Self-hood is far more than individuality. Individuality is marked by minor peculiarities, some element that separates one man from another in outward appearance. Self-hood depends upon one's aims and purposes and one's efforts to accomplish those aims and purposes. We feel every life that has a purpose, good or bad. We are moved by such a life the more keenly; the more fixed that purpose is. It is the lives with purposes that impinge upon us, that we remember. It is the lives with self-hood that make their impress on the world. My father used to say to me, 'Oh, boy, do be somebody.' Dr. Stillman fulfilled that thought, not as if she made any effort to do so—but you

knew, when you came in contact with her, that you had come in contact with somebody. Womanly, yet with strong characteristics, she was a simple, earnest, *actual* Christian. I choose the word 'actual' because I know no better one. It makes the difference between the outward profession and the actual possession of Christian character; of Christ-likeness. No one who knew Dr. Stillman could ever question whether she was a religious woman. Yet she made no great demonstration of her religion. The greatest things in the world make no great demonstration.

"There was fineness in her nature. Some one has said, 'No one can be wholly bad who loves flowers.' Outside of her professional studies, Dr. Stillman's great delight was in birds and flowers. Such characteristics go far to enrich any life. Those who do not appreciate beauty in some form lack the Divine. . . . This morning, on Seventh Street, we saw a group of bright, beautifully colored leaves, and one said, 'God loves beauty; He shows the world with beauty. No fruit is to come from those leaves; they grow simply that the world may be made beautiful, that childhood may stop and drink in their divine beauty.' Just now, when the world is so beautiful, the Doctor is called to go to a more beautiful world. The beauty of nature is the counterpart of the beauty of spirit which is illustrated in every Christian woman's life, as it was in the Doctor's life.

"There was a genuineness in her professional work that carried you beyond any question as to whether you could depend on her word. There was nothing of the garrulousness which sometimes mars the medical profession. Gossip could never learn anything from Dr. Martha regarding her patients. Her lips guarded them most loyally.

"In the prayer meetings, some brief testimony from her personal experience would always come from her lips expressing her confidence in Christ, her rejoicing that she believed in him. On an occasion a few years since, when she had no thought of dying, she was heard to say, 'I am so anxious to know the things that are in heaven that I am sometimes in a hurry to go on.' On her return to Plainfield after she had been under the surgeon's knife, I was in my study when she came in, and I asked

how she was. In a voice that did not quaver at all, with a tone that manifested no fear, although she knew that a few weeks would take her home, she answered, just as cheerily as ever, 'O pretty well.'

Of course the world is lonely when such a life goes out, and we are glad to bring our silent testimonies, our spoken testimonies, and our testimonies in music to the blessedness of her life that came to make the world stronger and better and has gone hence to make even heaven richer."

Personal testimonies were given, and Mr. H. M. Maxson offered prayer especially for Dr. Martha's mother.

After the hymn was sung, Dr. Lewis said:

"May our Father's blessing abide with us, helping us to follow her example until we are called to be at home with her. Amen."

#### In Memoriam.

Mrs. Eliza A. Langworthy, died February 27, 1908.

A light that made our pathway clear  
Has given place to gloom;  
The hand that moved some heart to cheer  
Is silent in the tomb.

A precious memory survives  
Of good deeds nobly done,  
And one who followed "in His steps"  
A just reward has won.

The blessing of a life sublime  
On other lives must fall;  
Its light remains, undimmed by time,  
When Heaven discloses all.

Though dark the path we walk today,  
There is a Hand of love,  
That points where she has found the way,  
Whose light was from above.

[The verses given above were written by a friend of Mrs. Langworthy who had to work till after dark at her office and then go home night after night. Mrs. Langworthy would place a light in her window every night to light this friend on her way home. This kind act so faithfully repeated gave rise to the little poem, which was first written under the title, "Light in the Window."—ED.]

