

The Sabbath Recorder

Heart O' the Year.

Longest days and briefest nights,
 Hours o'erbrimmed with sweet delights,
 Scent of rose and new-mown hay,
 Laughing children at their play,
 Fleets of cloud-ships in the blue,
 Cleansing rains and sparkling dew,
 Winds that softly come and go,
 Little streams that crooning flow,
 Flitting bees, and merry birds
 Voicing songs that need no words,
 Trees with richest foliage decked,
 Meadow-lands with daisies flecked,
 Ripening fruits and yellowing wheat,
 Herds content in pastures sweet—
 All the summer pleasers here
 In the glad heart of the year.

—Emma A. Lente.

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EDITORIAL

Jottings by the Way.

The West Virginia hills never look better than after the plentiful rains of a wet spring, and just now they are at their best. The scenery through the Cheat River country and along the headwaters of the Potomac is simply grand. To one who loves the natural scenery of the Mountain State, and who for eighteen years has been acquainted with the whole-souled West Virginia people and most of that time closely identified with their work, it was a real treat to be able to attend the Southeastern Association. After an absence of two years, to go back to the College and find the good work going forward as of old, and meet the old students and teachers seemed indeed like going home. The warm welcomes from yokefellows of years, and the expressions of interest in our present work were indeed cheering.

The College is making the same hard fight for means to carry on the blessed work with the young people. They are enthusiastic in a revived interest in a new building, and some \$13000.00 has been pledged toward it. But they are hampered with a thousand dollars of debt for expenses, and must also turn their attention toward paying that and providing for future running expenses. It has been the policy of the College to keep out of debt, and for many years this has been accomplished only by the willing subscriptions of friends. A new subscription to raise the cash for the debt of the year just closing is already in circulation, and we hope this

part may be paid by Commencement. The good friends who have enabled the College to give help to West Virginia's young people all these years must not desert it now. God bless Salem College and raise up friends to help it year by year, until such endowments are made as will insure its life and usefulness for many generations. The money expended there has brought wonderful returns. The College came to that people just in the nick of time to do the very best work in the transition period through which that country has been passing.

Homeward Bound.

On Sunday night at Salem the great audience was dismissed in time for some of us to take the 9.08 train east. After a pleasant night's ride we found ourselves in Washington about 7 A. M., and decided to spend a few hours here and take an afternoon train home. To those who wish a restful half-day's outing I know of nothing more refreshing than to take the trip down the Potomac to Mount Vernon, and the trolley back by way of Alexandria and Arlington. Seventy-five cents will take you the round trip by boat to Mount Vernon, including the admission ticket to the grounds and mansion. But if one wishes to combine the Mount Vernon, Alexandria, and Arlington trips in one, then the trolley is convenient for the return trip.

What floods of memories fill the soul as the steamer makes out into the stream and sets her prow toward Mount Vernon! Our first sail down the Potomac was with a band of Christian soldiers en route to the International Convention of the Young Men's Christian Association held at Richmond eight years after the close of the Civil War. A great company of us had crowded around President Grant in the White House, and sung "Hold the Fort", to which he had responded with appropriate words. Scores of the boys in that Christian army had followed Grant or Sherman in the war, and now again they were "on

to Richmond" as soldiers of the Prince of Peace.

Thirty-five years have fled since that first sail down the Potomac, but memory brings back the throng that crowded the boat on that bright May morning, and I can still hear the songs they sang. And the words of George C. Needham, the evangelist, as he preached on that occasion are ringing in my ears today.

The mellow haze of May once more softens the outlines of country and city, so suggestive of the softening effects of time as we look through the vista of years to the rugged scenes enacted along this historic river. Though peacefully flowing to the sea, bearing upon its placid waters the commerce of nations and the contented citizens of the Republic, yet it recalls to us the sad days when it floated mighty armies and its waters were plowed with keels of war.

The two conspicuous objects that tower to the heavens as you sail away from the city are the Capitol dome and the Washington monument. I know of no other monument in all the world that possesses the sublime proportions and that so profoundly impresses the beholder with its grandeur as does this wonderful shaft.

But we must keep our eyes open if we see all the historic places along the Potomac. To the left is the navy yard, and then the arsenal grounds, which might seem like some sylvan retreat if one did not see the instruments of war,—the piles of shot and shell and cannon grimly revealing the character of the place.

Just across the river from the city, the massive columns of the Arlington mansion, embowered in forest trees, stand out with commanding prominence. Here Robert E. Lee dwelt in peace and plenty until the sad days of rebellion were ushered in. From this home he used to go and come to the Congressional halls of the nation until his withdrawal from the Senate to join the nation's foes and to command their armies. This great estate now forms the last camping ground for many thousands of our boys in blue, who await the call of the last trump on resurrection morn. If you look close down to the river below Arlington, you will see the low "Long Bridge" over which our demoralized army stampeded in its flight from bloody Bull Run. Who can

forget the pall of death that settled down upon the nation when the sad news reached our homes?

But here we are at Alexandria, and from this upper deck we can see the city to good advantage. There is the very street up which Colonel Ellsworth marched his Zouaves on that fatal day. The old house still stands, from the roof of which he tore the rebel flag and paid the penalty with his life's blood. Yonder is the church which Washington attended, and there, though we cannot see it, is the same pew still preserved which he used in days of old.

But we are soon past this famous city, and looking well ahead to where old Fort Washington's ivy-mantled walls stand on a promontory of the Maryland shore, and the river seems to turn at right angles toward the Virginia hills, we may see our next landing place. From this point we get the first glimpse of Mount Vernon, the home of Washington. It is a charming place. I am never tired of roaming about this famous estate. Each visit seems to increase my interest in every historic spot, and to add to the charm that binds me to Mount Vernon. I have visited the tombs of many kings and queens of other lands, wandered about the homes of the Louis and Napoleons and Cæsars, stood by the last resting places of popes and prelates of the church; but no one of them had such a charm over my heart as has this simple tomb of our own Washington. It is made of material selected by himself and stands on a spot of his own choosing just below the mansion, overlooking the landing.

Kings and princes of other lands have planted trees about it which bear testimony to their appreciation of Washington. Every outbuilding, from the old barn built of brick made in England to the spinning house across the lawn, is full of interest. The carriage house contains his famous old white coach, the spinning house is filled with ancient looms and spinning wheels, and the many rooms in the mansion are kept by faithful guardians who explain the precious relics. You stand in Washington's library with his chairs and books and surveying apparatus, or in his kitchen with his old fireplace, kettles, and jars, or in the dining room that witnessed many a state dinner; or you enter the room in which he died, and the one in the attic

where his beloved wife breathed her last,—and they all join to hold you spellbound, as if the spirit of their owner had touched your heart. There in the front hall is the key to the old French Bastille, presented to Washington by General Lafayette after that old prison was destroyed, and four swords of Washington, mentioned in his will. Whether you walk through the rooms of the mansion, or stroll in the quaint old boxwood garden, or under trees planted by his hand; or whether you stand beside his tomb, or pass through the gate that admitted him on that fatal rainy day when wet and chilled he came to seek his dying bed,—you everywhere seem to be in a hallowed dreamland. And this spell does not leave you for many days.

But we must hurry back to catch that trolley, or stay too late for the home train. Soon we are rushing through the Virginia fields toward the city that bears his name, where stands the shaft erected with memorial stones sent from every state, and tablets from all over the world, in recognition of his greatness.

The Eastern Association.

The second in the series of associations convened with the church in Plainfield, New Jersey, on Thursday morning, May 28, at half-past ten o'clock.

There were seventeen people in the pews when the session opened, and the attendance was small during the first two days. Mr. Walter B. Davis, the president, could not leave his school to attend Thursday and Friday, and Asa F. Randolph acted in his place. The greetings from the delegates of sister associations were cordial and showed a good interest in the churches throughout the denomination. The visitors were given a hearty welcome to Plainfield and were told that it is a good place to visit because it is a clean, picturesque city of homes, surrounded by historic places; and especially because it is the home of the Tract Board, Memorial Board, and SABBATH RECORDER. The church in which they were assembled is in itself a reminder of strong, worthy men who made it possible to build such an edifice, and who have since passed from the scenes of earth.

One thing was noticeable both in Plainfield and in Salem; namely, the very small

attendance the first two days. It seems almost impossible to secure a respectable hearing at associations on week days where business interests have to go forward, and where every laboring man must suffer loss of wages if he attends work-day meetings.

Changes have been great during the last few years, and the old-time enthusiasm over associations is a thing of the past. Just how to adjust the associations to the changing order, so as to reach the people and secure the good that ought to come from such meetings is the problem of the hour. When the second day's morning session was half over, there were just twenty people in the pews to listen to the address of the Sabbath-school Secretary, and in the afternoon there were about the same number to hear Dr. Lewis in Tract Society's hour. There are nine foreign delegates going from one end of the denomination to the other and back, to attend the associations and present denominational interests, and we must meet and settle the question as to whether it is the best way to spend so much time and money and soul-energy. Certainly it must be discouraging for the eight or nine men who have to travel thousands of miles in order to face a hearing of twenty to fifty people in every session excepting on the Sabbath.

The audience on Sabbath was large when we take into consideration the severe rain-storm that flooded the city. Aside from the New Jersey and New York churches, there appeared to be little or no interest in the Association. There were but three—two men and one woman—from all New England. Really it is a serious question, now troubling many, as to what should be done with the associations. If they have outlived their time, it might be better to give them a decent burial than to leave them to a living death through neglect. What do the people really think about the future of the associations? Would another time for holding them be better? Some think that there might be better attendance in winter. One thing is evident; some change is needed if the associations are to do the good they are intended to do.

On Sunday the attendance was good, and much interest was manifested in the discussions upon the Eleven Propositions referred to the associations by the Conference Committee of Fifteen. The spirit mani-

festated by men who differed upon these questions was Christlike and beautiful to behold. The closing service, consisting of a terse clean-cut sermon by M. G. Stillman, followed by a conference meeting, will long be remembered as a feast of good things. The people of Plainfield enjoyed their company, and the testimonies of the delegates indicate that they enjoyed their visit here.

Memorial Service for Dr. Arnold C. Davis.

On Sabbath afternoon at the Eastern Association, in place of the young people's program which had been prepared, there was held a memorial service in honor of Dr. Arnold C. Davis, their denominational president, who was killed by his horse, May 26.

A large audience assembled to witness this touching service. D. Burdett Coon, who was Arnold's pastor at Farina, E. B. Saunders, who was the evangelist under whose ministry Arnold reconsecrated himself to the Master's service, and Henry N. Jordan, who had spent a few days with Dr. Davis as helper in pastoral work, were the speakers.

After prayer by W. L. Burdick, and a solo and chorus, "I am nearer my home today," Brother Coon spoke of Dr. Davis as a pastor's helper. He said he was thankful for the privilege of bearing testimony to the helpfulness of Brother Davis as one of his flock at Farina. He was always present in prayer meetings and Christian Endeavor meetings, was superintendent of the Juniors, and a cheerful, willing helper in every line of church work. His unassuming, simple, unobtrusive ways won the respect of every one. He was especially optimistic, and while he had many discouraging times, he seldom ever burdened any one else with his own troubles.

He was the moving spirit among the young people of the church, yet seldom pushed himself to the front, because he had the faculty of getting others to do the work. If any of his young people made a misstep or lost interest, Arnold never scolded or fretted, but would appoint a cottage prayer meeting in the right place to help matters and take one or two loads of young people along to help sing and pray matters right. If discouraged himself he would arrange for a meeting in

some schoolhouse and try to help somebody else.

He secured his education under great difficulties owing to failure of eyesight, and this misfortune compelled him to leave school; but he pushed forward in school work by having others read the lessons to him and so made his standings. When it became evident that he could not complete his education as he wished, he accepted the advice of his pastor, to combine the duties of a minister and physician, which he did most successfully.

A paragraph in his last editorial is characteristic of the man. It was written after summing up the work of the Young People's Board, and is as follows: "I wish to thank the young people for their hearty cooperation. Let us be hopeful and courageous. Two business men met. One was a pessimist with a sour look; and the other was an optimist with a hopeful look. The pessimist said, 'Business is not half as good as it would be if it were twice as good as it is.' But the optimist said, 'I find business twice as good as it would be if it were only half as good as it is.' Let us be optimists."

