

The Sabbath Recorder



SUSIE M. BURDICK,
Shanghai, China.

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

N. O. MOORE, Business Manager.

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EDITORIAL

Don't Forget to Destroy the Traps.

The other day I heard a little story told by way of illustration by a man who was trying to impress upon children the thought that they should act as well as pray, and that actions should be in harmony with their prayers. The story is so good that I will try to give it to the RECORDER readers.

A little girl, much excited, ran to her mother, exclaiming: "O mamma, brother has been making traps to catch birds!"

"Well," said the mother, "did you speak to him about it?"

"Yes, I told him it was wicked and asked him to stop."

"Did he stop?"

"No, mamma, he kept right on."

"What else did you do?"

"I prayed to God to keep the little birds from going into the traps."

"Was that all you did?"

"Oh, no, mamma, after I got through praying I went out and kicked the traps all to pieces!"

The little girl had the right idea. She did not think she had done her full duty when she had simply talked and prayed over the threatened ruin to her pets. She showed good common sense and acted upon the principle which too many seem to forget,—that God sometimes expects his children to answer their own prayers. The praying is necessary in order to have the God-given courage to take decisive action against the evils we pray to have removed. God's heroes who have led great reforms have always been men of prayer who came

forth from their closets clothed with power and endued with courage to do practical work. The world needs such heroes today, and it must have them if right is to triumph over wrong.

Many a grown-up Christian could learn a good lesson from that little girl. Evils prevail and grow strong all about us while we simply pray and preach but forget to "kick the traps to pieces." Fathers and mothers pray for the conversion of their children and talk with them about their faults, but neglect to remove the traps that are set for their feet. We want our children to honor God and be true to his Sabbath, and still we go on living from day to day as if it makes little difference whether or not they do either. Instead of making the Sabbath a delight, honoring it as God's representative in time, and joyfully passing the holy hours in uplifting, spiritual ways, we treat it too much as a holiday,—a day for visiting and doing chores, and talking over business matters. There are parents with hearts burdened over the indifference of their children to the Sabbath and the church, who themselves stand about stores and postoffices on the Sabbath, and who are seldom seen in church. I have seen mothers pleading in tears with the pastor, urging him to try to interest their boys in the church and Christian work, and who claimed to be praying for their conversion, who were actually helping the evil one to set traps for the children's ruin! In the home there was no good word for the church. Parents were criticising the pastor and deacons and all the active workers upon every occasion through the week, and when Sabbath came they were off on a visit—anywhere except in church! There are those who have spells of praying and talking about heaven and spiritual things, and yet who live year in and year out just as if this world were all and as if the main thing in life were to get money! This is the ensnaring influence with which they surround their loved ones during all their tender years, until it shapes their thoughts and fixes their character. If such parents

were half as wise as our little girl, they would destroy all these traps.

Again, there are parents who pray that the evils of intemperance and of the gambling habit may never entrap their boys and girls. They see hundreds being caught by the saloon, and so they talk with the boys about the curse of rum and urge them never to start on the drunkard's road,—they pray God not to let their boys get into these snares, and they forget to "kick the traps to pieces"!

If our little girl after talking and praying had turned right about and helped her brother to plan and make more traps providing he would give her a few feathers, she would have been no more inconsistent than are hundreds of praying, talking Christians in their attitude toward the traps of iniquity that are catching young people by the thousands!

To be sure they pray God not to let their boys get caught; but what of that when they turn right around and vote for licenses to establish the traps by law! Some will say, "We do not vote for license; we would not be guilty of such an act;" but what of that, if after praying and preaching they stand back and do nothing against the accursed business of trapping for boys!

And what shall we say of those who talk and pray against dens of vice, and afterward strengthen the forces of evil by heaping blame upon every one who does try to "kick the traps to pieces"!

Friends, wherever we see the evil one setting snares for our loved ones and dragging them away from Christ and the church,—whether it be by the dancing hall, the card table, the wine party or the saloon,—it is not enough for us to talk and pray and express regrets. After we have done all these, if we are consistent we will go to work like that little girl and "kick all the traps to pieces."

Semi-Centennial.

Fifty years ago two branches of the Presbyterians who had been working in separate bodies became one. After nearly a week of meetings as separate synods, one in Pittsburg and the other in Allegheny, the Associate, and the Reformed Church

branches came together in one meeting in Pittsburg and by mutual consent became the United Presbyterian Church.

This great body of Christians have recently held their semi-centennial in the city where they were made one. It was a happy golden wedding, filled with reminiscences, and strong in plans for future good.

The following letter will explain itself:

PITTSBURG, PA., JUNE 9, 1908.

THEO. L. GARDINER, D. D.,

Editor of SABBATH RECORDER, Plainfield, N. J.
DEAR SIR:—We send you under separate cover a copy of our Semi-Centennial Number, and desire to express the hope that you may share with us the pleasure of our Jubilee. We wish you all joy and prosperity.

Most cordially,

DAVID R. MILLER,

Ed. Mgr. The United Presbyterian.

These words of brotherly courtesy are certainly appreciated and we, too, wish the senders "all joy and prosperity" in the work of bringing men to Christ. There are many lines of work regarding which we see eye to eye, and in which we are always glad to join heart and hand with workers of all denominations. We congratulate our Presbyterian friends upon the happy union that made them one people. We believe such unions should be made wherever there are no essential and vital differences upon Bible truths to keep different branches of the church separate. But where men conscientiously differ upon fundamental truths, then the wisest way is to agree to disagree, and join with each other in Christian work upon all matters of mutual agreement.

The paper referred to in the letter given above is before me and is full of interesting historical points. The editorials on "Current Events of 1858" give a summary of the leading events of that year; and the more than one hundred and fifty photographs of the ministers and readers of their denominational paper for fifty years, give them a backward look that must be helpful and inspiring to the workers of today.

The history of their colleges and seminaries shows that they have been walking in the footsteps of the Pilgrim Fathers, who laid the foundations of the nation in both the church and the school.

Life's Mirage.

Some years ago after a long cloudy season such as only New Englanders can appreciate, a friend invited me to enjoy a horseback ride with him over the Connecticut hills. That ride has left a bright spot in memory all these years. After a long detour toward old "Lantern Hill," we came out on the ridge between Mystic and Poquonnock and rode for half an hour facing the Sound. All at once there came a rift in the clouds near the horizon, the fog lifted, and there, spread out before us, was a sunlit picture exceeding in beauty anything which the hand of human artist could produce. Forty or fifty miles to the eastward, beyond the nearby hills and islands, stretched in beautiful panorama the waters of Providence Bay, flecked with sails, the surrounding coast lines clearly defined with their green hills and silvery inlets, and still farther away the islands and waterways about the city of Newport. These all combined to make a scene which held us spellbound until the vision faded from our sight.

A wonderful mirage had extended our field of vision until we could see, far beyond the vales and hills about us, those scenes of beauty in another state.

This was something more than the mere break in clouds which allows sunshine to drift through and illumine a nearby spot of earth. Nature had given that telescopic vision which sometimes comes when bending rays reveal the scenes that lie far beyond the natural ranges of sight; and no barriers of hills or mountains can rob us of the view.

What a suggestion of the telescopic power of faith which does for the spiritual eye what the mirage does for the physical! By it the Christian has glimpses of the glory-land, which bring heaven near and make its joys real to the soul. Though clouds may obscure the vision, amid the strife and turmoil of the world, still there are times when the child of God sees beyond the things of earth and realizes something of heaven's beauty.

It is not enough for the Christian to plod through weary years of darkness and of doubt, cheered only by the hope that it shall be light at evening-time; he should live so near to God that faith's mirage shall now and then give glimpses of heaven

to cheer his pilgrim way. There should be a land of Beulah and glimpses of the Celestial City before we draw near to the dark river, and then the sunset glow of life's evening-time shall, more than ever, be a light from the hills of glory.

The Debt.

Total receipts published	\$3,327 25
Received since last report from	
Woman's Society for Christian Work,	
Plainfield	15 00
A. A. Whitford, Farina, Ill.	5 00
Edmond E. Davis, North Loup, Neb.	
Life Membership	20 00
Mrs. A. K. Witter, Westerly, R. I. . .	2 00
Total to June 18,	\$3,369 25
Still unpaid	630 75

CONDENSED NEWS

Death of Blind Tom.

The death of Blind Tom in Hoboken, N. J., on June 13, calls to mind one of the most wonderful musical prodigies ever known in this country. Many of our readers will remember the remarkable feats of this blind negro boy who, forty years ago, held his audiences spellbound while he made himself into a whole band of music at once.

He was born in slavery on the plantation of General James N. Bethune, near Columbus, Georgia; and when young, was regarded as almost an imbecile. In early childhood he imitated the cries of farm animals, the calls of birds, and the sounds of the wind and rain, for the amusement of the household. At night he would steal into the house and imitate in softened tones on the piano the pieces he had heard played during the day. He possessed no inventive power, but was a wonderful imitator of every sound he heard.

During his public concerts he would often play one melody with his right hand, another with his left, and whistle or sing still another. He could also repeat long speeches in foreign languages of which he did not understand a word. His eccentricities often delighted his audiences.

His first appearance in New York was in 1861, and he played in Chicago in 1862, in London in 1867, in California in 1873. His last work in public was in the Circle Theatre, in New York, in 1904. For some years

he has lived in seclusion with a friend in Hoboken.

It was very common forty years ago to hear people tell of the wonderful gifts of Blind Tom, and go into ecstasies over his matchless music.

Governor Wilson Pardons Caleb Powers.

Everybody will be glad to know that the eight years' fight in Kentucky over the murder of Governor Goebel is ended at last.

After three convictions of complicity in the crime, with sentence of death pronounced twice and life imprisonment once, the jury in the fourth trial disagreed; and the Governor has just put a stop to the case by exercising the pardoning power. The general feeling is that Governor Wilson has done the right thing.

Earlier in the case it seemed out of the question to secure an impartial trial. Prejudice ran so high that conviction seemed to be inevitable, and there was danger of great injustice being done; but as the years went by and people recovered their better judgment, the court's decisions weakened, until finally the jury disagreed. The Governor became fully convinced of the innocence of both Powers and Howard, and gave good sound reasons for his act. He was not moved by any private or special requests, but acted wholly upon the merits of the case after making it a subject of special and earnest study.

All sections of the United States have been deeply interested in this case, and petitions signed by 500,000 people had been sent in asking for pardon, 240,000 of these names being from Kentucky alone. One man is now serving a life sentence for this murder.

Some of our readers will remember the Governor of Kentucky as a former Alfred student whom they knew in the old days as Augustus Wilson.

THOUGHTS FROM THE FIELD

In regard to the Eleven Propositions now under consideration by the various associations, and upon which the Committee of Fifteen are expected to report to the next Conference, a friend writes as follows:

"This discussion should be kept prominently before the people between now and

Conference and I hope every number of the RECORDER will contain some reference to it.

"As a people we have practically the same antecedents, the same aims and the same hopes; and if we can secure a general discussion of these topics, in a calm and friendly spirit, we shall no doubt arrive at a harmonious solution of the whole problem."

A lone Sabbath-keeper writes as follows:

"Among the many good things in our excellent paper which I am glad to see, I wish to mention two especially. The first is that ringing article from the *Wall Street Journal*, 'What America Needs.' God has made it the means of a wonderful stirring up, and I have the happiness of enjoying a little share in it."