#### Seed In Good Ground.

A Swede was recently coming into our country through Ellis Island. As he landed, a worker of the New York Bible So-

ciety stepped up to him offering him a Swedish New Testament. The Swede stopped apparently startled and stared at the worker, saying, "Weren't you here twenty-six years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger and you gave me a New Testament in the Swedish language just as you offered me one now. I read it and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the Gospel in Colorado. It all began with your giving me a New Testament." "The sower soweth the Word." Mark 4:14, this seed fell in good ground and is still bringing forth fruit. This is only one of many interesting results of the work that is being done every day in the city and harbor of New York.—*Christian Work and Evangelist.*

#### Flowers by the Wayside.

A young girl visiting the country was following the farmer's wife along a winding half overgrown path amid a tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and I have a little more time," she said. "Better pick them now if you want them," said the elder woman. "Taint likely we'll come back this way." It was one of those simple, homely incidents that sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightness and blessings that we so often push aside, but mean to find leisure to enjoy sometime—we must take them day by day as they come, or we shall lose them altogether; we never can turn back to find them.—*The Standard.*

"It takes so little to make a child happy that it is a pity, in a world full of sunshine and pleasant things, that there should be any wistful faces, empty hands, or lonely young hearts."

## HOME NEWS

LOST CREEK, W. VA.—Dear Editor and readers of the Home News department:

One week ago last Sabbath morning, May 16, the people of the Lost Creek Church were pleased to greet their former and beloved pastor, Brother M. G. Stillman and to hear him preach again. It was a delightful day and a large congregation of friends and church people met together for this purpose. Brother Stillman brought us a fresh, hopeful gospel message in his characteristic and interesting way. At the close of the sermon a number of young people offered themselves for baptism and church membership.

On the beautiful banks of Lost Creek about a mile above the station about a hundred gathered, and five—two boys, two girls and a young mother—were buried with the blessed Saviour in baptism and rose into newness of life. Others had expected to be immersed at the same time but were unavoidably prevented, one of whom has since then gone to be with her Redeemer. Notice of her death appears in this paper.

We are praying that a number more will be ready for the ordinance when the Pastor returns from the Associations. May God bless the laborers in their efforts to win souls. May He bless and build up in noble Christian character those who are beginning to walk "in newness of life."

PASTOR VAN HORN.

SALEMVILLE, PA.—Pastor J. S. Kagarise and wife, A. W. Walter, Miss Annie Blough, and Miss Naomi Wolfe are attending the Southeastern Association at Salem, West Virginia. Mr. Kagarise preached the introductory sermon. Mrs. A. W. Walter sent an essay to be read. Topic, Our Heavenly Home. A. D. Wolfe sent an essay to be read by Wardner Davis. Topic, On the Lord's Side.

Rev. R. G. Davis, of Scott, N. Y., who is at Salem representing the Central Association, visited with us over the Sabbath, May 16, and preached three interesting sermons. We are glad to have our ex-pastors come to see us; it shows that the

ties of Christian fellowship are not broken, but that love abides with us still.

The Bible class is showing fairly good interest; but, friends, there is still room for improvement. Let us hold together in the good work.

We are sorry some cannot see the joy and necessity of attending Bible reading. Dear friends, come, and let us go together on the King's highway. The Bible will direct us and point out the way.

We will be glad for a visit in the near future from the evangelistic pastor of the Southeastern Association. We are a little to one side of the Association, but we trust Brother Seager can find us.

Brother Alvy Kagarise has removed to our side of Tussies again, and although he is a few miles from church he knows how to get to church and Sabbath school, and assist as teacher. His wife assists our organist, Miss Nettie Kagarise.

A. D. W.

#### Influence of Booker T. Washington.

As I have been traveling over this country, South and North, studying Negro communities, I have found the mark of Booker T. Washington everywhere in happier human lives. Wherever I found a prosperous Negro enterprise, a thriving business place, a good home, there I was almost sure to find Booker T. Washington's picture over the fireplace or a little framed motto expressing his gospel of work and service. I have heard bitter things said about Mr. Washington by both colored people and white. I have investigated many of these stories, and I am telling here what I have seen and known of his influence among thousands of common, struggling human beings. Many highly educated Negroes, especially in the North, dislike him and oppose him, but he has brought new hope and given new courage to the masses of his race. He has given them a working plan of life. And is there a higher test of usefulness? Measured by any standard, white or black, Washington must be regarded today as one of the great men of this country; and in the future he will be so honored.—*Christian Work and Evangelist.*

Christ and truth are strong enough.—*Samuel Rutherford.*

## MARRIAGES

CHANDLER-CLARKE—In Brookfield, N. Y., May 14, 1908, by Rev. Walter L. Greene, Mr. Harlan D. Chandler, of Earlville, N. Y., and Miss Mary E. Clarke, of Brookfield.