Secretary Saunders spoke of Dr. Davis' relations to the young people's work. He told how near Arnold had come to his own heart when the young man's eyes were opened, under circumstances that reminded one of the experience of Elisha's young man at Dothan. Everything had seemed to go wrong, until a little tinge of bitterness and depression had for a time darkened his vision, but he was willing to fight it out on his knees and take God and good men for counselors until a glorious victory came. May his spirit fill all our hearts.

Only last week Dr. Davis wrote the West Virginia young people, urging that a young man be secured to help Elder Seager on that mission field, and pledged the hearty support of the young people of the denomination. May God lead us to find another upon whom his mantle may fall, and who shall prove to the world that he is a man of God.

Henry N. Jordan had been asked to speak upon Arnold's success as a pastor. Mr. Jordan had belonged to a quartet of gospel singers who had helped Dr. Davis a few days in his pastorate at West Edmeston, and learned some of his power as a pastor.

The people turned to him for counsel and manifested a remarkable loyalty to him as a leader. People of all denominations seemed to love him because he had the faculty of joining with them in all work where they could stand on common ground.

His great sympathy with the unfortunate among the poor; his tactful ways in making unbelievers feel at home with him; his thoroughness in all his work, so that he had something each Sabbath with which to feed his flock,—all these combined to make him a successful pastor.

The following resolutions were read and after remarks by Walter L. Greene and Riley G. Davis, two neighboring pastors, were adopted by a full rising vote.

It is with feelings of great sorrow that we learn of the death of Dr. Arnold C. Davis. His life was so filled with kindness for his brother man, and he had so much of promise for still greater service in God's kingdom, that, in our finite wisdom, we cannot but wonder, "Why was he taken?" God alone holds the unveiling of the mystery; but we have the assurance, "Some day, some time, we'll understand".

In Dr. Davis' death, the young people of our denomination have lost a large-hearted, inspiring, progressive leader. Just how much we owe to Dr. Davis for his help in our work, we shall never know. He was one our young people loved.

Our hearts go out in sympathy to the little church at West Edmeston who are now a flock without a shepherd. Their grief is ours; for are we not all brethren?

To the grief-stricken wife and to the bereaved parents do we extend our heartfelt sympathy, and pray that the kind Heavenly Father will sustain and comfort them.

(Adopted as an expression of the young people of the Eastern Association, Plainfield, N. J., May 30, 1908.)

Gleanings From Associations.

Secretary Saunders told of the work in the Southwestern field. People there are hungry for the gospel. They crowded the house to hear the truth about the Sabbath, and were eager to receive tracts and publications. Our missionaries are highly respected in that country, and there is a wide field now open for Seventh-day Baptists. We are suffering great loss by neglecting this field. The Missionary Board cannot

find suitable men to take up this work. What shall we do with the Macedonian cry coming from that needy people?

"Seventh-day Baptists cannot live without doing something for people outside themselves."

May it not be that the ignoring of this truth is the cause of the low spiritual life in some of our churches?

An Example of Consecration.

It would cheer the hearts of Brother and Sister Davis, of Shanghai, if they could have witnessed the tribute paid to their self-sacrificing spirit in giving up their salary for the coming year in order to relieve the financial strain upon the Board. It would have filled their souls with joy unspeakable could they have seen the response made by the large audience to the warm words of appreciation uttered by Secretary Saunders.

Right here the spiritual uplift of the Association reached flood tide, and we feel that great good must come from this hour's work. The interest in missions both at home and abroad must be greater in days to come as the result of this missionary hour in the Association.

Print Minutes in Pamphlet Form.

The matter of printing minutes in the RECORDER only, was carefully considered at the Eastern Association, and it was decided to print in pamphlet form. The general opinion seemed to be that they should go into the RECORDER also, for the benefit of the entire denomination. But the fact that so many keep files of the records, and have them bound into volumes, made all feel as if they should be put into pamphlet form of uniform size with our other minutes. The Association therefore ordered both this year's minutes and those of last year to be so printed.

The Good Samaritan.

This was the subject of the sermon by Rev. W. L. Burdick at the Eastern Association Sunday afternoon.

The question as to the most important time in life would be answered by different people in different ways. One might say, "When I am of age"; another, "When I am to take my life companion"; another might say, "The day of my graduation";

still another, "When the soul goes to God". But I say that the most important time is no one of these, nor is it all of them put together. It is the time expressed by the one little word "Now".

Everything in the future depends upon the proper use of the present. Death fixes nothing; living fixes everything. No matter how much you may have done in the past, it is beyond your reach. The present is the eventful day.

WHO IS THE GREATEST PERSON?

Some would say it is the President of the nation; some the general who gains battles; others might point you to the great missionaries who suffer for Christ and his cause. But I come to tell you that the most important one to you is the one who is nearest to you today and needs your aid.

The man in the parable, who had fallen among thieves, was the all-important one to the priest, the Levite, and the good Samaritan. But the Samaritan was the only one who recognized this great truth. He was the only one who obtained a high place in the world's heart. The one who recognized the importance of the present moment on the road from Jerusalem to Jericho and who saw in the poor distressed man the most important person for him was right in line with the Christ-life and met the Master's approval.

It is our duty to do good to the one nearest to us, no matter how lowly or how unworthy. The world is suffering for good Samaritans. There are too many priests and Levites who pass by on the other side, while the poor men who have fallen among thieves perish. The all-important thing to do is to help our fellow man to a higher life; the all-important person is the needy one nearest to you and the all-important time is now.

Systematic Work for Feeble Churches.

In speaking of the needs on mission fields in the Central Association, Rev. Riley G. Davis, delegate, said that the great need there is more systematic work among these churches. Work should be more permanent. This sending of evangelists to hold revivals and then leaving all the converts and little churches to die is not the best thing to do. They need regular, permanent missionary pastors in the Central Association.

Then we need more conscientious, consistent Sabbath-keepers there, who will uphold the work of missionaries by exemplary Sabbath-keeping and Christian living.

West Virginia is settling this question of the care of feeble churches in a practical way. A half-dozen young men are pledged to give so much time each year to this work, and two or three of the largest churches are pledged to help meet the expenses. These churches also send out their pastors to help the weaker churches.

It might be better for some of our larger churches to run their own meetings now and then, while they send their pastors out to do mission work. The missionary spirit is the life of the church, and whether the church be large or small, its real power is measured by this spirit among the members.

After all said and done, it is by no means certain that a church is strong because it is large. Measured by what a church is designed to do, I fear some of the largest churches are the weakest. If the matter of soul-saving, and of sending out young men for the ministry, and of spiritual prayer meetings makes strong churches, then the word "feeble" is very much out of place when applied to our small churches. These are the churches, almost without exception, that have given us our ministers. Count up and see how few preachers have come from the so-called strong churches. Paul said, "When I am weak, then am I strong." This may be true of churches as well as men.

The Do Nothing Congress.

Whatever difference of opinion may exist regarding the questions that have been before the national legislative body, there is but one opinion regarding the body itself. Every one seems to agree that it will go down to history as the Do-nothing Congress. Few Congresses have promised or threatened so much and done so little. We have all heard of a President who lamented that he had a Congress on his hands; but here is a case where not only this is true of the President, but where the Congress is troubled because it has a President on its hands. The masses of people have seemed glad that the Congress just closed

did have a President on its hands. Whatever faults may be attributed to our President, the people at large believe in him, because he has the courage of his convictions and will not be turned aside by his political bosses or by the money powers.

One good thing may come out of the experience of the last week of the Congress just closed. It seems that a way has at last been devised by which the time-honored custom of unlimited debate can be controlled in the Senate. For once the filibustering plan has broken down, and utterly failed. No wonder Congress immediately adjourned. If questions of vital importance to the country can no longer be held up indefinitely by the filibustering plan, and a Senate of multimillionaires can be forced to act after proper debate, what better could they do than to promptly adjourn?

All honor to the two or three members who forced the Senate to see how ridiculous is the theory of unlimited debate! Time and again have individual members successfully talked good measures to death in the closing hours of the Senate. Many an act has been killed in that way. But it could not be done this time. The filibustering plan utterly failed, and established practices in the Upper House received a hard blow in the last day of the session. If now this antiquated system can really be broken, the effect will be highly beneficial.

In reference to the masterly ruling of Vice President Fairbanks regarding the quorum by which the obstruction policy was defeated, the *New York Tribune* in an editorial says some sensible things, among them the following:

These rulings will do much to stop senseless obstruction, if they are persisted in. Parliamentary rules should have as their prime object the orderly facilitation of business, with due regard to the protection of the rights of the majority as well as the rights of the minority. They are utterly perverted from their true purpose when they enable a few individuals to take the majority by the throat and compel it to renounce its powers and responsibilities. The Senate has been too slow in enforcing the principle of majority rule. It has maintained an antiquated system under which power has been dispersed and all sorts of compromises have been encouraged under the fiction of Senatorial courtesy. A few more filibusters like that conducted last week would not be wasted effort if they compelled the Senate to face in earnest the problem of readjusting its rules to fit the theory of responsible majority government.

The Americans Are Improving.

For many years the scholars of England have ridiculed the people of America regarding their use of the English language. Probably there has been reason enough for these criticisms. Doubtless the Americans have not been very expert in the use of their H's, and it has been a little difficult for New Englanders to exchange their nasal twang for a genuine Old Englander's guttural roll. It is interesting however to hear European authorities declare that the Americans are rapidly improving. There is always ground for hope where there are signs of improvement. Professor Brandl, of the University of Berlin, has published an extensive discussion in which he takes issue with numerous critics, and claims that the average educated American does "speak English as correctly and as purely as the average educated Englishman."

This writer claims that the improvement is due to the superior educational system of America. He points out that Cambridge University has no chair of modern English, and that England's great schools are devoted almost exclusively to the classical languages; while the American schools make a specialty of the English and all modern languages.

Professor Brandl claims that our educational system is far ahead of England's in its practical application to the needs of these times, and thinks it is no wonder that our faults in phrasing and pronunciation are rapidly disappearing.

Changes Among the Methodists.

The Seventh-day Baptist General Conference is not the only denominational body confronted with problems of church polity and of reorganization. The Methodist Episcopal General Conference, just closed in Baltimore, had some important questions to contend with, and it made several changes in its rules of discipline and church government. The closing session was exceedingly interesting, holding until a late hour, and an immense amount of business was rushed through.

The time-honored title "presiding elder" was abolished, and that official will hereafter be known as "district superintendent." The vote stood 322 to 210. The bishops are no longer to pass upon questions of heresy, by which theological professors and

others are ousted, but if the accused be a minister his case will be referred to the annual Conference of which he may be a member, or if he be a layman, then to the pastor of his church. After careful consideration, the six months' probation rule was done away with, and a new rule was made by which candidates for membership can be received as soon as recommended by the official board, or class leaders, and approved by the pastor. Steps were taken toward an amalgamation of all national Sabbath (Sunday) Alliances. Changes were made in the discipline and course of study, to go into effect June 1, 1909. Efforts are also being made to secure the union of all branches of Methodists into one organization.

These people, in common with many others, recognize the necessity of revising their rules of organization and of restating some of their principles, in order to harmonize with the changed conditions of our times.

The Debt.

The debt is decreasing every day; but the time now is very short, and the reports for the year will have to be made up in a few weeks if they are ready for Conference. Two or three pastors have written encouraging words and assure us that their people are really taking hold in earnest and will soon be heard from. Now that the debt is considerably less than \$1000.00, let us all give one rousing lift and finish it up. In my last statement in RECORDER of June 1, by mistake the wrong figures were used to show total receipts, which made the case seem worse than it was. I had same figures two weeks in succession.