The other topic which this sister mentions, and upon which several have written, is the Indwelling of the Holy Spirit. This subject is especially dear to her, and she refers to several articles that have been helpful in our own paper during the past few years.

Having heard a specially helpful sermon upon "Old Fashioned Christianity," she sends a copy to the RECORDER, saying: "It has been a source of sacred joy to me, to circulate this sermon as providential openings came, and the universal expressions of interest and enjoyment have been most gratifying. I wish everybody might read it. Would you give place to it in the RECORDER?"

Upon looking at the sermon in question we find that the preacher also used, by way of illustration, the article referred to above by this lone Sabbath-keeper. We gladly offer to our readers the sermon, which will be found in another column, and thank the lone Sabbath-keeper for her interest in the RECORDER.

Queries.

During the Association we were urged to seek a higher life and more thorough consecration to the Master's work. The query arises, What is the Master's work?

Are we not distinctly told, in John 6:29, "This is the work of God, that ye believe on him whom he hath sent"? If we do believe, will we not be carefully doing what he plainly requires?

His first requirement is, "Thou shalt have no other gods before me." Do we believe that God is supreme in our life-work and plans when, instead of saying no if asked to continue business relations upon his Sabbath, we say, "My father or my wife do not wish me to do so, and therefore I will not"? Or if we infringe upon the Sabbath by hastening the evening chores, so that we may reach the business centres in time to secure special advantages in trade which come with the closing hours of the week's business, are we not doing our own pleasure instead of keeping his holy Sabbath as commanded? Are we making the Sabbath a delight, holy unto the Lord, or are we using it in the service of the god "self"? Can the young people, though enlisted as church members and active Endeavorers, consistently work in preparing for social entertainments during Sabbath hours, and still claim to be conforming to God's first requirement of all his children?

Does not personal interest or convenience, otherwise named "self" come in ahead of God? If interest in God's law is not sufficient to hold to obedience, can it be true that God has the first place in our hearts? Christ said, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

If we do for these what he would not have us do for him does it not show that he is not first in our plans and efforts?

"IN HIS NAME."

The Western Association.

REV. A. H. LEWIS.

This is but a slight outline of the sessions. Commencement at the University closed with the President's Reception at 11.00 P. M., June 10, and Association began at 10.30 A. M., next day. The weather was fine, but weariness was prevalent, since Wednesday had been unusually full. The first two days of the Association brought but small audiences. Rev. O. D. Sherman's introductory sermon discussed those spiritual questions represented by "Consecration," "Sanctification," "Holiness," etc. I took no notes as I did not expect to write this account. It was a "Doctrinal" sermon and full of interest.

The leading item for the afternoon of the first day was a paper on "Denominational Organization for Efficiency," by Prof. W. D. Wilcox. It was carefully prepared, an excellent setting forth of the practical elements in Denominational Polity which grow out of the fundamental principles laid down by Christ. The discussion which the paper drew out was full of good things. Mr. Sherman's sermon and Mr. Wilcox's paper sounded the key-note of spiritual life and experience as essential to successful Christian character and work, in individuals and in denominations.

The sermon on Fifth-day evening by Rev. W. L. Greene, from the text, "Have faith in God," set forth the life-giving character of true faith, illustrated and enforced in many ways. A "Conference" followed the sermon in which the trend of the entire day—along the line of deeper and higher spiritual life, was carried forward toward culmination.

The forenoon of Sixth-day was opened by a discussion of educational work in College and Seminary, and its relation to church and denominational life. Dean Main had charge of the discussion: D. B. Coon, M. G. Stillman, President Davis and the Dean took part. The needs of our people in point of education and an educated ministry, the higher meaning and purpose of the pastor's office were presented with power and clearness. It was spirited and full of helpful suggestions.

After this came a paper by Rev. H. C. Van Horn, "The New Testament Church—Its Officers and Methods of Work." The finished character of this paper, and the evidence it gave of careful study by the author of it were recognized and commended by all who heard it.

"The Teaching of Paul's Epistles—Temporary and Local, or Permanent and Universal," was the theme of a vigorous address by Rev. D. B. Coon. It was germane to the papers by Professor Wilcox and Mr. Van Horn. The three gave a good view of the earliest Christian communities—"communities" is a more accurate term than churches—and the germinal elements of life and polity that came from Judaism into earliest Christianity, under the teachings of Christ and their development by Paul. Mr. Coon made an application of his conclusions to our church and denominational polity and

work. Taken as a whole the forenoon was full of strong thought, and the speakers deserved a larger audience than that which greeted them.

Sixth-day afternoon was occupied by Woman's Work, and Sabbath School Work. Mrs. McGibeny had charge of Woman's Work, and Secretary Greene of Sabbath School Work. I have asked them to report for the RECORDER.

Sabbath evening, after a praise service, brought a sermon by Rev. M. G. Stillman, the central idea of which was "Faith in God." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" is a representative text that was quoted by Mr. Stillman. He made three points under which he presented the teaching of the Bible as the one and only foundation and source of our faith.

1. We must believe in God as Creator and Father. He is the source of all power and the embodiment of infinite love. As the sun is the center of controlling power in the universe, holding and guiding all, so God is the controlling center of all spiritual forces and all destiny. Illustrations under this head were astronomical.

2. Jesus represents the life-giving and redeeming side of God. He was the divine "Word" of God, the cleansing and saving love of God. Mr. Stillman strongly defended the "Deity of Christ" against weak definitions of the "Divinity of Christ."

3. God, as the Holy Spirit, is the Inspirer of men. The deeper definition of inspire and of inspiration was urged and defended. The Spirit should be sought and accepted as our guide into all knowledge of truth, all conceptions of duty. The sermon should be classified as vigorously orthodox according to Westminster standards.

A testimony meeting followed conducted by Rev. S. H. Babcock. About fifty people took part. Faith in God as redeemer, guide and comforter was the central thought in the testimonies.

SABBATH DAY.

Five hundred people, more or less, crowded the church on Sabbath morning. The music under direction of Professor Neil Annas was most appropriate and helpful. It was music, soul language, not noise. It was genuinely helpful. The central thought of the sermon really began

with the "offertory"—a solo by Miss Place with Professor Annas at the organ—the story of the Lost Sheep brought back to its own by the Shepherd with blood-marked feet. Rev. D. B. Coon started his sermon from that solo, text, Luke 10:2, "Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Theme—"The need of home missions."

The sermon was forceful, eloquent, telling. It was not an argument against foreign missions but a plea for home missions; not less for the foreign field but more, more, more for the suffering home fields that are calling, calling in vain for help. The Southwest and the Pacific Coast fields, needy and formative, were presented with great force.

This led to some discussion of the overwhelming need of ministers, pastors and missionaries; of the causes for the present dearth, and the vital issues which that dearth involves. "We are too indifferent, if not recreant to duty and God's calls by way of opportunities" was the essence of Mr. Coon's pleading. He made his hearers realize that unless the spiritual life of our churches becomes stronger and their worldliness less, greater evils will hasten to both foreign and home missions. He plead for more agitation, thought, consideration and prayer concerning home mission needs; he asked for more persistent and permanent efforts, and more hopeful faith in contrast with temporary "hop, skip, and jump" unfinishedness. What he said brought out in bold relief the decay of spiritual life in the family; he made his hearers realize that we rear men who become successful physicians, lawyers, dentists, teachers and business men, but have not spiritual power to bring forth competent ministers for pastors and missionaries. The sermon was timely and terse. It would be well if such messages were duplicated in each Seventh-day Baptist church. The writer has been familiar with the home fields for fifty years. Their needs were never greater than now.

SABBATH SCHOOL.

The afternoon program on Sabbath day was opened at two-fifteen with the session of the Sabbath School under the general direction of Rev. Walter L. Greene, Field Secretary. The Primary Department met

in the large upper room of the Parish House, superintended by Mrs. Charles Stillman. The young men's Baraca Class, taught by Rev. L. C. Randolph, assembled in Kenyon Memorial Hall, and the young women's Philathea Class, conducted by Pres. B. C. Davis, met in the Gothic Chapel at the Theological Seminary. The adult division was taught as one large class by Dr. A. E. Main in the church audience room. The Intermediate Department, with Rev. J. E. Hutchins as superintendent, met in the vestry of the church.

The large congregation present on Sabbath day, divided into these several departments, spent a very profitable hour in the study of the Sabbath School lesson.

I am under obligations to A. E. Webster for the following:

THE YOUNG PEOPLE'S HOUR.

Following the sessions of the Sabbath School, Sabbath afternoon, the services of the Young People's Hour were conducted. The program, which had been arranged by the Associational Secretary, Mrs. A. E. Webster, consisted of a Memorial Service in honor of Dr. A. C. Davis, Jr., President of the Young People's Board, and of two papers.

Three brief addresses were delivered at the Memorial Service, one by the Rev. D. Burdett Coon, of Shiloh, N. J., Dr. Davis' former pastor, who spoke tenderly of the relations sustained by the lamented one towards the church of which he was a member. Secretary E. B. Saunders followed, dwelling particularly upon the boyhood of Dr. Davis, and relating experiences through which the latter passed in his efforts to secure an education. Pastor Randolph closed the service with a touching tribute to the memory of his dead nephew, concluding his remarks with the recitation of an original poem written by Dr. Davis. At the conclusion of these addresses, Miss Cartwright sang that beautiful and appropriate selection, "Face to Face."

The two papers on the program then followed. James Skaggs presented an earnest address on the theme, "Why Should Young People Engage in Christian Work." In this address he made an appeal that all young people should actively engage in some definite form of Christian service. Mr. Pope's excellent paper was built up around the general subject, "Sabbath Loy-

alty," the main thoughts of which were that careful child study and training, and considerate examples were essential factors in the future prosperity of the denomination.

The service closed with an enjoyable selection by the Male Quartet.

DR. LEWIS' ADDRESS.

An unusual but greatly appreciated addition to the Young People's Program, as published, was the timely and inspiring address by Dr. Lewis on the subject, "The Sacredness of Fatherhood." This address, which was the second one Dr. Lewis has delivered in Alfred within a month, on the general theme of "Social Purity," was attentively listened to by a large audience, many others besides Seventh-day Baptists having come in to hear the speaker.

Beginning with a brief historical survey of his field, in which accurate knowledge of former conditions was shown, Dr. Lewis traced the evolution of social vice and tendencies from a comparatively pure heathen worship down to present-day conditions where the evil is practically protected by law. This historical survey was followed by that portion of the address more particularly in line with his subject, in which the speaker eloquently and truthfully set forth the power of transmission by which not only physical characteristics, but mental traits, moral or immoral tendencies, and weakened capacities are bestowed even on the second and third generations.

A large number of men were in the audience, and warm words of appreciation were heard for the helpful, plain, yet chaste manner in which Dr. Lewis had treated his subject. Alfred people will gladly avail themselves of any future opportunity which may present itself whereby they may hear another one of Dr. Lewis' strong addresses on this important theme.

EVENING AFTER SABBATH.