## DEATHS

KENNEDY—Georgie A. Swisher Kennedy, born June 12, 1880, died May 23, 1908.

She was born and spent most of her life at Berlin on Hacker's Creek, West Virginia. While about thirteen years of age she was converted and joined the Berlin Methodist Protestant Church. She was a faithful and consistent Christian young woman and a devoted worker for the Master's cause, a person of wonderful influence among her early companions and friends. During the meetings conducted at Lost Creek last winter she was an earnest worker among the young people, and asked the Pastor of the Lost Creek Seventh-day Baptist Church for baptism and membership. Her illness prevented the consummation of her desires in this direction.

On April 17, 1907, she was united in marriage to Charles E. Kennedy of Lost Creek, whom she leaves with father, mother, brothers, sisters, and a host of friends to mourn their great loss. Thus another home is broken up and fond hopes dashed to pieces. But the loved ones with an eye of faith are looking beyond and are expectant of a happy reunion where all tears shall be wiped away. Funeral services conducted in the Seventh-day Baptist Church at Lost Creek by Pastor Van Horn assisted by the Rev. G. H. Snyder, and the Rev. Mr. Vincent, the pastor of the Berlin M. P. Church under whose ministrations she first gave her heart to Christ.

H. C. V. H.

AYARS—Dea. Micajah Ayars was born in Shiloh, N. J., Oct. 17, 1821, and died in Shiloh, N. J., May 24, 1908. A more extended notice will appear later.

D. B. C.

### Religious Liberty Magazine.

The last number of *Liberty*—a quarterly magazine of forty-eight pages, published by the Adventists at Takoma Park, Washington, D. C.—is of special value. It contains an address by William Lloyd Garrison, made in 1848, on Sunday Laws and Liberty of Conscience; an address by W. W. Prescott before a committee of the United States Senate on the 15th of April last, and the memorial of the Seventh-day

Baptists presented to the United States Senate in behalf of the American Sabbath Tract Society, on the 3d of March, 1908, together with other valuable matter. The magazine is well illustrated, with pictures of senators, Mr. Garrison and others, including Stephen Babcock and A. H. Lewis. A copy of this issue of *Liberty* should be in the hands of all those who seek information or desire information for argument in favor of full religious liberty. The Tract Society has secured a supply of the magazines, and copies will be sent to any address, post-paid, for ten cents, which is the regular price. Send orders to American Sabbath Tract Society, Plainfield, New Jersey.

### Western Prosperity.

The nation's prosperity really rests on farm products. So long as these reach up to the value of former years,—approximately \$7,500,000,000 in 1907,—this must continue to be so. There has probably never been a time in this generation when such splendid general crop prospects existed as at the beginning of May, and which have continued up to the middle of the month. The empty cars of today will all be enlisted to move the wheat, corn, oats, and cotton now seeded.

One strong impression on the traveler in the trans-Mississippi country is the utilization of the waste places of past years. The unsightly desert of today is the blossoming orchard of tomorrow, and the irrigation ditch the advance agent of prosperity in manifold forms. Some of the results of irrigation in Texas, which promises to rival Louisiana as a rice-producing State, and in Colorado, where land newly watered commands from \$500 to \$1000 an acre, and that in bearing orchards from \$3000 to \$4000 an acre, are marvelous to behold. Western Texas, cleared of mesquite and cultivated for cotton, has witnessed an increase in her annual rainfall of nearly ten inches. The change of climate in the new portions of the country is a study by itself. Nature adapts herself to new conditions and helps those who help themselves.—From "Business Conditions in the West and Southwest," by Charles F. Speare, in the *American Review of Reviews* for June.

### Three Working Rules.

Dr. Edward Everett Hale in his June page in *Woman's Home Companion* gives three working rules for conduct of life.

1. Live in the open air as much as you can.
2. Touch elbows with the rank and file.
3. Speak every day to some one whom you know to be your superior.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of Biblical Languages and Literature in Alfred University.

June 20. Review.  
June 27. Temperance Lesson ..... Eph. 5: 6-20.

LESSON XI.—JUNE 13, 1908.

THE RISEN CHRIST BY THE SEA OF GALILEE.