The total receipts to May 28\$2,909 90
Received since that date from

A friend	50 00
Mrs. F. E. Warren, Cuba, N. Y.	5 00
Adams Centre Church Members:	
Nathene Whitford	5 00
Geo. Gardiner	5 00
A. J. Horton and wife	5 00
Amos Stoodley, son and wife	1 00
Mrs. O. D. Greene	1 00
Mrs. Augenette Kellogg	25
Wm. DeFrance Greene	1 00
Mrs. Emma Greene	1 00
Mrs. Amy Maxson	1 00
Mrs. Marrisa Greene	50
Mrs. Leander R. Greene	1 00
Alda White	50
Saryntha Coates	50

Miss M. A. Crosby	1 00
Albert Babcock and wife	1 00
Frank Jones and wife	2 00
Dechois Greene and wife	2 00
Chas. Socwell	1 00
Ada Sheldon	50
Mrs. H. D. Gurley	50
Ambrosia Crandall	25
C. C. William and wife	2 00
Mrs. H. C. Glass	1 00
A. G. Glass	1 00
B. W. Greene	1 00
Mrs. Gould Trowbridge	25
Mrs. Leonard R. Greene	2 00
Doct. Frank Greene	2 00
Arthur Greene and family	2 00
Mrs. C. B. Bates	1 00
Mary Low and Elizabeth Greene ...	1 00
Philander Trowbridge	50
Bertha Williams	1 00
Arlouine Williams	50
Martha S. Graves	50
Sherman Trowbridge	50
Edw. Whitford	50
Dora Greene	1 00
Mrs. Maud Davis	50
Mrs. Chas. Babcock	50
F. M. Dealing	2 00
Emogene Greene and son	1 00
Geo. W. Greene	2 00
Porter Greene and wife	75
Geo. Whitford	1 00
Willis Babcock	50
Ruby Greene	25
Clayton Langworthy	50
Caleb Langworthy	50
Abigail Jones	50
Louisa Spicer	25
Mrs. Bert Greene	50
Mrs. Andrew Heath	50
Milton Junction, Wis.:	
Church	11 00
Allen B. West and wife	2 00
Margaret Burdick	1 25
Mr. and Mrs. Amos Crandall	10
W. H. Greenman and wife	2 00
Nettie M. West	1 00
H. M. Burdick	10 00
Mabel West, Clarkston, Wash.	5 00
A Seventh-day Baptist	75 00

Total receipts to June 3\$3,132 25
Amount still unpaid 867 75

Condensed News.

Removal of Governor Clinton's Body.

For ninety-six years the body of George Clinton has rested in the Congressional Cemetery at Washington, D. C., from which place it was removed to Kingston, New York, for reinterment on Memorial Day. He was a major general in the Revolutionary Army, the first governor of the state of New York, and twice vice president of the United States. The removal was conducted with the most elaborate military honors seen since the funeral of Pres-

ident McKinley. The House of Representatives adjourned to witness the ceremonies, and the Vice President and Senators stood with heads uncovered as the procession passed by.

Even the rushing business section of New York City had time to pause and pay respect to the ashes of this great man as they lay in state in the City Hall. Five thousand people marched to the strains of funeral dirges, minute guns were fired, and the bells of old Trinity and of St. Paul's Chapel tolled as the long narrow coffin of ebony was carried through the streets. On the coffin lay the sword of General Clinton which he used in the Continental Army, and wreaths of flowers sent by President Roosevelt and the governors of some of the states.

The Conference at Lake Mohonk.

For fourteen years the annual conference on international arbitration has been held on an island in Lake Mohonk. Mr. Albert Smiley, owner of the island, has generously invited and entertained, as personal guests, three or four hundred people each year, of those who are best qualified to help on the important questions to be considered there.

The conference just closed was larger than usual, and the prevailing spirit was optimistic. In many respects the second Hague conference was considered by the speakers at Mohonk as the most successful ever held. Four out of the five measures recommended by last year's meeting at Mohonk were approved by the Hague, and the fifth measure gained strength there.

The influence of such a meeting as that of Mohonk, held each year in the interests of peace, can scarcely be measured. There was a great variety of opinions expressed regarding the present military tendencies of our government, and especially in regard to the efforts to increase our naval fighting power. Some felt that it was a menace of war instead of a measure of peace.

Much is being done to create public opinion in favor of arbitration. Two hundred American colleges and universities have provided in special ways to present annually to their students the facts connected with arbitration and peace movements. This college work has aroused much interest through public debates and prize papers.

A prize of \$50.00 is now offered for the best paper on these questions, the prize to be given next year.

One of the most notable features of the conference this year was the impressive meeting of business men held Thursday evening. Their reports show that one hundred and sixty chambers of commerce, boards of trade, and other leading business organizations, representing one hundred and twenty-five of the largest cities in forty-two states and Canada, are actively cooperating with the Mohonk conference. Upward of fifty of these organizations were represented by delegates in the conference.

The President's Conference of Governors.

The most remarkable conference in our history was held in Washington, beginning May 14, 1908. President Roosevelt invited the governors of the states, judges of the Supreme Court, members of Congress and his cabinet officers to meet him in Washington for a conference upon how the nation might save her natural resources from wanton destruction and unnecessary waste.

We do not remember that any such conference was ever called before; and it shows the far-sighted characteristics of the President. Forty-four governors, judges, and noted experts convened to the number of about five hundred, and the President laid before them a list of important facts which the nation can ill afford to ignore. The wasteful distribution of public lands, the reckless destruction of forests, the rapid exhaustion of coal, gas, oil, and iron are matters of vital interest to the future of this republic. The soil of our country is rapidly degenerating by careless and wasteful farming; our waterways are falling into disuse, with the exception of the Great Lakes; and the end of our supply of many necessities of life is in sight. It is estimated that the iron supply cannot last more than one hundred years, and that the coal will be exhausted in twice that time. Our present methods of using coal waste nine-tenths of the energy it contains.

It is evident that more economic ways of farming, of building, of producing power, and of transportation should be devised if coming generations are to enjoy the comforts we enjoy today. James J. Hill speaks of this convention as a step in the right

direction, and calls it "A directors' meeting of the great political and economic corporation called the United States of America." The Secretary of State regards the meeting as marking a new departure and the beginning of an era of better economic conditions for a great people. Every patriotic citizen ought to join heart and hand in promoting so worthy a movement.

The Superintendent.

An address delivered by Dr. H. L. Hulett, of Allentown, at a Sabbath School Institute held at Little Genesee, N. Y., April 23, 1908, and requested for publication in the RECORDER.

Never before has there been such an advance movement along all Bible school effort as at the present time. This movement is one calling for an efficient organization.

Every organization to be successful must have a chief executive officer. There is no exception to be made in Bible school work. We call such a head officer the Superintendent. We certainly cannot know any too much about his duties and his responsibilities. The greatest care should be used in the selection of a superintendent; for, to my mind, the superintendent of a Sabbath school stands next to the pastor of a church in responsibility. He is or at least should be the assistant pastor in the highest sense of that term. Do we realize our responsibilities, I wonder?

For this reason the pastor of the church should have considerable to say in the choice of a superintendent. Were I a pastor, I should hesitate to act as pastor of any church that would not give me at least the partial right to help choose my chief workers.

Whether the superintendent should be a man or woman depends entirely on their other qualifications, one of the very first of these being that the person acting in this capacity shall be one of Christian character having these three subordinate qualifications:

1. Leadership.
2. An optimistic temperament.
3. A thorough devotion to duty.

A superintendent should be a person who either by nature or by training is not sensitive—one who is so dead in earnest in this

work that he can utterly sink self for the good of the cause. This will have to be done a great many times if everything moves smoothly. A tactful person, without question, will also make the best superintendent. The busy person should always be chosen; for the busier one is, the more he appreciates the benefit of system and organization, and he will carry to his Bible school work the same methods which have made his own business successful.

The superintendent should be a person of executive ability, of course; but how many times we choose him with no thought of this qualification being necessary. Above everything else he must be a person who is energetic, filled with the spirit of Christ, and realizing the opportunity for service which being a superintendent affords; one whose every-day life is such that officers, teachers, and scholars can thoroughly respect him.

The President of the United States selects his own Cabinet, which selection is ratified by the Senate. If this is considered the best method in United States Government affairs, why is it not the best way for the superintendent to do? Let him select his assistant officers by and with the consent, say, of an advisory board connected with the church. I believe it would result in a great deal better work being accomplished than by our present method.

The superintendent should keep in very close touch with the other officers and with his teachers. He must hold cabinet meetings often to consult as to best methods and plans of work. We have got to rid ourselves of the long-prevalent idea that all a Bible school is for is to meet once a week for the study of the Bible. I tell you, friends, that is only a small part of the work of the Sabbath school and is only a means towards the great end for which it is organized,—that of bringing persons to a decision for Christ; and to help them, after making that decision, to live Christian lives. To do this most certainly requires a thoroughly organized, earnest, devoted equipment of superintendent, officers, and teachers.

What would you say of a physician who did not purchase books for his library; who did not subscribe to medical papers; who did not attend any medical meetings; who

did not in any way try to keep abreast of others in his profession? Yes,—that's right,—you would say that he is recreant to his trust; we cannot employ him; we want a man up to date.

Now, my friends, wouldn't it be just as logical for me to say, "That is what I think of any superintendent who doesn't take a periodical devoted to the superintendent's work; who doesn't buy suitable books for his library; who never attends those meetings where Sabbath school themes are discussed; who does not in any way try to keep in touch with his work"?

The superintendent should never be absent-minded, but should always have a cheery word, a warm hand-clasp, or a pleasant smile,—not only on the Sabbath, but especially on week days, for there is where his main work is accomplished; and not only for his fellow officers and teachers but for every scholar however small.

The superintendent can come in touch with his helpers in no better or more effective way than to throw wide open his home often for conference meetings as well as teachers' meetings. Of course there should be a teachers' meeting held by all means where practicable; and the teachers should be made to feel in such close touch with their superintendent that they shall come to him with their problems as one comes to an elder brother or sister for help. It is wise for the superintendent to keep out of sight as much as possible; it being better for him to appoint committees to do any certain work than to always do it himself. He can have a general oversight of the committee and thus keep in touch with the work. Do not cultivate the idea. It is my school, but rather the idea, It is our school.

Praise of one's teachers is a most effective way of getting good results from those teachers. Who is there among us whose heart is not warmed, and to whom new courage is not given by a little deserved commendation?

"The love of praise how'er concealed by art,
Reigns more or less and glows in every heart."

Local conditions of course will determine just the kind of work it is best to undertake; but if some plan of work can be inaugurated whereby the whole school is given something to do, greater interest will be aroused among the scholars and

such a Bible school will be filling the place which it must fill at the present time if it wishes to be a power for good in the world.

"I am learning more and more to think of my church as a power to work with instead of a field to work in", said a bright young pastor whose church is becoming noted for its activities and for its manifestations of vigorous spiritual life. No less may the Bible school chief think of his school, not as a poor, helpless body to be worked for, but as a power with which to accomplish good things,—to execute the command, "Onward, Christian soldiers".

If the superintendents of nearby schools could meet occasionally as a superintendent's organization to talk over plans and methods, I believe it would be of great help to ourselves as well as of help to others.

"What a wonderful worker you must be!" was once said to Clara Barton, the leader of the Red Cross hosts.

"Oh, no!" she said in her quiet way, "I am not so very much of a worker myself. I have no time to waste doing a thousand and one little things that need the doing. You see, I am too busy seeing to it that others do them."

Isn't here a lesson for us superintendents if we wish to be successful leaders? Let us try to size up our helpers and get the most from each one of them.

How to do it? No one address, no one person, no one institute can fully discuss this part of the question. We as superintendents must thoroughly work at our business in order to know the how of it.

Every school will have its own problems to meet and to solve if we desire to be faithful workers in our Master's vineyard. Let me illustrate:—A couple of boys belonging to our school at Petrolia were just beginning to learn to smoke while attending day school. The matter was brought to my attention. The next Sabbath, without a word being said to the boys that I knew about it, a talk on tobacco was given; the triple pledge was signed and thus have we met that problem, and we trust solved it for all time so far as the persons especially affected are concerned. And I wish to say to you, that I would rather be superintendent of a Sabbath school and have it in my power to help mold the character of

young people than to hold any political office with all the honors attached thereto.

A certain Bible school superintendent ended his earthly labors a decade ago and yet today some of the teachers in that school can hardly mention his name without tear-dimmed eyes. His picture hangs on the wall in the school room, and nearly every one who was a teacher while he was superintendent has a copy of it. He had not a known enemy in the school, or in the church; and teachers, officers, and scholars were alike ready to do his bidding. Why? Because his personal relations with each member were so kindly and friendly. He had a great heart that was quick to respond to every appeal made to it. He was the soul of frankness and yet was never caustic. He had that admirable quality in any one, a fine manner. He was just as courteous to the humblest person in the school as he was to the pastor of the church himself; and the "sweet flower of courtesy" is never wasted, no matter on whom it is bestowed. He made good Emerson's words, "Love and you shall be loved." A man like this at the head of a Bible school creates an undying influence.