The sermon was by Rev. H. C. Van Horn of West Virginia, from Revelation 3:12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

We need to live near to God if we would

understand the deeper spiritual meaning of the text, and the book of which it is a part. The coming life will be unhindered by material things and imperfect earthly conceptions. True faith in God and in ourselves as guided and helped by Him, is the power by which we overcome. Guided by such faith Christian life is a series of victories; Paul teaches this by such lessons as the "whole armor of God" and the successful race-runner. A temple "pillar" is at once a thing of beauty and usefulness. The simile in the text means character, inner life, soul development, spiritual strength. We must be receptive of good from our fellows and givers of good and help to others, if we attain pillar-like character. On such pillars God writes the "new name" a name that accords with the character we build. The more we strive and overcome, the more we shall be transformed into coming ones, and so fitted for places in God's temple.

A helpful testimony meeting, led by A. E. Webster, followed the sermon. He called for expressions of thankfulness for the help given by God and our brethren in overcoming. Such testimonies were abundant and strong.

Taken as a whole the sessions were full of thought. Secretary Saunders will report on missionary interests, but I want to commend a paper by Dr. Hulett on "Wanted, Men and Women." It was a timely plea for personal work by people. Steps were taken looking towards a Bible School Missionary in the Association. An unusual interest appeared touching local work and Home Missions. The "Eleven Questions" were considered and favorable recommendations were made concerning them. A committee was appointed to consider plans for changes and improvements in the associational meetings. Such a movement should be made in the Eastern, Central, and Western Associations, if not elsewhere.

This report closes before the evening session on Sunday. Rev. A. J. C. Bond preaches the closing sermon.

June 14, 1908.

Sound Counsels on Amusements.

While the Methodist Conference removed the ban from some amusements hitherto forbidden in their book of discipline, they did not leave the young people without giv-

ing excellent advice upon that question. After this advice is given, each one must judge for himself as to what amusements he shall indulge in. Let every one who desires a clear conscience and wishes to maintain a true spiritual life weigh well the following words from the address of the bishops to their people:

Improper amusements and excessive indulgences in innocent amusements are serious barriers to the beginning of the religious life, and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing, and furnish the first easy steps to the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theatre-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all of our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example.

We adjure them to remember that the question for a Christian must often be not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our bishops, presiding elders, and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences and in all our pulpits; and on our editors, Sunday-school officers, Epworth League officers, and class leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

Little Prayers.

Upward float the little prayers
Day by day,
Little prayers for little cares,
In work or play.
Every moment brings its trial
Or its pleasure;
Little prayers for self-denial
Yield rich treasure.
Let this be your little prayer
Every day:
"Keep me, Lord, in Thy dear care
Come what may!
Lead my little feet apart
From evil things:
Daily hide my little heart
Beneath Thy wings."

—Lessons for the Little Ones.

Missions

Home Missions.

The RECORDER readers will be glad to know that one of our churches, which for more than a year has been without a pastor, is now provided for. Rev. Madison Harry has accepted a call to the New Auburn Church, Minnesota, and has already moved from Westerly, R. I. He expects to enter upon his labors in this new field soon after making a short visit to his brother in Illinois.

The list of pastorless churches thus changes, but does not diminish in number. I wish we might realize that this question of more laborers is the one great question that confronts each one of the five associations now in progress.

AT SALEM, W. VA.

After the close of the Southeastern Association, a group of consecrated people gathered to lay plans for reinforcing the home field. The young people pledged support for a helper to assist on the West Virginia field. A letter was read from Dr. A. C. Davis, Jr., president of the Young People's Society of Christian Endeavor, in which he pledged support to such plans as they might make, and suggested that they take counsel with the Secretary of the Missionary Board regarding the matter.

AT DERUYTER.

At the Central Association, a meeting was called by the Secretary of the Young People's Board, Rev. A. L. Davis, to make plans for carrying on the work. Brother Davis was requested to assume the work of preparing the June number of the *Endeavorer*, and also to take direction, for the present, of any other work for the Board.

Thanks to the people both at Salem and DeRuyter for their interest in this work, and their readiness to do what they can to push it forward.

The spirit manifested at this last Association was remarkable. No time was used in discussion of unnecessary matters. The one thing before each session was the spiritual interest of both churches and people. A conference was held at one of the recess hours to talk over the destitute localities in

the Central New York field. The work is being pushed in three localities—by Dr. Maxson in Syracuse, Dr. Maxson of Utica, in that city, and by Pastor Wing of DeRuyter in the Lincklaen Center field.

Cannot some other men in that Association find some place to lift? If you see an opening and are not able to man it, write to the Secretary of the Missionary Board, or to the Secretary of the Young People's Board, Brother A. L. Davis. He now makes regular visits to Syracuse, but will find a way to do more if necessary.

Your brother,

E. B. SAUNDERS.

China Going to the Front.

Minister Wu, the Chinese diplomat at Washington, declares that not only the governing authorities of China but the masses of the populace as well are passionately determined to wipe out the use of opium in the empire. Until very recently opium-smoking was regarded in China as an inconsequential habit and involved the smoker in no discredit whatever. But today the revulsion of popular feeling is so complete that the user of opium has become a social outcast, and those who find themselves unable to quit the habit confess their subjugation with the most abject shame. Sentiment against the indulgence has grown so strong that in the great cities the keepers of the dens themselves have in many instances gathered together the pipes and paraphernalia of their business and burned them in public bonfires. The imperial government has issued new decrees commanding every public official either in home service or the diplomatic corps to cease the use of opium entirely, with the alternative of dismissal forthwith if he cannot give up the drug. Similar fervor in this country against liquor-drinking would soon end the last echo of the timeworn axiom, "Prohibition does not prohibit." The Chinese, though proverbially past masters in arts of political juggling, have not yet learned how to make a law for the purpose of proving that it can't be enforced; they know no better than to obey a law according to its letter. Minister Wu reports another change in China not less amazing than the revolt from opium—a widespread abandonment of the immemorial foot-binding custom. In the cities, he says, one but rarely sees a

girl under 10 with bound feet, and many adult ladies have removed the crushing bandages, allowing themselves an unwonted comfort—although, of course, the normal shape of the feet cannot be restored.—*The Interior.*

Missions at the New China.

Minister Wu, in an address in New York, speaking of the awakening of China, after referring to several causes of the great movement, added:

Nor must I omit to mention the services of the missionary body, particularly the American branch of it, whose indefatigable efforts in the establishment of educational institutions and in the diffusion of literature of general knowledge, formed a part of the leaven which has leavened the whole empire of China.—*United Presbyterian.*

Western Association—Missionary Hour.

Missionary hour at the Western Association was on First-day afternoon, at 2 P. M. The first paper was by Dr. Hulett of Allentown, N. Y., his subject, "Wanted, Men and Women." It was an earnest appeal for laymen who are willing to organize Sabbath schools or mission work in destitute localities. While he said little of the one he has so successfully carried on for several years, it gave point and power to his paper. You can with some force ask others to do what you have succeeded in doing with some degree of success. One plan suggested was to provide by mail suitable books to any in the audience who would sign a pledge to read them. The Doctor and others are back of this movement financially. Dr. A. E. Main spoke of the books and his place will be headquarters for this circulating library of religious books. Write him if you wish to know about this matter and the books.

Brother J. L. Skaggs spoke of the "Outpost Missionary Work." He said there were three localities not far from Alfred where he and other students had been and held, with good attendance and interest, gospel meetings in schoolhouses.

Three missionary conferences were held during recess hours: one on Sixth-day, one on Sabbath morning, and one on First-day. Most of the churches of the Association were represented by their pastors. The Missionary Committee of the Association was continued for next year. They were requested to try to make a house

to house canvass to learn of all families that have no religious connection with a church, and where Bible school and missionary work is needed.

The Committee have been very successful during the last year, and plans for continued and more extensive work were most heartily endorsed. The question of missions has hosts of friends. None of the associations held has flagged in interest when the subject of missions has been before the congregation. Give the people more of this kind of food, and no cry need go up about lack of attendance or interest in the associational meetings. Let us talk them up and not down.

E. B. SAUNDERS,
Cor Sec.

Treasurer's Report.—Missionary.

For the Month of May, 1908.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Available cash in the treasury, May 1, 1908	\$2,495 79
S. C. Maxson, Utica, N. Y.	5 00
A DeRuyter friend, For home missions	5 00
Collected in field by J. H. Hurley	19 02
Collected in field by G. H. F. Randolph	9 83
Income from Permanent Funds	448 95
Mr. and Mrs. H. E. Davis, North Loup, Neb., For Lieu-oo building	10 00
Collection at Southeastern Association	10 38
S. Ouwerkerk, Rotterdam, Hol., China Mission	1 00
Pulpit Subscriptions	32 25
Church at Plainfield, N. J.	67 41
Salem, W. Va.	7 50
Marlboro, N. J.	3 00
Hopkinton, R. I.	18 45
Milton, Wis.	60 00
Rotterdam, Holland—Home Missions	\$5 00
—China Missions	6 00
	11 00
	<u>\$3,204 58</u>

CR.

Transferred to Lieu-oo fund	\$ 10 00
S. H. Babcock, Balance due for labor in Western Association	4 50
Recorder Press, Pulpits	243 00
G. H. F. Randolph, Salary quarter ending March 31, 1908	150 00
E. B. Saunders, Salary and Expenses for May, 1908	117 25
Order of H. Eugene Davis, Salary Account	42 00
L. D. Seager, Sugar Camp, W. Va., Salary	50 00

J. H. Hurley, Milton, Wis., Salary to March 31, 1908	\$126 92	
Traveling Expense account	17 18	144 10
Madison Harry, Salary for May	40 00	
On account of traveling expenses	20 00	60 00
Cash in treasury for current expenses	2,383 73	
Total	\$3,204 58	

E. and O. E.

GEO. H. UTTER, Treasurer.

"Old Fashioned Christianity."

A Sermon by Rev. J. L. Ray, D. D.

Text: "Who then can be saved?"—Mark 10: 26.

The question of wealth in connection with salvation, was under discussion. Jesus had just been saying that it was impossible for a man who trusted in riches for salvation, to get into the kingdom of heaven, and that brought forth the question of the text.

The Saviour always taught essentials which many in this age overlook. He taught the need of personal Christianity—the old-fashioned kind of religion which includes a regenerated nature and a consecrated life.

Some time ago there appeared in the *Wall Street Journal* a little article on "What America Needs." It was startling because it was so true and for the added and more particular reason that it appeared in such a paper—the *Wall Street Journal*. Religious papers copied it far and wide. It emphasized the need of old-fashioned religion. It was headed, "What America Needs," and the writer said:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half-hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this

country of the filth of graft, and of greed, petty and big."

That same old-fashioned religion,—the Christianity of our fathers and mothers—the religion of regeneration, is what is needed in the nation, and what is needed in the church, and what is needed in the human heart.

Men differ as to what is essential to salvation from social evils, and national evils, and they differ as to the needs of the soul of man. They reason and philosophize, and are swayed by early education, and recent criticism, and easy skepticism.

There has come to be also a drift of opinion toward refinement, and the teachings of Christ are left out. Christianity, in the minds of many, seems to consist of good behavior and a recognition of religious forms, an observance of them indeed when convenient, such forms at least as are agreeable to personal preference.

What would be recognized as "Old Fashioned Christianity" had a wider sweep. It had and still has a deeper meaning. It requires personal conversion—a regeneration of soul.