John 21: 1-25.

Golden Text.—"Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

### DAILY READINGS.

First-day, Luke 5: 1-11.

Second-day, Matt. 16: 13-28.

Third-day, Matt. 17: 1-13.

Fourth-day, Matt. 14: 22-36.

Fifth-day, John 13: 21-38.

Sixth-day, John 21: 1-14.

Sabbath-day, John 21: 15-25.

### INTRODUCTION.

Just before our Lord's arrest he had told his disciples that he would go before them into Galilee. The message which the angels gave to the women who were early at the tomb was to tell his disciples that Jesus would go before them into Galilee, and that they should see him there. Perhaps also upon the occasion of his appearance to the disciples on the resurrection-day and a week later Jesus had told them to look for him again in Galilee. At all events the disciples soon left Jerusalem whither they had come with Jesus to attend the passover, and returned to their own homeland, Galilee.

Here they waited for the promised coming of their Lord. It is natural for men who are waiting to long for something to do. We are not surprised therefore that they should resort to the occupation of fishing with which many of them had been familiar in past years.

To seven of them as they fished Jesus appeared. This interview is particularly interesting from the information that it gives about Peter. He has been forgiven for his fault in denying the Lord, and restored to his place among the apostles.

Some have thought that this is the same appearance of Jesus as that mentioned in the last

few verses of Matthew's Gospel, but here the number of the disciples is but seven, and the place is by the shore of the lake rather than upon a mountain.

TIME—Some time within the forty days between the resurrection and ascension of Jesus; evidently as many as ten days after the resurrection and three days before the ascension. In April or May of the year 30.

PLACE—At the lake of Galilee.

PERSONS—Jesus and seven disciples. Peter is most prominent, and John is mentioned.

### OUTLINE:

1. Jesus Appears to the Fishermen. v. 1-5.
2. The Miraculous Draught of Fishes. v. 6-14.
3. The Conversation with Peter. v. 15-23.
4. Concluding note in regard to John's Gospel. v. 24, 25.

### NOTES.

2. *Nathanael of Cana.* Compare ch. 1: 45 and following. It seems very probable that he was one of the Twelve, and is named Bartholomew in the lists. *And two other of his disciples.* Very likely these two were not of the number of the apostles, but we may not be sure.

3. *And that night they took nothing.* It was customary to fish with the net in the night. With the coming of the dawn their prospect of making a good haul would be ended. They were therefore returning disappointed.

4. *Knew not that it was Jesus.* They were not expecting to see him just at that time, and the light was still dim.

5. *Children.* The Greek word thus translated is not one by which Jesus elsewhere addresses his disciples. Jesus does not disclose himself to his disciples, but asks about their luck in fishing as any stranger might ask.

7. *It is the Lord.* John recognizes that the stranger is Jesus, not because there is now more light, but because he realizes that it is through a miracle that they have caught such a number of fish.

8. *Simon Peter \* \* \* cast himself into the sea.* Peter was nothing if he was not impetuous and thoroughly in earnest. He might be less ready to comprehend than John, but he was more ready to act.

11. *A hundred and fifty and three, \* \* \* the net was not rent.* The eye-witness records for us the exact number. Their surprise was not only at the great number, but also that the net was not broken.

12. *And none of the disciples durst inquire of him.* They knew that it was Jesus, but they stood in a new awe of him, so that they did not have the courage to ask him the questions



that arose to their lips in view of their natural curiosity.

13. *And giveth them.* Jesus was the host at this meal. It is to him that we are to look for provision for all our wants.

14. *This is now the third time.* The other two times are those mentioned in the last week's Lesson. John is not counting the appearances to one or two disciples, nor to the women.