Who is there among us who would not choose such a monumental memorial as this rather than anything the world can give us? I tell you, fellow superintendents and assistant superintendents we have a great responsibility resting upon us, that we do our whole duty. God help each one of us is my earnest prayer.

Program of Seventh-Day Baptist Northwestern Association.

Dodge Center, Minnesota, June 19-22, 1908.

FRIDAY, JUNE 19.

10.30 A. M.

Devotional Service, 20 minutes.
A Word of Greeting, Pastor Charles S. Sayre,
Response from the Moderator.
Introductory Sermon, Rev. J. T. Davis.

Afternoon, 2 o'clock.

Music—Prayer—Music.

Appointment of Committees.

Messages, 12 minutes each:

- From Sister Associations:
Southeastern, Rev. H. C. Van Horn.
Eastern, Rev. D. B. Coon.
Central,
Western, Prof. C. B. Clark.
Northwestern, Delegate to Sister Associations, Rev. M. G. Stillman.

Music.

- From Denominational Boards and Societies:
Missionary Society, Rev. E. B. Saunders.
Tract Society, Rev. Dr. A. H. Lewis.
Education Society, Prof. C. B. Clark and
Rev. Dr. W. C. Daland.
Sabbath School Board, Rev. W. L. Greene.
Woman's Board, Mrs. Nettie West.
Young People's Board.

Evening, 8 o'clock.

Devotional Service, 20 minutes, led by Rev. H. D. Clarke.

Sermon, Rev. E. B. Saunders.

Conference Meeting.

SABBATH-DAY, JUNE 20.

10 o'clock.

Song and Prayer Service, 30 minutes, led by Rev. Dr. W. C. Daland.

Sermon, Rev. Dr. A. H. Lewis.

Afternoon, 2.30.

Sabbath School, one hour, led by Rev. Walter L. Greene, Field Secretary.

Intermission, 30 minutes.

Christian Endeavor Meeting, one hour.

Evening, 8 o'clock.

Concert, 30 minutes, arranged by Pastor Sayre and the "Old Quartet."

Sermon, Rev. Edwin Shaw.

SUNDAY, JUNE 21.

9 o'clock.

Prayer and Song Service, 20 minutes, led by Rev. W. D. Burdick.

Business—Reports of Officers and Committees, 25 minutes.

Symposium: Some Questions in Relation to the Ministry, 12 minutes each:

- If I were now Young, Would I Enter the Ministry? Rev. Dr. L. A. Platts.
- What Should be a Fair Salary for a Seventh-day Baptist Minister? Dr. Grace I. Crandall.
- Duty of the People to the Minister, Dr. George E. Crosley.

Open Discussion, 40 minutes.

Intermission, 15 minutes.

Sermon, Rev. D. B. Coon.

Afternoon, 2 o'clock.

Prayer and Song Service, 20 minutes, led by Rev. H. C. Van Horn.

Business—Reports of Committees, etc., 20 minutes.

Topic: Questions of Denominational Organization, one hour.

Discussion led by Rev. T. J. Van Horn, Rev. George W. Burdick, and Brother A. B. West.

Music.

Topic: For What Purpose may the Meeting-house Properly be Used?

Discussion led by Rev. W. D. Burdick and Robt. K. Wells, 12 minutes each.

Open Discussion, 30 minutes.

Evening, 8 o'clock.

Sacred Song Concert, 30 minutes, arranged by Pastor Sayre.

Topic: Spiritual Life in the Church.

Discussion led by Prof. C. B. Clark and Miss Phebe Coon, 12 minutes each.

Open Discussion.

MONDAY, JUNE 22.

9 o'clock.

Prayer and Song Service, 20 minutes, led by Rev. George B. Shaw.

Business—Reports of Committees, etc., 20 minutes.

Symposium: Relation of the Home to Denominational Life and Growth, 80 minutes.

- Relation of the Home to the Sabbath School, Mrs. H. C. Stillman, 12 minutes.
- Relation of the Home to the Christian Endeavor, Walter G. Rood, 12 minutes.
- Relation of the Home to the Church, Mrs. Carrie Richmond Green, 12 minutes.

Open Discussion, 45 minutes.

Topic: Sabbath School Work, one hour, discussion led by Rev. W. L. Greene.

Afternoon, 2 o'clock.

Prayer and Song Service, 20 minutes, led by Rev. T. J. Van Horn.

Unfinished Business.

Special Messages.

A Social Session, Just to get acquainted and visit under the direction of the Social Committee of the Dodge Center C. E. Society.

Evening, 8 o'clock.

Prayer and Song Service, led by Miss Ethlyn Davis.

Twenty-minute Sermon, Rev. Geo. B. Shaw.

Good-by Consecration Service, led by Pastor Sayre.

Though this program hath much in it, let every one named therein take good heed to the 8th Commandment, and there will be time for all.

Ex. Com. { H. W. ROOD, Moderator
GEORGE E. CROSLY, Cor. Sec.
PHEBE COON, Rec. Sec.
EDWIN SHAW, Engrossing Clerk
L. A. PLATTS, Treasurer.

Milton, Wis., May 15, 1908.

Railroad Rates to Conference.

The regular Summer Tourist tickets are the most economical and the most liberal in their provisions, and we recommend them to all delegates who propose to attend the General Conference at Boulder, Colo. The Convocation is expected to meet at Boulder on August 19th; the Conference will meet on August 26th to 31st inclusive.

Summer Tourist tickets will be on sale to Denver and return from June 1st on. The going journey must be made within thirty days after starting, and the return trip must be completed by Oct. 31, 1908.

These tickets will permit stop-overs going at and west of the Missouri River at any point within transit limit of tickets, which is thirty days, and returning at and west of the Missouri River at any point within limit of ticket, which will be Oct. 31st.

All passengers who ticket from the East through Chicago, may stop off in Chicago going and coming within the limit of the

ticket. Ticket must be deposited with joint ticket agent in Chicago immediately on arrival of train and a fee of 25c paid. All other stop-overs granted by railroads apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is \$63.30. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is \$3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y. to Denver and return is \$52.90. Chicago, Ill., to Denver and return is \$30.00. Milton, Wis., to Denver and return \$29.25. St. Louis, Mo., \$25.00. Omaha, Kansas City, and St. Joseph \$17.50. Proportional rates west of there. Double Pullman berth, either upper or lower, New York to Chicago \$5.00, same, Chicago to Denver \$6.00 or \$11.00 through. Railroad fare from Denver to Boulder is 90c one way; round trip \$1.60, good 10 days.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad.

The officials of this road have always accommodated our people and extended courtesies wherever permissible.

We recommend that delegates take up with their local ticket agent the question of rates and routes. Those traveling from the East will probably prefer to get up a party, in which case they may secure a private sleeping car by paying for the capacity of the car. Further notice regarding railroad matters will be published at a later date.

IRA J. ORDWAY,
524 W. Madison St.,
Chicago, Ill.

WILLIAM C. HUBBARD,
Plainfield, N. J.

DR. LEWIS A. PLATTS,
Milton, Wis.

Railroad Com.

Missions

Evangelistic Work.

Rev. Madison Harry has just closed a very successful series of special meetings at Canonchet, R. I. This is a beautiful little factory town, mostly of Sabbath-keepers, located about three miles from our church at Hopkinton City, and also the one at Rockville. A very comfortable chapel has been provided for Sabbath services, though no church is organized as most of the people hold their membership at either one or the other of our churches mentioned. A Sabbath school is held before the preaching service, which is in the afternoon. Rev. L. F. Randolph, pastor of the church at Hopkinton City, preaches every two weeks, and Rev. John Jerue, once an Adventist, preaches the intervening Sabbath. On Sabbath afternoon Brother Harry spoke on baptism and the Holy Spirit. At the close of the services nine willing candidates offered themselves for baptism. A large congregation then repaired to the mill-pond where Brother Randolph administered the ordinance.

We are very thankful for this another outpouring of the Holy Spirit in the saving of precious souls.

REV. JAMES H. HURLEY.

Brother Hurley, who is in the employ of the Missionary Board, has been holding services with the church at Gentry, Arkansas. The interest has been good, though a very busy time of year. Some were awaiting baptism at the time he wrote, and more than likely it has been administered before this writing.

Rev. W. H. Ernst has been supplying this church during the winter. From Gentry, Brother Hurley is expected to visit the new Sabbath settlement, Skylight, hold some meetings, and baptize the people who have been waiting for suitable weather and roads. Later he will visit Summerville, Missouri, the place where Brother Helm lives, and of which he wrote in the RECORDER a few weeks ago, saying "the field was now open to us as never before".

Rev. L. D. Seager has been called home temporarily from his field of labor in West

Virginia. It is expected he will soon remove his family to his new field and continue the great work which he has been doing in that state.

We have been praying for laborers in the vineyard, God has opened the way, the work is going forward, but we need more. Brethren, let us keep sending in prayers and funds. The workers and the Missionary Society need both. "Give us souls or we perish".

Your brother in Christ,

E. B. SAUNDERS, *Cor. Sec.*

Report of R. S. Wilson.

REV. E. B. SAUNDERS, *Cor. Sec.*

The time has come for me to send you another report. We have preaching at Curtiston in the schoolhouse on the first and third Sabbaths of each month, and the Christian Endeavor Society every Sabbath afternoon; prayer meeting the night after the Sabbath at some of our homes. The Sunday-night prayer meeting in the schoolhouse is carried on principally by our people. The services are well attended, from twenty to fifty people being present. The interest is good.

Our season has been very rainy and cold. Last First day was my appointment at Healds, and a severe storm overtaking me I stopped at the Widow Bradford's. A school teacher named Hatcher lives in a part of her house. A Baptist minister came in named O'Bryan, and the Sabbath question was raised. Mr. Hatcher said it was a fact that Saturday was the Seventh day, the Bible Sabbath, and that the Catholic Church was responsible for the change. His wife, at first, seemed to think her husband crazy. We talked and read Scripture all day. Mr. O'Bryan went home about sundown and returned Monday morning in the rain and was at Mrs. Bradford's by seven o'clock. We talked and read until about ten o'clock and the two men admitted that Sunday was not the Sabbath. Mrs. Bradford said it looked to her, if so many people were keeping the wrong day, that the Lord would send a dream or do something for their wrong doing. I told her to read the 16th chapter of Luke, where the rich man asked Abraham to send Lazarus to warn his five brethren and the answer was, "They have Moses and the prophets; let them hear them"—"If they hear not

Moses and the prophets, neither will they be persuaded though one rose from the dead". I told her that we have the Bible; if the people will not believe the Bible they would not believe a dream. Both men told me that they would study it out in the Bible and if it taught the Seventh instead of the First day they would keep it. The poor widow was left in trouble.

I pray that the spirit of the Lord may lead her to an honest investigation. When I left, Mrs. Hatcher said there was only one thing she was afraid of, she was afraid I was right; then made me promise that I would take dinner with them at the time of my next appointment, and help them out in their investigation.

We hope to get where we can give the Missionary Society \$100.00 a year. I have sent the usual quarterly amount to Mr. Utter, Treasurer.

I was very glad to hear of Brother Leath's good luck; I hope the Lord will give him more Sabbath-keepers. Pray for us.

Curtiston, Ala., April 5, 1908.

Report of F. J. Bakker.

REV. E. B. SAUNDERS:

Dear Brother:—Last night I came home from my eight weeks' trip to Denmark and Germany, safe and well, and found my dear ones and our brotherhood all healthy and good. Thanks be to our blessed Lord for all his mercy and kindness. All the time I was there I was in a state of good health and I could do much work in the Lord's cause. Notwithstanding the storms and cold and that sometimes I had to face it, I walked from five to seven miles to appointments. February the 5th I started on my trip from Rotterdam via Bremen-Hamburg to Aulborg in the north of Denmark, where our Sisters Moller live, a widow with her daughter Mary, whom I baptized in 1905 when she was at Rotterdam. It was 12.30 Thursday night when I arrived. The trip lasted thirty-six hours. I was not much tired. I had good weather on the way but how it did snow and storm. Brother Swenson from America, whom you know, and our sister, Mary Moller, were at the station to meet me. We were very glad and highly thankful to our merciful God and Father for the blessed opportunity to see and meet each other once more. On Sab-

bath day it was appointed that our brethren and sisters should meet at Sister Moller's; but the weather was so stormy that only three could come and one of those from seven miles. I can tell you, dear Brother Saunders, I was so very glad to see them, especially that brother whom I have known since 1896, when I was there for the first time. Though we were only eight persons we did have a good time. Our God was near us with his Holy Spirit.