We meet people who fancy that to become a Christian and enter heaven require only a slight reformation from sins which are not popular, and a decent conduct. Personal Christianity is held by such persons as a mere ornamenting of conduct and character; as, for instance, educational accomplishments like college training, musical culture, and such things are desirable if one has time and disposition for such things; if not, then one has a good chance to make life a success without those preparations,—so also is conversion to God,—they think it is a good thing as an ornament; but not essential.

With that easy, meaningless understanding of the Divine Life, contrast the words of the Lord: "Ye must be born again"—a divine compulsion like the law of gravitation behind it. In one sense there is no compulsion, no interference with a man's freedom; but if he purposes to enter the kingdom of heaven Jesus said he must be born again.

You are not compelled to breathe unless you choose, but if you are going to live you must breathe. You have your own choice. Thus also every man has his choice about becoming a Christian,—his own will and

choice can control the issue. Where God asserts himself is here:—If the man is to enter into the blessed life of the Christian he must be converted to Christianity, that is, old-fashioned Christianity, a changed heart, a regenerated nature.

There is no teaching in all the range of our Lord's revelation of truth more important to us than this. It touches the nerve-point of our condition here and hereafter. Here is a condition laid down by the Master himself. If any desire to enter the heavenly blessedness they must meet the condition.

1. Why is this Christianity essential?

To him who believes in Jesus Christ as Lord and Saviour the answer is most convenient: "Jesus says so!" The believer has discovered that all things Jesus said, so far as he can follow them, are true. He has found that to follow him, believe him, and obey him never have brought regret. To such a one the word of Jesus is the final court of appeal, and the replies to all searching questions: I believe Jesus Christ. I take his word without argument.' He said things because they were true. He simply stated a common fact known in all nature,—in order to live naturally he must be born, in order to live spiritually he must be born of the Spirit. That is a plain necessary truth; it is true spiritually as well as naturally.

2. Another reason why the old-fashioned religion of a New Birth, or conversion, is a necessity, is grounded on the unfitness of sinful man to enter heaven.

People have a notion that heaven is a beautiful city, or location, into which if any one can enter fairly or by good fortune or by scheming he is going to enjoy himself with endless delights. There never could be a greater mistake! Heaven is the immediate presence of the holy God, flaming in radiant purity. "Into it shall not enter anything that worketh iniquity or maketh a lie." For any soul to enter the Unseen Holy with the corruption and love of sin on him would destroy its blessedness. Who shall dwell with the consuming fire of God's holiness? "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." The hosts of the redeemed have their robes spotless from all sin.

3. Another reason why this old-fashioned Christianity is essential is, that it is

the only religion that meets the needs of humanity. It is the only path that leads to true blessedness.

Every other conceivable method of salvation has been tried and has signally failed,—government, education, reform, benevolence, philanthropy,—all have been tried and have done some good; flowers will do something to sweeten a grave; but the effect is not lasting nor satisfying.

Some say, "Lift men to their feet and give them a new start." God gave the world a new start; he wiped out a race of sinners with a deluge and started the population of the globe once more with one family; and the picked family failed as did their fathers, and sunk into death.

Jesus came and told the world what was needed. He did not undervalue education, charity, refinement, nor any other good, but he said that men "must be born again." To change the education, the surroundings, the conditions of men, may help; but the man himself must be changed. The Christianity is needed which makes a new creature,—changes his tastes, his loves, his life and character.

4. What is this change?

The Christianity of Christ. It is regeneration. It is what Jesus and our fathers called the "New Birth." The very term implies that it is something a man cannot do for himself unaided, for no one can produce his own birth. Therefore it is more than repentance and conversion; those are the human side of which the New Birth is the divine side. It is not sanctification, for that is the process of growth after being born of the Spirit. Living a moral life is not the change that is needed, though that goes with it.

For illustration. A convict caught by a detective for breaking the laws of the state, appeals to his wife and children if he has not been a good husband and father, and to his neighbor if he has not been honest in business. The detective replies: "You may be all right with your wife and children, and your neighbors, but you are all wrong with the State and the law." And thus with respect to Christianity and the law of God, a man may be honest in his business, kind in his family, and approved by his associates; but unless he is a Christian he is not right with God.

Those things of which they are so proud

ought to be true of them; but the other should not be left out.

We owe much to our neighbors, to our families, to our friends, and the self-respecting man will try to meet the demands; but remember, we owe much to God; love, honor, obedience, service. We owe it to him to live the religion Jesus taught.

In this change new dispositions are awakened, new desires generated, new purposes inspired, so that a new life is begun. This change is wrought by the Holy Spirit and the consent of the individual soul.

5. This old-fashioned Christianity is blessed in its effects. It brings joy. A religious experience that does not bring comfort is an imperfect experience. Your religious life was never designed to add to your somberness and gloom, but to relieve you of it, to make rifts in your cloudy sky, to open a window in the cave of sorrow, and to give songs in the night.

It changes the disposition, desires and purposes of a man, and leads to devotion and consecration.

Great wealth, great learning never made a nation nor an individual happy; but the old-fashioned religion of Jesus Christ has saved myriads from misery unto heaven forever.

Read the history of Rome in decay and you will find that luxury prevailed, but riches could not save. Big lands, and high office, and grand social functions will not save; today people are worshipping a vain repetition of what decayed nations fell down and worshiped just before their light went out.

What is needed above all other needs is the religion of our fathers and mothers—the religion that makes for unselfishness, devotion, service and happiness, the Christianity taught and exemplified by Jesus Christ.

Old-fashioned indeed! but essential once, according to the highest authority, and needed now.

Millions are living without it, and do not realize that they owe anything to it. They forget that the religion of which we have been speaking has been the chief factor in redeeming the world from barbarism, selfishness, and animalism; that they are reaping the fruits of it, and that the Church, which they respect but neglect, has led to the most blessed conditions of civilization, refinement, and morals which

have blessed the world as nothing else has or can. They enjoy the fruits of religion but neglect to give it the support of their lives. Had all men done the same, had there been no Christians, we should now be groping in the dark midnight of heathenism. Christianity has always been needed and it is needed now—the old-fashioned Christianity that changed men's tastes, desires, purposes, hearts and lives,—the Christianity of Christ which leads every man to do unto others as he would have them do unto him. It is more than a pass-word memorized to be repeated at the gate of death through which the soul enters into life—a badge of profession to be shown at the portals of immortality,—it is a heart right with God.

It is a Christianity that finds time for devotion, for the prayer meeting, for the services of God's house as in the days of father and mother—the old-fashioned religion that is needed now to swing the world back into what saved it once, and is its hope forever.

A Prayer.

These are the gifts I ask of Thee,
Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry Van Dyke.

Conference Convened August 26.

August 26 to 31 inclusive has been selected as the time of holding the next Conference. In selecting this date, the Railroad committee, the Executive committee of the Convocation, and the Executive committee of the General Conference to whom power was given to fix date, feel that they are acting in accord with the spirit of the action of the last Conference though they have been compelled to fix the date outside the limit allowed them, because of the fact that the Chautauqua grounds, where Conference is to be held, could not be secured in time to begin "within the month of August, 1908, and on or before the 19th."

M. H. VAN HORN,
President of Conference.

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

Contributing Editor.

I can do all things through Christ which strengtheneth me.

A Prayer for China.

Forget them not, O Christ, who stand
Thy vanguard in the distant land!
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head!
Be thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear,
In peril come thyself more near!
Let Heaven above their pathway pour
A radiance from its open door!
Turn thou the hostile weapons, Lord,
Rebuke each wrathful alien horde!
Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.
Thine is the work they strive to do,
Their foes so many, they so few,
Yet thou art with them, and thy name
Forever lives, is aye the same.
Thy conquering name, O Lord, we pray,
Quench not its light in blood to-day!
Be with thine own, thy loved, who stand
Christ's vanguard in the storm-swept land!
—Margaret E. Sangster.

MY DEAR MRS. RANDOLPH:

You ask me to write a letter for the Woman's Hour of the Eastern Association. Your request reaches me at a "dry time" in my experience and it seems doubtful if a letter of sufficient interest can be produced. It will be better to write you and should the letter seem worth while you can share it with the ladies of the Eastern Association.

We are certainly under fresh obligations to that Association and, to be more specific, to the Plainfield Church for letting us have this good, new member of our Mission, Mrs. May Ross Davis. I feel like sending especial thanks for that favor.

Much is being said these days, on both sides of the Pacific, about the awakening of China. There certainly have been many and great changes and one must know that the end is not yet. Hardly more than a beginning has been made. Letters from home often give us the impression, however, and the witness of several who have

just returned confirms it, that few people realize what a tremendous problem this great Empire presents.

Even when we speak of educational matters alone one is overwhelmed with the thought of what needs to be done and of the difficulties in the way. One who has had experience among the North American Indians recently said to me that there the problem was comparatively a simple one, as the Indians had had nothing before, and there is not so much in the way of prejudice to be overcome. In China the centuries-old civilization often seems a very great hindrance and progressive ideas must meet the active opposition of many who hold to the good old ways.

It will be remembered that one of the progressive measures provided for by the Emperor's edict of 1898 was the establishment of schools in temple buildings throughout the Empire. In the great overturning which followed, this with other reforms was swept aside. Some three years ago that edict was again promulgated.

Two years ago, on a fair June morning, I was making a little wheelbarrow journey across country to a point about ten miles from the Mission Compound. A few miles out I came to a trim little temple called the Phe Family Temple. Passing through the room in front where there was a large idol and into the open court beyond I found in the temple proper, the room opposite the entrance, some forty idols in painfully good repair, resplendent with guilt and fresh paint. But what really interested me was a school which had been opened in the room on the eastern side of the court. The tables and benches were of Chinese make but were arranged in foreign fashion, and the school, which was as large as the room would hold, was evidently conducted on modern lines. The room on the western side of the court was also used for school purposes. Everything presented a thrifty and promising appearance—that is everything but the idols. There is no promise of anything good in idolatry.

A year later my way led in the same direction and with considerable expectation I again visited the temple. Such desolation! Evidently the schoolroom had seen hard times. Only a few benches and tables remained and they were a sorry sight.

It seems that the school had been opened

by the more progressive leaders in the neighborhood but had met with opposition from the nuns in the temple, who calling in some priests to help them had beaten the teacher and turned the school out. The people had, in turn, shut the doors of the temple against the nuns and priests and the premises were in charge of an old woman. War seemed to have been declared and in the meantime the school was housed in some private family in the vicinity. Doubtless this same experience has been undergone in many parts of the Empire but a recent edict providing for the compulsory education of all boys over eight years of age ought to make life easier for such persecuted teachers.

It is proposed to open Government schools and the well-to-do are encouraged to carry on private schools. Parents and guardians who evade the law are to be punished and officials are to be held responsible for boys who have neither parents nor guardian. We ask each other if this edict really means all it seems to and we wonder, too, when the girls will come in for their chance.

While the Government does not take much notice of its girls they are not altogether neglected. For years, as you know, many missions have carried on large and efficient educational institutions for girls. For a few years Chinese people of wealth have been taking part in this work. Sometimes several families have united and employed a teacher, the school being held in the guest-room of one of the private houses. Sometimes large boarding schools are undertaken. In this neighborhood we are very well supplied as we have three Mission schools, ours being the smallest, and there are at least three under native direction, one of them with two hundred pupils employing thirty teachers and one with seventy pupils and sixteen teachers. The third school I do not know so well. In addition to these there are several day schools.