15. *So when they had broken their fast.* Or as we would be more apt to say, When they had eaten breakfast. John has evidently recorded the preceding incident as an introduction to the conversation which now follows. *Simon, son of John.* A very formal address, introducing a matter of importance. Some manuscripts read "Jonah" instead of "John." It seems that these two names were sometimes used interchangeably. We know nothing further of the father of Peter. *Lovest thou me more than these?* There has been some dispute as to the meaning of this question. Some have thought that our Lord asks Peter if he loves him more than he loved the fishing boats and the nets and the old life before he was called to be a disciple of Jesus; but it is much more probable that he asks Peter if he loves him more than the other disciples love him. Such a question is pertinent since Peter had said, "If all shall be offended in thee, I will never be offended." Matt. 26:33. Compare also John 6:68; 13:37 and other passages. He was the leader of the apostles, the one most ready to confess Jesus as the Messiah, and the one most ready to draw his sword in his defense, and yet the one who had denied all knowledge of him in the courtyard of the high priest's palace. It is worthy of notice that our Lord uses a different Greek word for *love* in his question from that which Peter uses in his replies, and that in the third question our Lord uses the same word that Peter uses. The first word is that of the noble sentiment of interested care for the welfare of another. It is the word used in John 3:16. The other word for *love* is that which refers to the bond of tender affection which holds between relatives and friends. The difference between these two words has been greatly exaggerated by some writers. It is to be noticed that our author counts the question as the same in v. 17 although the word that Peter uses has been substituted for the other. *Yea, Lord; thou knowest that I love thee.* Peter responds with promptness. He is sure of his love for Jesus in spite of his past shortcomings. Perhaps it is on account of these past failures that he does not say, "more than these." *Feed my lambs.* Jesus directs that

Peter show his devotion to his Master by tender care of those who trust in that Master.

16. *He saith to him again the second time.* Our Lord's purpose is to test Peter thoroughly to cause him to look beneath the surface and make sure of this love that he professes.

17. *The third time.* Here as we have already noted Jesus uses the same word for *love* that Peter has used in his replies. It is as if he said, "Are you sure of the tender personal regard for me which you profess? *Peter was grieved.* At first thought we wonder that our Saviour pressed this disciple so hard. But the man who had thrice denied he knew Jesus needed a searching test. *Lord thou knowest all things.* Peter can do no more than to appeal with renewed emphasis to Jesus' own discernment of the thoughts and purposes of his heart. *Feed my sheep.* Roman Catholics argue from this and the preceding similar commands that Peter is thus installed as the shepherd of the sheep pre-eminently; but the evidence is hardly adequate, and there is no proof that others were not given the same charge.

18. *When thou wast young,* etc. The prediction of what the future held for Peter is clothed in figurative language. He has been free to choose for himself and to go unrestrained but bonds and imprisonment await him in the service of his Master.

19. *Signifying by what manner of death he should glorify God.* John wrote long after the death of Peter, and takes it for granted that the particulars of that death are well-known to his readers. *Follow me.* Thus does Jesus renew the call which he had given long ago by the shore of this same Lake. He calls Peter to a life of service and to a martyr's death.

20. *The disciple whom Jesus loved.* This indirect designation of the Apostle John is characteristic of this Gospel. Compare John 13:23, 25 and other passages. Our author mentions himself by name nowhere in this book. We may imagine that Jesus and Peter had withdrawn a little from the others during this conversation.

21. *Lord, and what shall this man do?* There is much speculation as to the motive of this question. Probably it was curiosity.

22. *If I will that he tarry till I come,* etc. That is, continue to live upon the earth till the second coming of Jesus. Peter is to go ahead and do well his part whether it be in the direction of service or suffering without heeding whether others have greater or less privilege than himself.

23. *That that disciple should not die.* Our author wishes us particularly to notice that Jesus

did not say that John should not die. Very likely in the old age of John some were saying that Jesus must come before John's death, but such a theory is suggested only by a supposition, and therefore no authority whatever. Very likely this chapter was written for the special purpose of making this matter plain.

24. *This is the disciple,* etc. It seems very likely that this verse was added by a later hand. The evidence that v. 25 is no part of the original Gospel is still stronger.

#### SUGGESTIONS.

We are not to measure our willingness for suffering or for service by that which is required of others. We are to devote ourselves independently and not to say, "I will do as much as such a one, and no more."

We do well occasionally to take time to examine ourselves to see whether we really do love our Master as we profess.

To shepherd the sheep is the great trust which Jesus reposed in his helpers in all ages. A part of this work is for you. Do you feel your responsibility for this task?

### SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

The Seventh-day Baptist Church in London, England, holds Sabbath services at 3 p. m., Mornington Hall, Canonbury Lane, Islington, N. Sabbath-keepers visiting London over the Sabbath will find a cordial welcome.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

#### WANTED.

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

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