Our people are scattered, but if they ever can they eagerly do come together on the Lord's Sabbath. But it is here just as in other places—they are not all the same, not all always earnest and fervent for the Lord's sake; and if they do not have preaching in a year or two, you soon understand they will go somewhat backwards.

On the fifth day of March I baptized a married couple, fifty-seven and fifty-eight years of age, very honest and God-fearing people, much respected and honored of all our people, and in full understanding of our articles of faith. And they did keep the Sabbath about twenty-five years but always stood trembling and fearing if they were on the true and right way for themselves. But now they come freely. Oh, how glad they were after they were baptized and I was very glad too, the Lord be praised. All our people did warm up very much and I myself did warm up also, I can tell you. The Lord be praised for all his goodness. In Harburg, Germany, where Brother and Sister Hart do live, with the old Brother Meijer, I was two days on my home trip. They were very glad to see me and so was I to see them. Two evenings we held a Bible reading there. The full sum of all is,—visits and calls 178; in Denmark and Germany 150; in 19 different places; meetings in all 65; in Denmark 55; in Germany 2; letters written 57; *Boodschappers* distributed 375; Dutch tracts distributed 1625. These two last named did our daughter in this two months. During my absence my wife took care of my class of children with much gladness and joy. In my eight weeks' absence, our brethren Velthuysen, Spaar, A. Bakker, and Takema did take my place on the Sabbath day, so the work here did go as ever before, you can understand. I have given you a short oversight of what I have done these three months.

May our Lord bless his own Word, Amen.
Rotterdam, Holland, April 2, 1908.

Dean Main's Sermon.

Preached at the Eastern Association, Plainfield; New Jersey, Sabbath day, May 30, 1908.

For I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2:2.

The one thing that I made it my business to know among you, writes Paul, was the person Jesus Christ, and him crucified; I took no pains to let people see that I knew anything beyond this. These are striking words judged from any point of view, and in any true light: but when we study them historically,—when we think of the city and people of Corinth, where and to whom the apostle preached; of the man who preached and wrote; of the great doctrines involved; and of their power over human thought and action,—the words grow full of strength and impressiveness, and deep and rich in meaning. Let us seek for an interpretation.

Corinth was the capital city of Greece or Achaia, the seat of civil government, and a centre of commerce and of political and many other forms of busy life. Being well-fortified, it was of great military importance. Situated on the great route between the city of Rome and the Eastern countries, and thronged with travelers, it was a central and strategic point for a new and important movement of thought and belief to spread from. It was to such points that the first Christian missionaries went with the Gospel message; it is to such places that the Church of Christ ought now to send her ministers.

The city had been the originator, in Greek history, of great fleets and commercial enterprises, and the mother-city of many colonies along the Mediterranean sea. It was destroyed by the Romans in the year 146 B. C.; but in the year 46 B. C. it was rebuilt, and became the richest and most prominent city of Greece, a literary and educational centre, and of great religious importance, with its monuments, temples, and statues, of heathen worship. Romans, Greeks, Jews, and people of other nations, made up the population of Corinth; and the converts to the Christian faith seem to have been, for the greater

part, though not wholly, from the non-Jews. For when the Jews opposed themselves and blasphemed, Paul shook out his raiment and said unto them: Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God,—that is, evidently, as the descriptive phrase denotes, a Roman proselyte from paganism to the doctrine and worship of Jehovah God. And the 12th chapter of First Corinthians opens with these words: Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols.

Corinthian society was most impure. The city had always been a great seat of the worship of Aphrodite; and that heathen goddess kept there much of the abominable character of the Asian and especially Phœnician religion from which she sprang, particularly the system of temple slaves who lived a life of vice as a part of the religious ceremonial of the goddess. Hence the social corruption of Corinth was proverbial throughout the Roman world. Out of such social conditions the Corinthian Christian community had to rise. And how hard it must have been for the converts to get free from the influence of early and long association with immoral customs and surroundings, and to keep from falling back into the mire. It is no wonder that Paul wrote to the Corinthian disciples that if they were to separate themselves altogether from the fornicators of this world, or the covetous and extortioners, or idolators, they must needs go out of the world. But, he taught, persons of such character were not to be kept in the actual fellowship of Christians and the Church.

In the months that Paul preached in Corinth he was evidently understood by the people, writes Professor Ramsay, to be one of those lecturers on philosophy and morals, so common in the Greek world, who often traveled from place to place, settling in new cities where there seemed to be a good opening for a teacher. And scornful remarks were made, contrasting the high fees charged by teachers of established reputation with the free lectures of this new aspirant for fame and money;

and an impression was common that he, like other beginners in philosophy, was working to secure a reputation and position such as would warrant him, after a time, to begin to charge fees and make a livelihood by his brains instead of by his hands.

This was the city and these the people of Corinth. What of the missionary, the new preacher, the teacher of strange doctrines, so strange to his hearers? Let him tell us, himself. He was a Jew, he says, born in Tarsus of Cilicia, a citizen of no mean city. Tarsus was a great commercial and political metropolis, and one of the three great university cities of the Mediterranean world. He was "brought up" in Jerusalem at the feet of Gamaliel, one of the most famous of the Jewish rabbis, and instructed according to the strict manner of the law of the fathers. Being conscientiously zealous for God and religion, as he then knew God and religion, and as a leading Jew, he persecuted those of the Christian way unto the death, binding and delivering into prison both men and women. Again he says of himself: If any other man thinketh to have confidence in the flesh,—in the externals of religion,—I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is in the letter of the law, found blameless.

How then, Paul, did it happen that you went to preach a crucified Savior to Jews and Gentiles? The Jews ask for signs, like miraculous evidences of the presence and power of God in their midst; and Greeks seek after wisdom, caring more for rhetoric and human philosophy than for a message of redemption from sin and blindness. And the preaching of salvation through the Christ who hung on the cross is a stumbling block to Jews and foolishness to Greeks.

Yes, yes, answers the apostle; but what seems like folly to the Greek and weakness to the Jew,—the revelation of God's redeeming love in the sacrificial life and death of his Son,—is infinitely wiser and stronger than the wisest and strongest of men. I know from personal experience that unto them that are called out of dark-

ness into light, Christ is the power of God and the wisdom of God. I was once seeking after righteousness and peace, but seeking in vain, because trusting in my own strength and wisdom. At last I found myself brought into captivity under the law of sin which is in my members, and I cried, Wretched man that I am! who shall deliver me out of the body of this death? A happy deliverance came, I thank God through Jesus Christ our Lord. What things therefore were once gain to me, those have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, one with him in a living union, having a righteousness which is through faith in Christ, that I may know him and the power of his resurrection, and the fellowship of his sufferings. I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth. Why then should I regret what it has cost me to be a Christian and an apostle? Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often; in perils of rivers, of robbers, from my countrymen, from the Gentiles, in the city, in the wilderness, in the sea, among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.

O Paul, is it then worth while to become a Christian and a minister of the Gospel? Yes, oh yes. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God, when it shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Tell us again, Paul, why you went to the city of Corinth as a Christian missionary? Because God appointed me to be a witness unto all men of what he did for

me, as his chosen vessel to bear the name of the Lord before Gentiles and kings, and the children of Israel; and to suffer many things for his name's sake. The Corinthian heathen were worshipers of idols, the work of men's hands, that could neither hear, nor speak, nor help: I went to tell them of the true and living God, Maker of heaven and earth, who had revealed himself as the universal Father, in Jesus of Nazareth. The Corinthian Jews were looking for a Messianic King of worldly power and glory, a temporal deliverer. I went to tell them that the meek and lowly man from Galilee, approved of God unto the people by mighty works and wonders and signs which God did by him in their midst; delivered up by the determinate counsel and foreknowledge of God, and by the hands of lawless men crucified and slain,—that God had made him both Lord and Christ; and that this Jesus whom the Jews had crucified was their real because their spiritual King, who came to rule in the hearts and over the lives of men.

And again, Paul, why did you go to Corinth with the Gospel message? Oh, it was a city of great unrighteousness; men and women were idolatrous and impure; thieves, the covetous, drunkards, revilers, extortioners, were there,—men who could not inherit the kingdom of God. And I could not be disobedient to the heavenly vision when the Lord Jesus whom I had persecuted appeared to me and said, Arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen in me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

The Corinthians were deep in sin, held in moral and spiritual bondage, without hope and without God in the world; and I believed, with Peter, that in Jesus the crucified and risen One, and in none other, is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved. In the wisdom of God the world through

its wisdom knew not God. Men had been seeking after their Maker in their own wisdom and strength, that they might come to know how foolish and weak human wisdom and power are, with God left out. Plato, Socrates, Aristotle,—Greek thinkers, poets, and philosophers, of surpassing greatness in the wisdom of this world,—had sometimes almost seemed to find him; but mere human reason, darkened and weakened by sin and selfishness, though climbing high, could not climb high enough to bring the holy, merciful, and redeeming God down to ignorant, sinning, degraded, and helpless men and women, his wandering and lost children.

The divine wrath, in the course of human experience and history, had been revealed from heaven against all ungodliness and unrighteousness of men, in the consequences of things believed and practised; and in the fruits of godliness and righteousness, the divine approval had been made known. That which is known of God is manifested in men; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that men and women may be without excuse for their vain reasonings, senseless hearts, idol worship, and moral uncleanness. And even the Gentiles who do not have the law,—a supernatural revelation of the character and will of God,—do by nature the things with which the law is concerned, these not having the law are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them. And to the people at Corinth, without reasonable excuse for their ungodliness and unrighteousness, I, an apostle of my Redeemer and Lord, wanted to go and tell the glad news that it was the good pleasure of their God and mine, through the foolishness of the preaching of the Cross,—as they thought it to be,—to save all them that believe, Jew or Gentile.

And not only did the world in its wisdom know not God, but, at Corinth, in the divine providence, not many wise after the flesh, not many mighty, not many noble, were called to the Christian faith. Not that hu-

man wisdom, might, and rank shut men out from the kingdom of God; but by the divine election, salvation came to those thought by the worldly to be foolish and weak, and to the base and the despised; and things that appeared as nothing in the sight of men, and those that were esteemed to be of the highest importance, were made to more than change places, that no flesh should glory before God.

A prominent missionary and his wife, when they first went out to labor among the heathen, said to themselves that the best results would be gained in the long run, and the saving power of Christ most magnified, if they could win to the Gospel first of all the people of high caste. But the providence of God taught them their great mistake. And it was not until the Christian religion began to manifest its power in the redemption and elevation of the low caste, that men of culture and rank commenced to wonder at the saving grace of God. And Paul yearned to have the Corinthians know that God had made foolish the wisdom of this world; that Christ Jesus had been made unto us wisdom from God, and righteousness, and sanctification, and redemption; that, as it is written, He that glorieth, let him glory in the Lord. Kings, if redeemed, must lay down their crowns before the cross of Christ. The rich must own their poverty, the great their littleness, the strong their weakness, the learned their ignorance, before the infinite love of God, his pardoning mercy, and his saving grace, revealed from heaven through Jesus Christ the Savior of sinners.

Still again, Paul, you knew well how fond the Greeks were of rhetoric, philosophy, and speculation; and you were educated in language and literature, in law, religion, and philosophy. Why then did you not lecture on cosmology and the source of the universe; the being and attributes of Deity; the soul and its destiny; the origin of evil; and the nature of the true, the beautiful, and the good? You knew Hebrew history and the Greek and Hebrew Scriptures, and understood the Jewish and Christian religions. Why then did you not discourse upon the philosophy of history and religion, and the splendid literature of the Hebrew Bible; or reason on immortality and the mysteries of the Trinity; or lecture on theories of the atone-

ment; or explain the connection between free-will and divine sovereignty; or show the harmony between religion and science; or discuss the double authorship of Isaiah, the composite character of the Pentateuch, the date of Daniel, and the relation of the literary form of the opening chapters of Genesis and the book of Jonah to their sacred contents? Why, Paul, did you go to Corinth determined to know nothing among the people but Jesus Christ and him crucified?