We have no way of knowing how extensive has been the demand for teachers in private families where the mothers and daughters study together, but some of our girls, who have gone out to homes of their own, are giving several hours a day to teaching in such families.

The question of good teachers is a serious one. Dr. G. E. Morrison, China corre-

spondent of the *Times*, (London), recently made a trip from Tongking to Hangkow, passing through the provinces of Yunnan, Kweichow and Hunan. He reports, among other things of interest, that schools of many kinds are being opened and that there is no lack of scholars. There is evidently a craving to learn. Some two or more Japanese teaching through interpreters were found, but so far as Dr. Morrison knew no other foreign teachers were in the provinces of Yunnan and Kweichow. He says, "It is pitiful to see how the Chinese are being befooled by teachers of quite phenomenal incapacity."

One covets for these many openings thoroughgoing Christian teachers who will not be under the direction of the pupils as was the case, not long since, in a school where the boys sent in word that they did not care to study commercial arithmetic, which was next in the curriculum, but preferred a course in foreign etiquette and were allowed to have their way.

One longs for Christian teachers with a clear vision of what will make for the best development of the young of this great nation and will hold themselves and their charges to that ideal.

Please lay it upon the hearts of the ladies of the Eastern Association to pray for this great interest and to pray especially for our schools, not forgetting to ask that the girls who are teaching in private families may be most true and loyal to the things that are of greatest importance.

As I reread your letter it comes to me that possibly you meant for me to write about the chapel which we so much need. Mr. Davis wrote very fully on the subject not long since and that letter must be in the hands of the people before this. We certainly need a chapel. We look with longing eyes on land which would serve our purpose but do not yet succeed in getting anything. It is incredible how land has risen in value within a very short time. It is all God's land, is it not? How much we may have grieved Him by our lack of faith and so our failure to plan for large things, we do not know.

I want to thank you for the Christian greeting and love which your letter expresses and through you the Woman's Society for Christian Work of Plainfield, but the "sympathy" I don't suppose I ought to

take, at least not while our meeting of this afternoon is fresh in mind. Our attention was directed to the twelfth chapter of Romans and the first verse and we were reminded that our giving of our bodies a living sacrifice is a reasonable service; that our spirit ought to be like Paul's when he said "Woe is unto me, if I preach not the gospel", and like that of Luther who on his way to Worms said, "I can no other." Being Christians the only natural and reasonable thing is to give ourselves to God's service. The wholesome fact was again brought to our attention that in so many other walks of life,—the army, fields of exploration, commerce and the investigation of disease, as well as by chemists in the pursuit of their regular work, dangers and hardships are met no less severe than missionaries of the Cross of Christ encounter, and little is said. We were charged not to pity ourselves nor to allow others to pity us. It is sound doctrine. Of course it would seem a little hard if our friends and those we are trying to represent should not care about it all, but ought not Christians to expect more of themselves and of each other? With warmest Christian greetings to you, to the ladies of your society, and the friends of the Eastern Association if you think it worth while to share this with them,

I am very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,
April 27, 1908.

Woman's Board.

RECEIPTS FOR APRIL.

Milton, Wis. Ladies' Benevolent Society, Susie Burdick, Salary	\$ 10 00	
Albion, Wis., Missionary and Benevolent Society, Susie Burdick	\$15 00	
Tract Society's debt	5 00	20 00
Ashaway, R. I., Ladies Sewing Society, Susie Burdick, Salary		36 80
Alfred, N. Y., Woman's Evangelical So- ciety, Tract Society	\$ 5 00	
Missionary Society	5 00	
Tract Society's debt	2 50	
Susie M. Burdick Scholarship Fund	10 00	
W. C. Titworth Scholarship Fund	5 00	
Marie Janz Work	10 00	37 50
Milton, Wis., Ladies' Benevolent Society, Woman's Board, Expenses		3 00
Albuquerque, N. M., Reta I. Crouch, Dr. Palmberg		2 00

Verona, N. Y., Ladies' Benevolent Society, Fouke School	\$10 00	
Tract Society	3 00	
Susie Burdick, Salary	5 00	
Unappropriated	2 00	20 00
New Market, N. J., Ladies' Aid Society, Susie Burdick	\$10 00	
Woman's Board, Expenses	3 00	13 00
Alfred Station Woman's Evangelical So- ciety, Tract Society	\$4 67	
Missionary Society	4 66	
Susie Burdick, Salary	1 00	10 33
Total	\$152 63	

RECEIPTS FOR MAY.

Milton Junction, Miss Mabel West, Un- appropriated	\$ 5 00	
Ashaway, R. I., Ladies' Sewing Society, Missionary Society	\$10 00	
Tract Society	10 00	
Woman's Board	5 00	
Unappropriated	10 00	35 00
Lost Creek, W. V., Ladies' Aid Society, Missionary Society	\$5 00	
Tract Society	5 00	
Fouke School	5 00	
Susie Burdick, Salary	2 50	
Woman's Board, Expenses	2 50	
Salem College Scholarship	5 00	25 00
New Auburn, Minn., Ladies' Aid Society, Tract Society debt		1 00
Brookfield, N. Y., Woman's Missionary Aid Society, Susie Burdick, Salary..		20 00
Boulder, Colo., Ladies' Missionary Society, Unappropriated		5 00
Hancock, Wis., Elizabeth L. Crandall, Tract Society's debt	\$5 00	
Miss Burdick, Salary	5 00	10 00
Hammond, La., Mrs. W. R. Potter, Chapel, Shanghai, China		5 00
Welton, Iowa, Ladies' Benevolent Society, Unappropriated		5 00
Dodge Center, Minn., Woman's Benevo- lent Society Tract Society	\$10 00	
Tract Society's debt	5 00	
Missionary Society	15 00	
Susie Burdick, Salary	8 50	
Board Expense Fund	1 00	
Educational Fund	5 00	
Evangelistic Work	5 50	50 00
Total	\$164 00	

MRS. GEO. R. BOSS, Treas.

Milton, Wis., June 9, 1908.

"The union revival meetings in Malvern, Iowa, conducted by Dr. Smiley, of Denver, proved a great uplift to that community. The merchants closed their stores each evening at seven o'clock, so that their clerks might attend, and one entire day was given over to prayer, eleven meetings being held. In a down-town office business men met every morning for prayer. Dr. Smiley spoke three times before the high school."

De Ruyter.

REV. A. H. LEWIS.

Beautiful for situation is DeRuyter. It occupies a hill-encircled plain about two miles in diameter. The surrounding hills are four or five hundred feet above the valley, and the general altitude is 1800 feet above sea level. The contour of the country resulted from glacial action, and the plain on which the village is located is a part of the bottom of a post-glacial lake which extended some miles northward from the great lake-pool that once covered the plain where the village is. The "Ice Age" made abundant preparation for DeRuyter. God is always doing that for His children.

The township was organized in 1798. The village was incorporated in 1833. It was part of the original "Lincklaen Purchase"—Colonel John Lincklaen,—and he named DeRuyter after his personal friend, Admiral DeRuyter of the Dutch Navy. Hollanders stood as sponsors for much of the early civilization in Eastern and Central New York. DeRuyter is about 120 miles west of Albany. The village has an excellent water system from springs two or three miles distant. In 1805 six log houses formed the village; now six to eight hundred people make up the population. The houses are neat, the grounds are well kept and good order abounds—whether the hotel "sells whiskey" I do not know.

Seventh-day Baptists were among the early settlers and they have always held a leading place in the better life of the community, educational, political, and religious. The RECORDER lately told the story of DeRuyter Institute, one of our pioneer schools. The Seventh-day Baptist Church was organized in 1805 and the present house of worship was built in 1835. Rev. L. A. Wing is about completing the first year of his pastorate. The spiritual state of the church has been much strengthened during the year and the relations between pastor and people are warm and strong. The meeting-house has been repaired and re-furnished during the year, liberally and tastefully; new seats, a new furnace, and beautiful decoration in "white and gold," including the commodious gallery, make the audience room unusually grateful and attractive to the eye. The expenditure of six or seven hundred dollars in these im-

provements, the money being raised without "suppers or fairs, subscriptions or begging," has brought no little spiritual good to the church and community. A report from the Woman's Aid Society touching the raising of funds for church work was in strong contrast with reports that tell of "Domino Sociables" and the like, things that hinder spiritual life. Surely money raised "in answer to prayer" indicates "a more excellent way." The spiritual atmosphere of the church was seen in many ways when the Central Association began; and the closing session last evening when Rev. D. B. Coon, delegate from the Eastern Association, preached a powerful sermon on "The Verity and Beauty of the Christian Religion" showed that the currents of spiritual life flowed full and deep in the hearts of the great audience.

ROMANTIC HISTORY.

A bit of romance and history—I am not up enough in local higher criticism to say just when the lines of history and romance begin or end—is wrought into the earlier history of DeRuyter and vicinity in "The Mystery of Muller Hill." It is the story of a French heir to the throne who was exiled by the revolution preceding the Second Republic, dwelt near DeRuyter for a time, and afterward became Charles X. of France. A booklet published by the *DeRuyter Gleaner* tells the story with full details and some romantic additions. Briefly told, it is that a French refugee in 1808 purchased about 2700 acres of land in Georgetown, about six miles from DeRuyter, and lying immediately west of Otselic. He built a home on the top of a high hill making a clearing of 300 acres about the house. The house was built and elaborately finished and furnished. This man was known as Louis Anathe Muller. He gave evidence of great restlessness, anxiety, and fear concerning his safety. He appeared anxious to keep all knowledge concerning his hiding place from any one who might be an emissary of Napoleon Bonaparte. When Napoleon Bonaparte "met his Waterloo" and was sent prisoner to Elba, Muller suddenly left for France, leaving his wife and children in New York City. Two years later in 1816 he returned to America and disposed of his home near DeRuyter, which, meantime, had been greatly despoiled by

those who were left in charge of it. The deed attesting its sale was dated April 9, 1816, the consideration being \$10,500, a mere trifle of what the estate had cost him.

The summary of the story and a probable conclusion is that Muller was born at Versailles, France, October 9, 1757 and that he was the younger brother of Louis XVIII. If so, his name was Charles Philippe, Comte d'Artois, an heir to the French throne. We know that such a man entered Paris with the allied armies April 1814 and that he came to the throne of France September 16, 1824. He was not a wise ruler, considering the fact that Republicanism was growing in France; he sought to crush it by extreme measures and attempted extreme absolutism regardless of the rights of the people. His reign was stormy and brief, he was deposed in 1830 and died at Goritz, Austria, November 6, 1836. He was buried in the chapel of the Franciscans in that city.

It seems fairly probable to the writer that Louis Muller and Charles X. were one and the same. The "Chateau" was burned a few years since but good photographs of it may be obtained from Maxson, a stationer in DeRuyter.

Lehigh Valley R. R., June 8, 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.

Young People's Work

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

Problems of the Country Church.

Written by the Rev. J. M. Leach, Belmont, N. Y., and read before the Allegany County Ministers' Club, April 6, 1908.

Among the problems which confront us in the religious world today, none is more vital, or strenuous, than that of the country church. And none shows less prospect of satisfactory solution.