These are my reasons:—1. The Corinthians needed changed hearts and the consolation of the Gospel, more than trained intellects and the knowledge of criticism, science, and philosophy.

For example: No minister has a right to be ignorant of the spirit, processes, and results of science and the scientific method; or of history and literary criticism; or of the testimony that geography, history, archæology, philosophy, and criticism seem to bear to the writing of Isaiah, chapters 40-66, during the Captivity; but to make such things as these the burden of one's message to the great congregation, is not to preach Jesus the Christ. Rather, in the power of deep intellectual and religious experience, proclaim that in the beginning God created the heavens and the earth; and in the might of the ever-present Comforter, declare to those in captivity to sin, suffering, and sorrow, the divine message,—Comfort ye, comfort ye my people, saith your God.

Subjects relating to geography, history, antiquities, science, philosophy, art, and scholarly criticism, are full of interest, often of greatest importance, and ought always to have culturing and edifying power; but mere intellectual inquiry even into lofty themes has no power to change the works of the flesh which are fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like, which shut men out of the kingdom of God,—no wisdom of this world can change these into the fruit of the Spirit which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control,—moral excellencies that make the kingdom of God and righteousness.

2. My second reason is that they who would crucify the flesh with the passions

and lusts thereof, must be of Christ Jesus, and be able to say, I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me. It is not philosophy, or learning, or creed, or opinion, or theory, or ceremony, that saves one from sin; but a vital, character-transforming fellowship with a Divine Person, Jesus the Christ, crucified and risen; not a doctrine of the atonement, but an atoning and living Savior. And it was my earnest desire and purpose to preach the Cross at Corinth so that the unregenerate would be brought to conviction and repentance; I tried to preach Jesus Christ, in his holy life, crucifixion, and resurrection, so that unbelievers would come to a glad and saving faith in him.

But let it not be thought for one moment, Paul would say, that the God of all love, knowledge, and power, who created, sustains, and rules the universe, and in whom we live, move, and have our being, places any premium on ignorance in man the image and likeness of his Maker. The plainest story of God's redeeming love manifested in Jesus Christ is for all men, and is enough for salvation; but in salvation is the beginning, possibility, and assurance, of the mind and heart's unceasing growth.

We do speak wisdom, writes Paul, among them that are full-grown and mature; yet a wisdom not of this world; it does not have its springs or roots in any philosophy, science, or religion, that leaves out Jehovah God. This wisdom is a sense of God, truth, beauty, goodness, happiness, and the unseen and eternal world, that gives one a true point of view. Isaiah, with supreme faith in God exalted in righteousness, in vision swept the nations of the earth under the purpose and government of the Lord of the whole earth. To the perfect, that is, mature Christian, well rounded in experience, knowledge, and wisdom, history says, One eternal purpose runs through the ages; the feeling that the universe of which he is a related part, with many a mystery and many a problem, is under the loving care of his heavenly Father, brings to him intellectual and spiritual rest and peace; and standing, not in the shadow but in the light

of the Cross,—and the Christian religion is the only religion with a Cross,—in the glorious vision of rational faith, hope, and love, he gathers all nations under the grace and saving power of the God and Father of our Lord Jesus Christ.

This wisdom, according to our Scripture, is not for the unbelieving, the unregenerate, the natural, or carnal man, or for babes in Christ. In the wide world of eternal truth and fact that was brought out of the waste and void and is kept in order, beauty, and power, by the Almighty Spirit, God hath prepared for them that love him far more than the unaided eye can see, or the unaided ear hear, or the unaided mind think out. Jehovah by wisdom founded the earth; by understanding he established the heavens. Our Creator, his work in the realms of mind and matter, and all of his laws, are the field for reason's greatest exercise, the subject of all sound philosophy, the material of all true scholarship. But their highest and deepest meaning must be revealed to man through the Spirit of God; for it is the Spirit that searcheth all things, yea, the deep things of God.

As only the true artist can understand the things of art, the scientist the things of science, and the philosopher the things of philosophy, so if we would wisely know the things that are freely given to us of our heavenly Father to know, as reason, winged with power, sweeps the universe of realities, we must receive not the spirit of the world, but the spirit which is from God. For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

Not less science, but more communion with nature's God; not less philosophy, but more likeness to Jesus, reason's safest Guide; not less scholarship, but less pride and more meekness; not less critical research, but more hunger and thirst after righteousness; not less theology, but more spiritual-mindedness; not less of the Church, but more of the Christ,—this is the word from the Cross.

Then in the spirit of a Moravian hymn,

We will dwell on Calvary's mountain
Where the flocks of Zion feed,
Oft resorting to that fountain
Open'd when our Lord did bleed;
Thence deriving
Grace, and life, and holiness.

Woman's Work

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

I can do all things through Christ which
strengtheneth me.

One More Day.

If I were told that I must die tomorrow,
That the next sun
Which sinks should bear me past all fear and
sorrow
For any one,
All the fight fought and all the journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love, and smile, and pray
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever: "Lord, within Thy keeping
How shall I fear?
And when tomorrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe, but peaceful, tender,
My soul would lie
All the night long; and, when the morning
splendor
Flashed o'er the sky,
I think that I could smile, could calmly say,
"It is His day."

But if a wondrous hand from the blue yonder
Held out a scroll
On which my life was writ, and I with wonder
Behold enroll
To a long century's end its mystic clew;
What should I do?

What could I do, O blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step by step, feeling Thou art close beside me,
Although unseen;
Through thorns, through flowers, whether the
tempest hide Thee,
Or heavens serene,
Assured Thy faithfulness cannot betray,
Nor love decay.

I may not know my God; no hand revealeth
Thy counsels wise;

Along the path no deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell,
And it is well.

Let me keep on, abiding and unfearing,
Thy will always.
Through a long century's ripe fruition,
Or a short day's.
Thou canst not come too soon—and I can wait
If Thou come late.
—*Woman's Work in the Far East.*

Medical Itinerating.

One of the greatest privileges in medical work is that of going to the towns and villages where no medical work is being carried on and ministering to the sick and needy ones there. Never does the life of our Lord on earth seem so real as when one goes from place to place in this way, and the lame, the halt and the blind seek help; never does one so long for the power of the Master's touch as when these hopeless cases implore aid, apparently staking everything on the ability of the foreign doctor to cure them.

Many pictures come before my mind as I recall the medical itinerating trips it has been my privilege to make. Now it is of a Chinese house boat, anchored at the side of a canal outside of a walled city, where no foreign women have been before. The crowds are very curious and gather in hundreds on the bank to see the foreign ladies who have come. All day some of them stand there, in spite of the drenching rain. The little notice pasted on the outside of the boat, saying that the foreign doctor will see patients for twenty-eight cash, brings sixty patients the first day and a hundred and twenty-seven the next. Oh, the suffering that need not have been had some one been there sooner to give relief! There are blind eyes that will never see the light of day, because we have come too late. There are months and years of hopeless suffering, because in the beginning of some disease help that might have been given was not available. A mother comes, bringing her son with a large tumor on his face. It has come, she says, because the breath of a devil blew on his face while he was napping in the fields when he should have been working. Again, the patients are lepers. My companion has told them that the doctor can do nothing for them, but they will not be turned away until the doctor her-

self steps out on the deck of the boat and assures them that she cannot help them. Again, it is a woman returning with several friends. She has been so much helped by the medicine given her the day before that she wants others to share in the opportunity for help. Now it is a woman in a boat by the side of us. The Bible-woman is telling her of the living Saviour and His willingness to hear her prayers. "But I am so old and so poor! Do you think He would hear me?" A man in another boat is given a Gospel, and looks at it eagerly. Noticing that some one else has a different Gospel he says, "But I want it all!" He is from a distant village, and the New Testament he carries home with its precious message, goes with the prayer that it may lead him to the truth.

Again the picture is of another city, far from the one already mentioned. The day has been a busy one, and it is nearly dark. Just as we thought there would be no more patients that day, a man is carried to the landing on a door. Seven days before he was horribly burned. There is not room enough on the boat to attend to him; so the necessary things are gathered up, and we step ashore to dress his burns. The crowd that gathers to see the process numbers no less than two hundred. The next day another burn case comes, because this man has been so much relieved.

Again the scene has changed. The boat has just started on its way, after stopping for a few hours at a little village where the people have been most anxious to be seen and have eagerly bought the Gospels we offered for sale. Some one has heard too late that the foreign doctor was there and eager for help runs after the boat for a mile and at last overtakes it almost breathless. We stop, and from the bank the patient proclaims her symptoms and the medicine is prepared and the boatman hands it up to her and she goes her way and we ours. "When will the foreign doctor come again?" "I cannot tell; possibly in six months, possibly not for a year!" It hurts to give that answer, realizing, as one must, that it means for many longer suffering. Sometimes it seems as if it was easier to realize what it means to the diseased body to lack the means for its restoration to health than for the sin-sick soul not to know of the cleansing and heart's ease

which comes from the Saviour's blood. May the Spirit of God keep this picture so vividly before the minds of each one of us that we may not fail to carry this knowledge to all whom we can reach!—*Frances F. Cattell, M. D., A. P. M., Soochow.*

We all have to bear some hard things, but God fits the back to the burden and the burden to the back, selecting for each of us that which is most likely to make us most keenly conscious of our own insufficiency, most utterly dependent on Him; that which will make certain to us that it is "not by might or by power, but by my Spirit, saith the Lord."

Joy and sorrow sit side by side. They are both God's messengers, doing His will. That we become better acquainted with one of them than we do with the other makes our Father's will seem strange to us at times. But be sure that He knows best and that He always means love whichever messenger He sends. They are both angels of light, only one wears the sunshine on his forehead and the other bears it hidden in his heart. They come to do the bidding of the great Miracle-Worker, and it is still according to our faith that we receive. He never sends a messenger without sending a blessing with him; if the blessing does not reach us it is because we have not yet learned to take, however well we may have learned how to pray.—*Selected.*

So I am watching quietly
Every day,
Whenever the sun shines brightly
I rise and say,
"Surely it is the shining of His face,"
And look unto the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come;
And the Angel answers sweetly
In my home,—
"Only a few more shadows,
And He will come."

—*Selected.*

Native Schools in Tientsin.

Within the last three years, girls' schools around Tientsin have increased by leaps and bounds. At first three private schools for girls were started by official ladies of

Anhui and Canton who wished to increase the interest of their own children by allowing a few other children to study with them. About that time four Anhui sisters, daughters of an official of that province, settled in the city, and by permission of the Tientsin authorities opened a private school for the daughters of official and private gentry. The building was rented and the work carried on at the expense of the four ladies above mentioned.

Mrs. Yen and three Misses Lu all taught classes in Chinese classics, painting, geography and history; all of these subjects in Chinese only.

Opening with about twenty girls, this school grew till it received thirty-six scholars the first year, charging a school fee of \$5.00 per month for boarders and \$3.00 for day scholars, including the noon meal.

At the end of the first year the Board of Education took over the management of this school, together with other similar schools.

The school founded by the Lu sisters was called the Kung Li Nu Hsueh Tang and received a grant of money for teachers and expenses over the receipts for tuition, etc.

The directors later went a step farther, engaging more teachers and deciding that English should be taught, with manual drill and music.

In the course of three years twenty schools for girls have been opened by the Board of Education in Tientsin and its suburbs. The expenses for all these are raised partly by the Kwan Li, the Board of Education, and partly by the Kung Li, outside subscriptions.

In the French Settlement a normal school is being carried on in this way. In the city a girls' higher grade boarding-school is in full sway, and also a kindergarten, which is very popular among the little ladies of the city elite. Numerous day-schools are held for the poorest children; some charging very small fees and some being free schools for girls only.

The Tientsin higher grade school for girls has seventy-three students, mostly boarders. It has a beautiful new up-to-date building with every convenience. Dining room, bath room, lavatories, music room, hall of tablets, class rooms and dormitories, also a large reception room and a "quiet room," where the older girls

can retire for a few minutes "to cultivate friendships." The fees are about the same as the Kung Li Nu Hsueh Tang and 150 scholars can be accommodated.

The curriculum in every school is about the same. Each head mistress tries to obtain teachers for calisthenics, English, and music, if the money allowance is sufficient. In some cases Japanese music has been taught; no instruments are allowed except an organ or piano. English tunes are taught, whether in English notation or in the 1, 2, 3, 4, 5, 6, 7, notation of Japanese music.—*Mrs. G. T. Candlin, English Methodist Mission.*

China's Wonderful Educational Advance.

For 2,000 years China's intellectual life has been a worthless Sahara, declared Fletcher S. Brockman at the recent Pittsburgh convention. In September, 1905, by an edict of the empress dowager this entire system was within one day absolutely abolished throughout the entire empire, and in its place has been established the most modern system of education which the Chinese could discover, namely, the American system, which they have taken through Japan. That day will at some time be recognized as one of the greatest dates in the history of the progress of the human race. On that one day one-third of the human race cast off the chains that had bound them and advanced 4,000 years in their ideals, determining to take their rightful place in the van of human progress. With America's educational system as the accepted model of China and Japan and 500 American teachers and 5,000 teachers trained by Americans in the Philippines, who can doubt that the destiny of the Far East and of America is to be indissolubly intertwined?—*The Standard.*

There is a sharp point of pathos in this story, which was related at a temperance meeting.

A man who had ruined his health by heavy drinking sat looking sadly at his wife, to whom he had made many promises of reform.

"Jenny," he said, "you are a clever woman—a courageous, good woman. You should have married a better man than I am."

She looked at him, prematurely haggard and old. "I did, James."—*Exchange.*

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

I wonder how many of our pastors or young people's societies have come into possession of and are making good use of the "Manual for Bible Study," by Greene. If there is any church or group of Sabbath-keepers, no matter how small, who have not taken up this systematic Bible study or the study of denominational life and history, let me suggest that this work be taken up at once. An intimate knowledge of our Bibles and the facts of our growth and development is not only essential but vital to our further growth and progress.

One of the encouraging features of our work in the Western Association is the present movement in Teacher Training work. The prospect is now that in addition to the classes that have been and are now doing good work along this line others will be added in a short time. I count it one of the most encouraging features of the times when young people show an earnest desire to become better acquainted with the Bible and workmen "that needeth not to be ashamed, handling aright the word of truth."

In our society here we have just completed the first year of the New York State Normal Course. I have taken pains to note and secure written statements regarding some of the results of this course. You may be interested to know what some of them are. Grouping these results they may be briefly comprehended in the following:

1. An awakened interest in the Bible from a historical, ethical, and religious point of view.
2. A more healthful and sane view of the scope and purpose of the Bible. It has revealed the Bible as a practical guide in life by revealing its human as well as its divine elements.
3. An increased interest in the Sabbath school lessons and hence a direct benefit to the work of the Sabbath school.
4. A deeper love and reverence for the Bible as God's message to the human soul.

5. Invaluable assistance to the Sabbath school teachers in the preparation of the Sabbath school lesson and in presenting it to the class.

Are not these results worth working for, even though one has to work hard and the results are not realized in the fullest extent? The importance of such a work cannot be over emphasized; for the great need of the times is young people who are ready to give the Bible and its message to others as a guide to practical every-day living.

The Teacher's Training Class—From a Scholar's Point of View.

MRS. JULIA A. ORMSBY.

I must admit that my experience in the class has been very brief, as our pastor, Rev. E. D. Van Horn, has but just recently undertaken this much-needed work in our church, and we have as yet only finished the "Outline Studies of the Old Testament Scriptures." But brief as it is, it has certainly been very interesting and helpful to those of us who have taken hold of the work in earnest; and as for those who have not been extremely faithful, we trust some good seed will germinate in their lives which will eventually bear fruit, or at least may create a hungering and thirsting for knowledge which can be obtained only by a more thorough application to the study of God's Word.

Not many years ago we heard that Dean Main had organized a Bible class, open for all who would enter. How we desired to be in that class but could not, for we were not residents of Alfred. When the Teachers' Training Class came to us, some of us took advantage of it, and we are well aware that if we apply ourselves diligently there will be far-reaching results in a more thorough preparation for work for the Master.

It has been my privilege from youth (though not wholly without interruption) to be a member of our Sabbath schools. I have for many years served as teacher, and only those who have tried this responsible work know how wholly inadequate one feels to the task. Only on bended knees in earnest prayer to the Father for help, and in thoughtful study of his Word have we found courage to dare undertake the work.

Often have I thought since joining the training class, O that I could have had this

opportunity in youth and thus been better equipped for the blessed work of intelligently imparting God's truths to others! What an exalted privilege it is, fellow teachers, thus to be laborers together with God. Let us turn to some of the precious promises to those who are thus engaged. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Again we read: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Now for a few rambling thoughts that occurred during class work. Aided by the author of the "Outline Studies," we were much impressed with God's great supervision over all the nations of the earth, especially over his own peculiar people, the Jews. We learned how kingdoms and empires rose and fell, how each one as it rose was on a little higher plane than the one going before; how Rome finally ruled the world and how this too was in God's plan, all preparatory to the "fulness" of time, when Christ, the hope of the nations, should be revealed. We saw how God could overrule the direst calamities to his own honor, and for the furtherance of his plans and the betterment of his people. We found an example of this in the Babylonian Captivity, which weeded out the gross and vile of Judah and preserved a God-fearing remnant and eradicated, with other sins, idolatry, which had been the crying sin of the nation,—doing this so thoroughly that to the present day no Jew will bow the knee to an idol. Even the Jew's bigotry, narrowness, and intolerance served a purpose in God's economy, preserving the true religion, also a root of Judah from which Christ the consolation of Israel should spring. We noticed too, in the captivity, when the Jews could no longer participate in the gorgeous ritual service of the temple, how their hearts were drawn toward each other and to God, in a reverent study

of his Word, thus becoming more spiritual and God-loving than in their former palmy days. Often does adversity drive one nearer to the Father.

While we have many excellent aids to Bible study, I would in no way undervalue a thorough and prayerful study of God's Word, all by one's self, with unbounded faith in the offices of the Holy Spirit as Teacher and Guide. Still God does not do for man what he can do for himself, and why should we not profit by the instruction given us by eminently pious and scholarly men who bring out so vividly the golden thread of a world's Redeemer, running all through the Old Testament?

In these days education stands on a high pedestal, and that is right; but education to be complete should include a good degree of Bible lore, for how poorly one is equipped for the battles of life, without the sword of the Spirit, which is God's Word.

We read of Bible classes formed in colleges and universities, under the direction of the Student Volunteer movement and in other ways. Should not we as Seventh-day Baptists, who profess loyalty to God's commands, occupy front ranks in the study of his Word? We often read and hear of open doors. Is not this an open door, set with the most costly jewels, guarding the way to God's storehouse of infinite wisdom and exhaustless, endless wealth, which we may enter if we will?

Had I the voice of Gabriel and the eloquence of Apollon, I would say in clarion notes to all our young people and to all young people, Lay a good foundation in youth by a careful study and practice of God's word, thus fitting yourselves for useful lives, able to help others, an honor to God, church and humanity.

A colored parson called upon one of his flock and found the object of his visit out in the back yard working among his hen coops. He noticed with surprise that there were no chickens.

"Why, Brudder Johnson," he asked, "where are your chickens?"

"Huh," grunted Johnson, without looking up, "some fool niggah left de do' open and dey all went home."—*Philadelphia Ledger.*

Children's Page

Nervous Nancy.

"You're afraid."

"I'm not."

"You are. You daren't go in, so there."

"I dare," said Nancy. "I don't want. It isn't as if it would do anybody any good if my brains were kicked out."

Joe was always glad to have a chance of displaying his courage. At the same time it is doubtful whether he would have performed this feat had he not known that Jenny was tied to the manger and busy with her evening feed. As his feet landed silently on a thick bedding of straw they didn't make enough noise to arouse Miss Jenny's very ready iron-shod heels.

Nancy's face was white and looked all the fear that she would have liked to own to; but Joe's taunt of "Nervous Nancy" was enough to make her protest that she was not in the least afraid of anything. She bit the corner of her pinafore, as she always did when alarmed. Joe said it was disgusting to have a sister who screamed if a milch cow looked at her, ran away from a beetle, and could not repress a shudder at the approach of Mr. Turkey Gobbler in the farmyard.

Joe's eyes glistened with pleasurable excitement when their father brought home the new mare from the fair.

Nancy sorrowed quietly for Dapple, the quiet old grey, who had been sold to make place for the newcomer. Even "Nervous Nancy" could not be afraid of Dapple. There was something reassuring in the nudge of his soft, dark muzzle in her apron, seeking for an apple or a piece of sugar. Farmer Bevan soon owned himself as sorry as Nancy, and regretfully said that he had been "done."

"Not but she's a grand mare," he said; "plenty of bone and sinew, and a well-bred animal; but such a temper! I might have known she was drugged at the fair, and they so eager to sell, and all."

A few days after the above conversations the two children were idly throwing corn

to the chickens when a white-aproned figure appeared in the porch.

"There's mother," said Nancy. "Oh, what's the matter, I wonder?"

"It's father," said she, coming forward with a very white face. "He's worse; Joe must hurry and fetch the doctor and bring him back straight off."

The farmer had complained of a slight headache, after a hard day's work in the hay field, and though he put it down to the sun, nobody had thought much of it, until, after a heavy sleep, his wife found him feverish and delirious.

Off Joe went in haste, whistling, poor boy, to keep up his heart. It seemed such a dreadful thing to these healthy country children, who never saw the doctor, or took medicine from one year's end to the other. If it had been anybody else they could have understood it; but father ill, father in a fever! It was too dreadful to think of.

Joe's whistle died away dismally, and Nancy followed her mother into the house, with a very scared little face.

"Can I come in?" she asked, and at mother's nod she slipped into the corner of the large, sanded kitchen. Poor father! He lay all his length on the bed, looking bigger and stronger than ever, with his hair and beard rumped, and the high color on his cheeks. He was muttering broken sentences, and shouting orders to his men, as if he thought himself still at work in the hay.

Nancy crouched miserably in her corner watching her mother laying cooling cloths on his head.

"We must keep him quiet," she said, and Nancy killed a blue-bottle who was banging his head against the diamond-paned window. She would have preferred to go and sit in the porch, where she could listen for the wheels of the doctor's trap.

Then she fell to calculating how long Joe would be. An hour—no, he would run; three-quarters, about, and then, finding the doctor—and they would drive back, no doubt. Yes, he could not be much less than an hour and a half.

"What's that noise?" asked her mother in a whisper.

Yes, there was a sound. A scraping sound, or rather, as if some one were using a chisel in the outbuilding across the yard.

Then came two or three thuds, like a hammer on wood; and Nancy's heart stood still for a second.

"Eh," said father, suddenly, half-opening his eyes. And mother wrung her hands in distress.

"Oh, what a pity. We must keep him quiet!"

"I'll see what it is," said Nancy, quietly, as she slipped out of the door.

What was it? In the dark yard she fancied all kinds of vague, moving shadows, and the sound went on; but now the hammering was more frequent. So Nancy crossed over to the stable door. Yes, it was there; it was Jenny.

The door was locked. Without hesitating Nancy ran back for the key, which was always hung on its nail when the day's work was done.

There was a fusilade of hammering on the loose big partition when she got inside, and a glance around showed the reason. A pail of water and Jenny's evening feed, stood ready outside the door. Nancy guessed, what afterward proved to be true, that the farm boy who had been ordered to attend to Jenny, had shirked his duty for fear and gone home, leaving her supperless.

Very angry Jenny was at such treatment, and very vigorously and plainly she chose to express herself, and the stout boards trembled with the violence of her kicks and she exercised her strong, white teeth on the wooden fittings.

Nancy stood on tiptoe and cautiously opened the top half of the door, where Jenny's head quickly appeared, with the white blaze on her forehead, and the sharp ears well pricked.

"I'd better give her a drink," said Nancy, feeling very sick and queer; and she undid the door from the bottom and thrust in the pail of water.

Down went Jenny's nose. She gave one sniff at her new groom, then thrust her muzzle into the water, and there was a silence, while her neck swelled and sank as the water ran low. At last she threw up her head, sending a shower over Nancy's face, and with a fling of white stockings turned her head to the manger.

But when Jenny found that a drink of water was to be her supper, she became more angry than ever, and a fresh hammering and chiseling began. Nancy

thought of her father, waking and starting at the sound, and she looked at the bucket of food and then at Jenny's dancing heels.

"We must keep him quiet," she said, echoing her mother's words. The bucket felt like lead, and her head swam round horribly as she stumbled through the straw litter to the manger. She was in such a state of confusion that it did not occur to her to put the pail inside of the door and leave Jenny to help herself.