We are apparently making no progress toward such solution. The difficulties which confronted us a quarter of a century ago, are even more strenuous and perplexing now than then.

We are facing the unwelcome fact that the country church is dying out; nay, worse, in many places is already dead. It is appalling to drive through the country districts of Western New York, and note the large number of communities without any form of religious service, and the large number of old church buildings that once housed prosperous congregations and were centers of spiritual power, that now stand empty, rotting down, or have been converted into hay barns or used for some other purpose.

We are pouring our money and service into the foreign fields for the evangelization of heathen nations, and we are making strenuous efforts to build up our churches in the cities and towns, and along our frontiers, while in almost every country district, even in Allegany county, within the sound of our church bells, men and women are living and children are growing up, without the slightest knowledge or influence of the gospel of Jesus Christ.

Of course we can find reasons and make excuses for this condition, but all the reasons we may give and excuses we may make do not correct the evil, nor do they solve the problem.

The last quarter of a century has witnessed a constant drift toward the center of population. There has been a steady exodus from the farms and rural districts to

the cities and villages, and the people who take the place of those who have vacated these country homes are in most cases not in sympathy with our religious beliefs and do not naturally affiliate with the church they may find in the community, and usually there is no honest effort made to win them. Hence the people go unchurched and the churches die.

No more unfortunate course could be pursued, for from the country districts come our strongest men, both of the ministry and the laity.

The country is the great feeder of the town and city, as the springs of the mountains feed the rivers and lakes of the lower lands. The living of the town comes from the country. Men upon the farms toil through the year, pour nearly every dollar they can earn into the tills of the business of the town. What would become of the average town if the farmers' patronage were withdrawn? Many a prosperous business would have to go into bankruptcy.

The country church and pastor work and pray for the conversion of people, and then turn them over to the town church. As an example of this, the writer in a pastorate of two years in the little hamlet of Stanards, gave fourteen church-letters to the several churches of Wellsville.

At a meeting of the Congregational Social Union in Boston some time ago, the indebtedness of the city church to that of the country was up for discussion. The speaker of the evening asked all those who had come from the country, and who had had the beginning of their Christian training in the country church to rise. To the astonishment of all present, more than seventy-five per cent of that influential body of men stood up.

In the face of these conditions we cannot afford to neglect the cultivation of these rural fields that are constantly furnishing material for the business and religious life of both town and city.

The degeneration of the country means the degeneration of town and city. Josiah Strong declares that "any city population left to itself would die out in four generations." The country which came to town yesterday makes the fiber of the life of the town and city of today.

Hence the problem of rural Christianity is the problem of national Christianity

stated a few generations in advance. And the perpetuation of the country church will determine whether we shall continue to send to town young men and women of Christian character and clean lives, or a generation of bums, who will swell the stream of vice and crime.

We plead for help for our town and city churches where we may save the masses. Let us also plead for the support of the country church where we may save the individuals. For if the country church is perpetuated, it must have help. It does not contain (under present conditions) the vital forces to keep it alive and make it strong. "We then that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

It shall be my privilege in this paper to suggest some things that might help to solve this problem of the country church.

I believe the first great hindrance to the life of the country church is the division among Christian people in their religious affiliations. In most places there are people enough to support a church if they would unite; but one is of Paul, another of Apollos, and another of Cephas. The disciples of Paul will not go to hear Apollos preach, and the followers of Cephas will not support the church which Paul has founded. The consequence is, no church and no religious service. Hence, I believe, the very first condition of success for the country church must be organic unity among professedly Christian people for the upbuilding of the kingdom of Jesus Christ.

In many places we have too many churches. I have in mind just now a beautiful fertile valley, filled with productive farms and prosperous farmers. On a commanding site, side by side, stand two church buildings, a Methodist and a Baptist. Each of these churches maintains an apology for a religious service once in two weeks. The principal ambition of each of these churches is to get some advantage over the other and to be counted the greater. The Christ-spirit is lost sight of. Denominational egotism and factional strife prevail, and the most unchristian condition has existed in that community for a quarter of a century, which makes wholesome, successful Christian work impossible.

In another place, a rural village, there were, a few years ago, a Presbyterian

dist churches. Today the Presbyterian church is used as a barn, the Baptist church is abandoned, rotting down, one Methodist church is closed, and the other barely exists. In still another place, there were a Presbyterian and a Methodist church. The Presbyterian church burned down and the Methodist church is used as a livery stable.

Now in each of these cases, one church would have lived and prospered, and have been a power for God, and for training of young men and women for Christian service.

I am just now watching with much interest an experiment which is being tried in a small hamlet in Western New York. There are there two churches, a Presbyterian and a Methodist, each of them small, barely able to exist. Three or four years ago they came together and agreed to employ and support one pastor. And while each church maintains, so far, its identity, they are adhering to that plan. The result is, a better pastor than either church could have secured is employed. He lives in the town, has a comfortable support, and is able to give his time and strength to the work. They have larger congregations, a better Sunday school and a better religious condition than have been known there for many years.

I believe in the movement in our own state of New York for the federation of churches. It ought to receive the support of all Christians; for I am sure that when the time comes that we shall love God well enough to get together in these rural districts and small villages, and losing sight of our dogmas and denominational lines, unite in an earnest, honest effort to sustain, and build up his kingdom, it shall be done.

The country church needs better pastoral supply. Under the present conditions, our strong men go to the town church, and we leave the rural church in the hands of any man who can be secured.

We have heard the saying, If you are to preach in the city put on your best coat, but if in the country take your best sermon. And the saying is true, for in no community will good preaching be more appreciated and poor preaching held more in contempt than in the country church. But good pastoral supply can hardly be secured until the people will unite for its support.

Another method by which the country

church may be helped is co-operative evangelism.

Let the Christian workers of a town organize an interdenominational evangelistic club, to be composed of workers from every church. Enlist those who can sing, pray, testify, and exhort with effect. Inaugurate an evangelistic campaign in every school district within reasonable reach of the town. Go out in force and kindle a fire. Make it hot enough so that people may feel its warmth and power. Some one will be converted. The tidings will go out. Others will come. Build a circle of camp-fires around a town in this manner, and presently you will have a full-fledged revival upon your hands. You will have helped to solve the problem of the country church, and you will have put new life into your own town churches. God will have been honored and men will have been brought to know Jesus Christ.

Every pastor of our larger town and city churches should be zealous in the support of the country church. With the steady inflow from our rural districts into town and city, there must of necessity come much that makes for weal or woe. Shall the young man from the farm find a home in the town church or gravitate toward the saloon? Shall the young women be welded into the life of the Sunday school and the working forces of the church, or drift toward the dance hall and the brothel?

Say what you please about the faithfulness of churches and the efficiency of churches, everything must depend upon the power and influence of the country church in shaping their young lives and deciding them for Jesus Christ.

What more precious, healthful memory can any young man or woman bring with them than that of the ideal country church?

Inexpensive, but graceful in architecture and beautiful in appearance, it stands a little back from the highway, is surrounded by spacious grounds, shaded by noble trees, giving every evidence of care and thrift. From its tower the sweet tones of the bell are wafted, on each Lord's day, over the hills and through the peaceful valleys, calling the farmer with his family from the toil of the week to rest and worship God. I have the mental picture of such a church before me now. I shall not forget the scene, or the simple earnest service, the

hearty singing, the earnest prayers, the melting testimonies, the plain, but forceful sermons, urging upon the hearts of men the truths of the gospel, and calling them to repentance. And repent they did. We had time for thought, for meditation, for seeking to know God. Earth's jangling voices were hushed in the quiet of a country Sabbath day, and God had a chance to speak to the minds and hearts of men.

May it not be possible that the loss of revival power may be traced to the decline of the country church, which has almost ceased to give to the world men and women who have been thoroughly converted at its altars, and thus fitted to become propagandists in whatever place their lot may be cast? And may it not be possible that the decline in the number and character of candidates for the work of the ministry may be traced to the same source?

Also, every lover of civil righteousness should seek to keep the gospel light burning in our country churches, since the moral tone of both village and city must be affected when the light is allowed to burn low in these rural communities. And this is more largely true now than ever before. Town and city are no longer living apart. The rural mail deliveries, the telephone, and in many places the trolley car are facilitating intercommunication. The farmer reads his daily paper in the quiet of the evening hour. He receives his messages over the wire as early as his cousin in the town. He is waking up.

He is introducing new methods of work, applying new science of agriculture, learning new lessons of business, and civic, and political life. He is getting the hayseed out of his hair, and the clay off his boots, and he must be considered more than ever a factor in the great moral and civic problems that confront us for solution. The church should wake up, and take advantage of its present opportunity to launch upon this tide of new life and power. The church should not be behind the state in making provision for moral and religious culture, and should do its duty in maintaining and developing the life of our country church, seeing it is so important a factor in contributing not only to the life and strength of our larger churches, but also for the influences that make for the rural and religious life of our state and nation.

Also those who go from the town and city to spend part of their vacation time in country districts should interest themselves in encouraging and helping the country church. Too often this duty is forgotten. I could tell you of ministers who have spent a month's vacation in a country parish without seeing the inside of the local church. Also of Christian men and women who passed the greater part of the vacation season within sound of the church bell without once responding to it. Such conditions ought not to exist, but they do exist, and in not one, but a multitude of cases. And the influence is felt; the faithful pastor and few struggling workers are depressed, and wonder if the cause is worth the effort and sacrifice. The young people look on, and catch on to the thought that the country church is a back number and too insignificant to be worthy of their attention and attendance. Such people should remember the words of the Master: "He that is not for me is against me, and he that gathereth not with me scattereth abroad."

Let me read you an interesting bit of history that is absolutely true. A young woman, a disciple of the Master, endowed with unusual power of song, came to spend the summer in a retired rural community of Western New York. On the first Sunday after her arrival she attended service at the local church. It was living at a poor dying rate. A mere handful of people gathered, and entered upon the service in a listless, half-hearted way. The service droned and dragged. The singing was lifeless. The discouraged pastor felt he was only beating the air, and his utterances were of course without effect. The service was a failure from every point of view. But our young woman was of good metal, and rang true. Instead of going out to find fault, she quietly went to the pastor and asked permission to sing at the service that evening. Of course he gladly gave his consent, and that night she poured out her soul in song. The few people present had never heard singing like that, they were thrilled, some wept, the pastor shouted and preached the gospel that night with a new fire.

The young woman quietly went to the pastor again and said: "I shall remain here during the summer, and I will be present and sing at every service including the

prayer meeting, and Sunday school, if you wish." The news went out. It was the principal topic of conversation through the neighborhood that week. The next Sunday morning the church was full of people. Many stayed to the Sunday school and came back again to the evening service. A new fire was kindled. A better spirit prevailed. Everybody felt the quickening influence. The pastor preached better sermons; prayers and testimonies had more soul in them. The hearts of men and women were made more tender. Much seed fell in prepared soil. The young people became enthusiastic, and before that summer ended a genuine revival had come to that country church, that brought scores into the kingdom, gave the church a new power and influence in the community, and transformed the whole countryside into God-loving and God-fearing people, and from that work three young men have entered the Christian ministry, and four young women have gone out into various departments of Christian work. The service of that summer did not bring that young woman any earthly reward or glory. The newspapers did not report her work. She received no compensation in money. But that work is recorded in heaven and that worker will have stars in her crown. It will not be forgotten. For "Though they may forget the singer, they will ne'er forget the song."

I plead for the country church and the country community. All over these hills and through these valleys are many people whom Jesus died to save. Some of them are lost sheep of the Master's flock, and as under-shepherds we must find them and bring them in. I plead for the country church.

American Sabbath Tract Society.

Treasurer's Receipts for April, 1908.

CONTRIBUTIONS.

Churches:

First Brookfield	\$ 8 00
Second Brookfield	13 44
Hammond, La.,	4 50
Milton, Wis.	50 00
Milton Junction, Wis.	17 30
Plainfield, N. J.	26 59
First Alfred, N. Y.	23 20
Farina, Ill.	6 68
Gentry, Ark.	1 10
Riverside, Cal.	6 75
J. H. Coon, Milton, Wis.	10 00— 167 65

City National Bank, Interest	
Bank Balances	11 59
Special on debt as published	209 28
<i>Publishing House Receipts:</i>	
RECORDER	\$321 95
Visitor	43 10
Helping Hand	125 41
Tracts	5 46— 495 92
<i>Income:</i>	
George Greenman Bequest..	\$ 25 00
Seventh-day Baptist Memorial Fund—American Sabbath Tract Society Fund.	2 33
D. C. Burdick Bequest ..	96 47
George H. Babcock Bequest	504 11— 627 91
Total	\$1,592 35

Life Members Added:

Mrs. Kitty Grace, Harrisburg, Ill.
 J. A. Inglis, Marquette, Wis.
 Theodore G. Davis, Plainfield, N. J.
 E. and O. E. F. J. HUBBARD, Treas.
 Plainfield, N. J., June 15, 1908.

Treasurer's Receipts for May, 1908.

CONTRIBUTIONS.

Churches:

Adams Center, N. Y.	\$12 00
Plainfield, N. J.	68 80
Salem, W. Va.	7 00
Bradford, Pa. S. S.	10 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Mrs. Luther Davis, Cedarville, N. J.	2 00— 104 80
Special on debt as published	861 60
<i>Publishing House Receipts:</i>	
RECORDER	\$175 35
Visitor	38 00
Helping Hand	10 13
Tracts	1 00— 224 48
<i>Income:</i>	
Julius M. Todd Bequest	\$ 2 50
Nancy M. Frank Bequest	10 00— 12 50
Total	\$1,203 38

Life Members Added:

W. R. Potter, Hammond, La.
 E. and O. E. F. J. HUBBARD, Treas.
 Plainfield, N. J., June 16, 1908.

Just For Fun.

Almost as Important.

"I suppose," observed the curious passenger, "you know the exact location of all the dangerous rocks along this coast."

"No, sir," answered the pilot, "but I know the exact location of all the safe channels."—C. W. T.

An Irishman who had started photography went into a shop to purchase a small bottle in which to mix some of his solu-

tions. Seeing one he wanted, he asked how much it would be.

"Well," said the chemist, "it will be two pence as it is, but if you want anything in it, I won't charge you for the bottle."

"Faith, sor," said Pat, "then put a cork in it!"—*Tit-Bits.*

"Why is it," asked the curious guest, "that the poor men usually give larger tips than the rich men?"

"Well, suh," said the waiter, "de po' man don' want nobody to fin' out he's po', an' de rich man don't want nobody to fin' out he's rich, suh."—*Standard.*

Nellie's Advice to her Pastor.

"Mamma, I's got a stomach-ache," said Nellie, six years old.

"That's because you've been without lunch. It's because your stomach is empty. You would feel better if you had something in it."

That afternoon the pastor called, and in the course of conversation remarked that he had been suffering all day with the headache.

"That's because it is empty," said Nellie. "You'd feel much better if you had something in it."—*Judge's Magazine of Fun.*

Not So Big a Fool as He Looks.

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket.

"Would it do any harm," he asked, "if I should offer him one of these?"

"Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as it looks."—*Standard.*

Nature Faking.

"I have discovered one fact in natural history," said the smart hopeful of the family.

"What is that, my son?" inquired the proud father.

"That trees are about the only things which can leave and stay around at the same time."—*Baltimore American.*

"How sweet 'twould be at evening
 If you and I could say:
 'Good Shepherd, we've been seeking
 The lambs that went astray.
 Heart-sore and faint with hunger,
 We heard them making moan,
 And lo, we came at nightfall,
 Bearing them safely home.'" —*Sel.*

Children's Page

Jette and the Message.

"Dear me!" sighed Gladys Rumsey, from the sleepy-hollow chair. "I do wish something exciting would happen once in a while, don't you, Jette?"

Jette wagged an agreeing answer with her tight curly tail, for although she was only a pug-dog, she was very polite, and always replied in her own way when her little mistress spoke to her.

Only the dull clock-ticks broke the silence of the summer afternoon, for Gladys lived out West on a ranch in Colorado, where the Rocky Mountains wear snow nightcaps the year round, and the prairie-dogs turn somersaults into the holes through the roofs of their houses.

Her home was a brick house of four rooms with no upstairs, and it was surrounded by many acres of land, through which ran ditches of water that made the purple alfalfa clover grow.

Suddenly Gladys sat up so quickly that astonished Jette bumped down behind her, and she was further surprised when her mistress rushed to the window, shouting, "Oh, mother, come quickly! The cattle are loose!"

Jette by this time had jumped up on the window-sill, only to scramble down again and rush excitedly with Gladys toward the door, where they met Mrs. Rumsey hurrying into the room.

"Oh, what can we do?" cried poor Mrs. Rumsey, as she reached the window and saw the broken rails in the corral, through which the cattle were running and jumping. "They are so wild, just being driven in off the range, that some one may get hurt!"

"If father would only happen to start for home this very instant!" cried Gladys, watching the stampede with fearful, frightened eyes.

"But he will not be here for hours! If I could only get word to him! But it is unsafe for either of us to go out on foot, and there are the cattle rushing for the foothills!"

Gladys stood watching the dust kicked up by the flying hoofs, and wishing that

she were a big boy, or something besides a little girl, so that she could help. Suddenly a thought popped into her head.

"Don't you think, mother, that perhaps Jette would follow the trail to the mine and take a note?"

"Why, yes, dear, perhaps she would," replied Mrs. Rumsey, with interest. "She has certainly played postman from room to room with us, and it is worth trying, she is so intelligent," and she hurried hopefully from the room for pencil and paper.

Jette rushed wildly back and forth from window to door, as if she understood that something important was expected of her.

Mrs. Rumsey came back with a note, which read: "Mr. Rumsey's cattle have broken loose. Send help at once." This she tied very carefully on Jette's collar, and after giving her a loving pat, Gladys and her little playmate ran across the yard to the narrow trail which led to the mine.

After a hearty hug and a gentle push, Gladys told her to go find papa, and scampered back into the house, where she could watch her start from the window.

There was only a winding path to follow, so Jette kept on running through the sunlight and shade, with her tail curled as round as a doughnut, which was always its shape when she was good and happy.

Just as she reached the opening round the shaft-house, I am sorry to say that she stopped to see if one of her buried bones had been disturbed. But luckily the engineer happened to step to the door at that very moment, and as she was a great favorite with all the miners, he called to her to come and speak to him.

As he stooped down to shake hands with his little caller, he saw something white tied round her neck, which he removed very carefully.

"Whew!" he whistled, when he had spread the note out and read it. Then he ran back, sent for Mr. Rumsey, and rushed out to saddle the horses.

In less time than it takes to read it, Tom, the engineer, was riding to the next town to secure men and cowboys to round up the cattle, and Gladys' father, with surprised Jette tucked under his arm, was cantering for home as fast as Dick could take him.

"Here's father!" shouted Gladys, as Mr. Rumsey rode into the yard; and they hur-

ried out to tell him about the accident, while he dismounted and put Jette into her little mistress's arms, where she, cuddled down, happily.

In a short time Tom and a dozen men rode into sight. Mr. Rumsey soon caught up with them, and they swept toward the foothills.

That evening when all the cattle had been found except two, and the family was gathered about the cozy lamp, Gladys said, "I think Jette is a little four-legged heroine, for she saved so many cattle and perhaps somebody's life! And you know something might have stepped on her!"

"That is true," agreed her father, looking up from his paper and giving Jette an affectionate pat. "For my part, I don't see how a boy and a Scotch collie could have served me better this afternoon than did my little girl and her dog."—*Youth's Companion.*

Resolutions of Respect.

Passed by the West Edmeston Seventh-day Baptist Church and Society on the death of Dr. Arnold C. Davis, Jr.

Whereas, Our beloved Pastor has been removed: and whereas the Bible school has lost a faithful worker, and his class an earnest, devoted, and efficient leader; the Aid Society an honored member; the Christian Endeavorers a brother whose life was consecrated to their best interests; the church a wise counselor and guide, a tender and faithful shepherd; the community a capable and sympathetic physician, a kind neighbor, and an enterprising citizen; and

Whereas, His ideals were of the highest, and his cheerful and courageous life an inspiration to us all; therefore,

Resolved, That while our hearts are bowed in sorrow and there is a vacancy that can never be filled, we thank God for such a triumphant life.

Resolved, That we strive to emulate his earnest Christian example and to do our share of the work so dear to his heart and so perpetuate his memory.

Resolved, That while we feel our desolation we extend our deepest sympathy to his sorrowing companion, our sister, to the little son, and to the relatives.

Resolved, That a copy of these resolutions be placed upon the church records, a

copy published in the local papers, SABBATH RECORDER, and the *Endeavorer*, and a copy sent to the bereaved family.

Preaching Outside the Pulpit.

For what purpose did I enter the ministry? is a vitally important question, which every conscientious minister will keep constantly before his mind. The answer which he will make to this question will be—I became a preacher in order to bring God's messages to my fellow men, to awaken those who are careless, instruct those who are ignorant, comfort those who are in trouble, help those who are in trouble, help those who are weak, and lead immortal souls to Jesus Christ; in short, my aim is to make bad people good, and good people better. To attract people to the house of God is of far less importance than to attract them to Christ; the making a good sermon is mainly of value in that it makes a good man. A wise minister will not belittle his pulpit by neglecting to make full preparation for it, nor will he cheapen it by putting there anybody and everybody that he can lay hands upon. At the same time, he recognizes that he can spend only about three or four hours in that pulpit on only one day of the seven; and whether in the pulpit or out of it, he is everywhere Christ's ambassador.

The Bible is the best theological seminary, and in that he learns that his Divine Master delivered two popular discourses which the Holy Spirit has preserved for us; one of them was delivered on a mountain, and the other by the seaside. The great body of our Lord's instructions were in the form of personal conversations with individuals or with his little band of disciples. That quiet evening talk with Nicodemus has shaped all Christian theology and molded myriads of human characters, and will continue to until the end of time. The apostles pursued the same methods with their Master; and the Book of Acts is largely the record of personal labors for the conversion or the spiritual benefit of individuals. Paul preached public discourses when he had the opportunity; but I question whether his sublime discourse on Mars Hill has ever brought as many souls to the Saviour as his brief talk with one poor, awakened sinner in the prison at

Philippi. The danger with us ministers is that we look at our flocks too much as a totality; the word "masses" is a misleading word. We preach on Sabbath to a congregation; but God's eye sees only individuals. Guilt is a thing appertaining to an individual conscience; and conversion is the turning of the single soul to Jesus. If we preach to a congregation for an hour or two on the Sabbath, it is a joyful thought to an earnest soul-winner that he can preach outside of his pulpit for more than a hundred hours during the week.