No, right across the floor she staggered, an easy target for the mare's nimble heels. She saw a glimpse of white eyeballs, as she raised the heavy bucket, and then, oh, what relief!

Jenny's nose was buried in the sweet-smelling oats and bran, and a contented munching and crunching followed.

Nancy made a mad rush for the door, with the bucket kicking spitefully on her shins. It was nearly over now. Once outside the door she was safe. She could laugh, scream, run or do anything she liked. No, she must not scream, that would waken father.

She slammed to the door, fumbled desperately with the bolt, and a strange, comfortable, far-off feeling came over her.

A little later the doctor jumped into his trap and drove off, with a cheery promise to call tomorrow.

The fever had passed off in sleep, and the farmer was now out of danger.

"Where's Nancy?" asked Mrs. Bevan. "She went to see about a noise that kept him awake. I haven't seen her since."

Joe found her at last, lying in a faint by the stable door, with the big pail still on her arm.

Nancy could never help feeling ashamed of her nervousness, when she heard them tell how she had fainted for fear of Jenny, but somehow, after that, nobody ever called her "Nervous Nancy."—*Bristol Times*.

May we so live, eat and drink, think and act as to have the most time, health and strength to devote to the service of good.

May we be punctual and energetic in all the affairs of life.

May we be loving and forgiving.

With all this we are sure of health, strength, peace and prosperity.—*L. L. Robbins*.

HOME NEWS

FARINA, ILLINOIS.—We of Farina were greatly shocked this morning on receipt of a telegram from West Edmeston, conveying the sad intelligence of the sudden death of Dr. A. C. Davis, Jr., son of Dr. A. C. Davis of this place. No particulars have been received up to the time of this writing.

On Sunday evening of this week the many friends of Elder L. D. Seager and family turned out en masse to pay Brother and Sister Seager a visit, and to join with them in the celebration of the twenty-fifth anniversary of their marriage. The very large company that assembled at their house that afternoon and evening was made up of old people, middle-aged people, young people, and children of the Sabbath school. The earlier arrivals found the family about closing up their day's work, picking and packing strawberries, of which they had gathered that day from their own beds about 30 twenty-four quart cases. They had about ten pickers to help them. The company enjoyed a very pleasant time, and all were served with ice-cream and cake. Brother Seager and wife were presented with \$25 in cash, and a quilt from the Aid Society, Pastor Burdick making the presentation speech. In the blocks of the quilt were inscribed names representing every family in our society.

After the strawberry season is over, Brother Seager intends to take his family with him to his field of labor in West Virginia, a parsonage of the Middle Island Church being ready to serve them as their home. The family have greatly endeared themselves to us, and we shall sadly miss them when they are gone; but it is right that Brother Seager should desire to have his family, from whom he has been separated much of the time during his evangelistic and missionary work, with him on his field of labor.

The Crescent orchestra, composed of our society and led by our pastor's wife, gave a concert in Switzer's opera house on the evening of the 23d. They had a large appreciative audience and took in \$29.40. This is the second concert they have given in Switzer's

opera house within a few months. Mrs. Burdick deserves and receives much credit for what she has done for our young people in training them for this orchestra. They have been engaged to furnish music at the memorial services to be held in our church on the evening of the thirtieth, under the auspices of the Grand Army.

The season of strawberry picking is now getting under full way, with prospects of a good crop and fair prices.

Two persons received baptism here by the hands of the Pastor. They were a man and a woman, recently joined in marriage. The woman came from the Methodist Episcopal church of a neighboring town. The man grew up in our society.

C. A. B.

ASHAWAY, R. I.—I have been wondering if it is not time that the readers of the RECORDER were informed that, if they chance to visit Ashaway in the near future, there is a possibility, or rather a probability, that they may enter town by way of the Ashaway and Westerly Electric road. According to the *Westerly Sun*, it is expected that work on the proposed road will be commenced in about four weeks and that it will be completed by fall. The line as surveyed crosses a small portion of the property owned by the First Hopkinton Cemetery Association. This trolley line will be a great convenience to Ashaway people and all are anxiously looking forward to the time when the first car will be run.

Business in this part of the country has been rather dull during the winter, and in some places is now, but the prospects now seem to be a little brighter.

Pastor Burdick left town yesterday for Association at Plainfield. He with Rev. E. B. Saunders will represent our church at that gathering.

A large number of young people from here attended the last meeting of the local union of Christian Endeavor Societies of Westerly and vicinity, which was held with the First Baptist Society at Westerly. The address of the evening was given by Rev. Bowley Greene of Providence and his subject was "Jesus as Lord". The banner was awarded to the society at Potter Hill.—The annual union meeting of the young people and the Juniors was held on Sabbath afternoon, May 16, under the leader-

DEATHS

ship of Miss Effie Lamb. Last Sabbath afternoon, Rev. Earl P. Saunders gave an interesting talk to the Endeavorers on "The Christian at the Ballot-box."

The choir gave an Easter concert on the evening after the Sabbath, April 18, when the cantata, "The King of Glory", was rendered. Misses Jessie Clarke and Grace Wells also sang a duet and Miss Wells a solo. The orchestra furnished music. Some of the members of the choir took part in the concert given by the choir of the Seventh-day Baptist church at Westerly, on the 28th of April. They also sang in a cantata at the same place on the Sabbath before Easter. Dr. Jules Jordan of Providence had charge of the music at these times.

A benefit concert was recently given by the Woman's Relief Corps and the play, "The Obstinate Family", was given.

Children's day will be observed the second Sabbath in June. The Sabbath school will have charge of the program.

A. A. L.

May 28, 1908.

CHICAGO, ILLINOIS.—While others are sending in their items for the Home News column, we here in Chicago wish to add our mite. We are interested in the news from the various parts of our Zion. Much of it comes from places where some of us have lived and it comes as news from home.

Having spent one month in our new quarters for worship, 913 Masonic Temple, we are prepared to say that the change is enjoyed by all. We are pleased to invite all our friends to the services here. The hall is pleasant, and above the most serious noise of the street. We know that you would enjoy the music which our young people furnish week by week. They are to be commended for the interest they take in this part of the regular service.

We were greatly pained last Sabbath to learn of the tragic death of Dr. A. C. Davis. He was once a member with us and we feel that not only has the denomination lost a worthy and efficient man, but we have lost a member of the family. We would mingle our tears with those of friends all over the denomination as we bow our heads in real sorrow.

E. A. W.

June 1, 1908.

DAVIS—Arnold Carpenter Davis, Jr., was born at Farina, Ill., September 20, 1870, the third child of Dr. Arnold C. Davis, and the fifth Arnold C. Davis in family line. His mother was Carrie Randolph Davis. He was baptized in youth by Pastor J. L. Huffman. While working at home and teaching school he was active in Christian Endeavor work, and during a painful time of trial with defective eyesight decided that God wanted him to preach as well as heal men's bodies. He attended college at Milton a few weeks till failing sight compelled him to stop. He was graduated from the Chicago Homeopathic Medical College after heroic efforts, and settled at West Edmeston as pastor and physician in the fall of 1900. He was married November 28 of the same year to Carrie Edna Davis of Shiloh. He was killed in an accident May 25, 1908. He leaves wife, son Milton, father and mother, brother and four sisters. For further account of life and memorial services, see Young People's page.

L. C. R.

KAIN—Mrs. Ann E. Hall Kain was born near Marlboro, N. J., September 30, 1838, and died in Shiloh, N. J., May 30, 1908.

She has always lived in or near Shiloh. In 1851 she united with the Shiloh Seventh-day Baptist Church. She was married to Isaac Kain, December 30, 1858. For almost half a century they have lived a quiet, happy, and peaceful wedded life. For about eight years she has been an invalid. Although suffering she lived without complaint, sweetly trusting her Saviour. During these later years of her suffering she has been tenderly cared for by her husband and her grandson, A. M. Young. Besides her husband she leaves two children. The funeral services were conducted by her pastor in the Shiloh Seventh-day Baptist Church, June 2, 1908.

D. B. C.

The President Means What He Says.

The President's positive anti-third term declaration made at a private dinner the other night in the presence of representatives of foreign nations and other prominent people is becoming known and exciting interest. He declared with measured deliberation and great positiveness that he was not a candidate now for the Presidency; that he would not consider the nomination if it were offered nor accept if it were given him by the convention.

By way of emphasis, in order that there should be no chance for a misunderstanding, he declared with heat that the question was not discussable, and that the mere suggestion that he is now a candidate or could become a candidate was a grave and studied insult.—*Public Ledger*.

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

LESSON XII.—JUNE 20, 1908.

REVIEW LESSON.

Golden Text.—"But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31.

DAILY READINGS.

First-day, John 10: 1-18; 11: 32-44.

Second-day, John 12: 1-11; 13: 1-20.

Third-day, John 14: 1-14; 15: 26-16: 24.

Fourth-day, John 18: 1-27.

Fifth-day, John 19: 17-42.

Sixth-day, John 20: 1-31.

Sabbath-day, John 21: 1-25.

INTRODUCTION.

The Golden Text for this Lesson is very aptly chosen; for it gives in the words of John himself the purpose that runs through all the Lessons that we have studied from the Gospel according to John.

All of the Lessons of this Quarter belong to the latter part of our Lord's ministry, and five of them belong within the compass of a single day. By their choice of material to put into the books which they wrote all the Evangelists testify to their impression of the importance of the crucifixion day in the Gospel narrative.

Lesson 1 presents by a very vivid allegory our Lord's own exposition of the character of his mission in the world, and of the cost of that mission to himself.

In Lesson 2 we see Jesus as a man in intercourse with intimate friends, and as Son of God exercising power even over death.

Jesus came unto his own, and his own received him not. But there were some that received him. Mary's anointing Jesus with the costly ointment (Lesson 3) showed that she considered nothing too good for him, and devoted herself to his service.

Lessons 4, 5 and 6 belong to that last evening of Jesus' intercourse with his disciples during his earthly life. He needed the sympathy of

his friends, but he gave himself to his disciples unto the uttermost. The object lesson of service (Lesson 4) was one never to be forgotten by those men who had been quarreling in regard to chief place. The words of comfort that Jesus spoke to his disciples in the fourteenth chapter of John's Gospel (Lesson 5) have made that the favorite passage for troubled hearts in all ages since. In Lesson 6 Jesus gives some explanation in regard to the work of the Holy Spirit whose activity is of great importance in the Church today.

In Lesson 7 we are warned by the treachery of Judas and the lapse of Peter lest we also shall at any time fail our Master. Lesson 8 presents what seemed at the time to be the last chapter in the life of Jesus. Yet even here we may see the appropriateness of the saying, Night brings out the stars.

The three Lessons in regard to the Risen Christ give an exceeding happy ending to our course of study in the Life of our Lord. The appearance of Mary first (Lesson 9) shows the reward of constancy. Lesson 10 tells us of removal of doubts from the one who disbelieved all reports, and of the symbolical bestowment of the Holy Spirit. In Lesson 12 we see Peter fully restored to his place among the Twelve after he was tested by the thrice repeated and searching question, Lovest thou me?

SUGGESTIONS.

For general exercise members of the school might present brief papers on some of the following topics:

Lazarus' Resurrection and Jesus' Resurrection.

The Friends of Jesus at Bethany.

Our Lord's Teaching by Example.

The Office of the Holy Spirit.

Our Lord's Trial before the Jewish and the Roman Authorities.

Peter, the Impetuous Apostle.

John, the Disciple whom Jesus Loved.

The Treachery of Judas and the Failure of Peter.

The Appearances of Jesus after his Resurrection.

Wanted.

The undersigned will pay twenty-five cents for two copies of Rev. Nathan Wardner's booklet, "Life, Soul, Death and the Resurrection." First come, first served.

CHAS. H. GREENE.

Sanitarium,
Battle Creek, Mich.

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, 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.

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When the fight begins with himself a man is worth something.—*Browning.*

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Word Play.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's stumbled," said Tom, "because you are sure to get a tumble between the first and the last letters."

"Good!" said Bob. "Which is the long-

est English word?"

"Valetudinarianism," said Tom, promptly.

"No; t's smiles, because there's a whole mile between the first and last letters."

"Oh, that's nothing," said Tom. "I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.

"Beleaguered," said Tom.—*Busy Bee.*

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