One of the unanswerable arguments for thorough pastoral visitation is that it brings a minister within arm's length of his parishioners. He needs this personal contact for his own benefit. A good library is a good thing; but there is a great difference between a lifeless book on your shelf and the vitalizing and fertilizing study of a book in boots; for every life is a biography. You and I, my dear brother, are helping to make these biographies. Our sermons are addressed to everybody; a conversation is addressed to a single soul. "Thou art the man," is the meaning of every loving appeal, every kind rebuke and every personal invitation.

A man may dodge a sermon; he cannot dodge a personal conversation conducted in the right spirit. A faithful sermon ought to set your people to thinking. In one mind it may suggest difficulties, and when that person meets you, he may wish to have the difficulty explained; the door is thus opened for you to remove an obstacle, or to press home a needed truth. In another mind your sermon may have awakened a conviction of sin. That impression may fade away, or it may be deepened, if it is followed up by a personal interview. Much of many a pastor's best work has been done in an "inquiry meeting," but even when no such method is used, there will be opportunities for every wide-awake pastor to find out who in his parish is an "anxious inquirer."

You ought to have a fixed time in every week when persons can call on you; and if any one breaks into your study during your morning hours for spiritual direction, you ought to rejoice to throw aside books or sermon notes and give him the right of way. The man that wants you is the man that you

want. It is an excellent method also to request your congregation to send a request to you if they desire an interview in their own homes. Remember how cordially the Master met every one who came to him for light or for healing, and what a long journey he took in order to bring relief to one poor woman in the coasts of Canaan. In dealing with awakened souls, nothing can take the place of personal contact. To reach all such from pulpit only, is almost as absurd as it would be for a physician to read his prescriptions from a desk in a hospital, instead of going from one bed to another to feel each pulse, and to examine each fever-coated tongue.

No pastor worthy of the name will need to be reminded how strong are the claims on him of the Lord's "shut-ins" whose faces are not seen in the sanctuary. Whomsoever you neglect, never neglect the sick—especially those who are in the by-lanes of poverty. There is no more Christlike work than that, and none that will grip your people to you more strongly. The hours you spend in the ministrations of comfort to the sick and the sorrowing will often subject your nerves and your sympathetic sensibilities to a severe strain. The most celebrated pulpit orator in America once said to me, "It consumes more of my nerve force to spend an hour with people who are in trouble than to prepare two sermons." That may be so; but is there any more Christly office in this old sobbing and suffering world than to "bind up the broken-hearted?" What your people want is the ministry of sympathy; and the rich often need it as truly as the wretched poor.

I have indicated some of the ways in which a faithful minister may preach outside of his Sabbath pulpit. There is one style of preaching that is vastly more effective than any other, and that is the irresistible eloquence of a pure, manly, noble and unselfish life. "My pastor's discourse was not very brilliant," said an intelligent lady, "but his daily life is a sermon all the week." The "living epistle" of Paul was as sublime and convincing as any words that fell from his lips on the hill of Mars; for Jesus Christ lived in him. Our people look at us when out of the pulpit, to discover what we mean when we are in our pulpits. Piety is power. Your aim is to produce Christian character,

and what argument so strong, so constant, so pervasive, so heart-reaching, as the beautiful example of a life copied even imperfectly after Jesus Christ?—*Theodore L. Cuyler, D. D., Brooklyn, N. Y.*

HOME NEWS

PLAINFIELD, N. J.—Sabbath day, June 13, was Children's day in the church at Plainfield. The church had been beautifully decorated with roses and daises, and the morning services were given up to the children. An interesting program had been arranged by Miss Ida Spicer and Miss Ethel Tittsworth, teachers in the primary department, and the choir was made up of the young people, who had been prepared for the service by the church chorister, David E. Tittsworth.

After the children's exercises the congregation enjoyed an address by Mr. Murray, superintendent of the Crescent Avenue Sunday School. His years of experience in work with children enable him to give most excellent talks on such occasions, and people are always glad to hear him.

We are looking forward with great anticipation to the coming of our new pastor, Rev. Edwin Shaw, who is expected to be with us the first Sabbath in July.

Back to Christ.

The cry "Back to Christ" has become familiar in theological discussions in recent years. It has been used chiefly by those who wished to get rid of the authority of an inspired Bible. We have been told that Christianity is not founded on a book, but on a person, and so for the final authority we ought to go back of the Book to the Person.

But if we go back to Christ in seeking the source of authority, we certainly ought to do so in regard to all other matters pertaining to religion. If we are to ask, not what the Bible says, but what Christ says, we certainly ought to take the teachings of Christ in preference to the traditions of the church, the customs of society, or our own conceptions. A thoroughgoing adoption of the motto "Back to Christ," and its application to life as well as to thinking

would have a very revolutionary effect on Christians and Christian churches of today.

Who believes that if Jesus Christ were on earth today He would store money in banks and safe deposit vaults while people whom He might help are hungry and cold and sick and suffering? It is true that He did not heal all the sick nor relieve all the poverty in Judea and Galilee, but He lived such a life that He was known as one who went about doing good. There were rich men in those days who loved pleasure and comfort, but we do not learn that Jesus associated with them, except to reprove their selfishness, and warn them for their neglect of those in want and woe. What would Jesus Christ do with a million dollars?

Who is able to believe that if Jesus Christ was on earth today He would spend any of His time in dissecting the books of the Bible to learn exactly what sentences or phrases were written by J, E, or P? The books of the Old Testament were in existence when Jesus was on earth. A great many believe that He knew exactly who wrote every one and when it was written. He quoted freely from many books of the Hebrew scriptures. But no one can find that He took any interest in questions of criticism. He merely used the scriptures for their moral and spiritual teachings. If we are going "Back to Christ" we shall be obliged to drop criticism, for He used the scriptures as of authority just as they were received by the people of His time.

Who believes that if Christ were on earth today he would fail to denounce with all the fierceness of His scathing invective the immense expenditures of the nations of the earth for war purposes? Imagine the attitude of Christ toward the fact that one-half the men in Germany and four-fifths of the men in France are compelled to devote some of the best years of their lives to military service! What would He think of the United States spending \$5,000,000 to send a \$60,000,000 fleet of battleships around the world, when 500,000 men in the country are out of employment and 2,000,000 men, women and children in the land are suffering from cold and hunger?

If Jesus Christ were here now what application would He make to the people of today of His denunciation of those who pay tithes of mint, anise and cummin, and

neglect the weightier matters of the law? With which of our churches would He find himself at home? How many churches would give Him cordial and repeated invitations to supply their pulpits if He gave them such plain talk as He gave the people in Jerusalem?

These are a few of the points which must be considered if we are really going "back to Christ." It certainly would not be right to apply the idea to the Bible and theology and neglect to apply it to the lives of Christians. To put theory before practice, and to substitute ideas for righteousness was the very thing which Jesus Christ most explicitly and severely condemned.—*The Watchman*.

MARRIAGES

COX-WILLIAMS—At the home of the bride's parents, Deacon and Mrs. Jacob B. Williams, North Loup, Nebraska, on June 6, 1908, by Rev. Geo. B. Shaw, assisted by Rev. Oscar Babcock, Roy S. Cox and Sadie Williams, all of North Loup.

G. B. S.

DEATHS

CRANDALL—Esther Euphemia Potter was born in Alfred, N. Y., February 27, 1832, the daughter of Elisha and Miranda Maxson Potter.

She was married to William W. Crandall, July 5, 1852. They lived first at Little Genesee, afterward at Andover, where Mr. Crandall, having studied medicine, entered on a large medical practice. In 1887 they moved to Wellsville, where Dr. Crandall died about nine years ago. Mrs. Crandall was baptized when a young girl by Elder Nathan V. Hull and joined the First Alfred Church. For many years she has been a most loyal and valued member of the Wellsville Church. She was widely known and loved for her staunch convictions, unselfishness and genuine kindness. Her only surviving child, Susie M. Sherman, has been her faithful companion during her last years.

Services were conducted at the home, June 9, by Pastor Randolph of Alfred. Text, Rev. 14: 13. Interment at Alfred.

L. C. R.

CRANDALL—At her home in Milton Junction, Wis., June 9, 1908, of pneumonia, Mrs. Elizabeth Ann Maxson Crandall, widow of the late Rev. George J. Crandall, in the sixty-ninth year of her age.

Mrs. Crandall was the daughter of Josiah Bliss Champlin and Fanny Tallett, and was born in Sangerfield, N. Y., July 11, 1839. While she was an infant her mother died, and, although her father lived for many years, she was taken into the family of John and Almira Maxson, of Brookfield, N. Y., with whom she lived till her marriage to the Rev. Mr. Crandall in 1862, when she removed with him to Watson, N. Y., where he began his work as a minister. She was baptized in early young womanhood by the Rev. J. M. Todd and united with the Second Brookfield Seventh-day Baptist Church. She was educated in the Brookfield Academy and at DeRuyter Institute. The Rev. and Mrs. Crandall were the parents of six children: Calvin E., who is living near Milton, Wis., Herbert L., who died in young manhood, Myra A., now Mrs. G. L. Hutchins, of North Loup, Neb., Nathan H., who died in infancy, Linton B., a teacher in North Plainfield, N. J., and Dr. Grace I., a practicing physician at Milton Junction, Wis.

Though for many years an invalid on account of rheumatism and recently somewhat feeble, Mrs. Crandall by her loving interest in others and by the sweet graces of her life endeared herself to all her friends. After her husband's death in 1905, she lived with her daughter, Dr. Grace Crandall, who with others of her children ministered to her in her last illness.

Funeral services were held at the Seventh-day Baptist Church in Milton Junction, Wis., June 11, 1908, conducted by President William C. Daland and the Rev. Dr. Lewis A. Platts. Interment was made at Milton Junction.

W. C. D.

ROSEBUSH—George De Sette Rosebush was born in Sidney, Hastings Co., Ontario, May 3, 1822, being one of eleven children born to George and Weighty Curtis Rosebush. Of the ten children living till past seventy, only two now survive.

When twenty years of age, the family living in Andover, near the Independence Seventh-day Church, George became a member, being baptized by Elder Griswold. Three years later he married Lucetta Perkins with whom he had been baptized. After her death he was united to Amanda Stillman. Two daughters and a son survive him, and there are seven grandchildren. Mr. Rosebush was a man deeply religious, "an Israelite indeed, in whom is no guile." He had character and conviction, mingled with kindness and unselfishness. He lived a normal, useful life, working hard, but possessing his soul in content. He fell asleep in the happy faith in which he had lived, passing away with the Sabbath, June 6. A truly great life has ended on earth. At the funeral at Alfred, June 9, Pastor Randolph's text was, "Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

Interment at Independence in charge of Pastor Crofoot.

L. C. R.

It seems a pity when men have so few years together upon the earth planet, that they cannot spend those few years living in kindness with each other.—*Anne Forbes*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

July 11.	Saul Chosen King 1 Sam. 9, 10.
July 18.	Samuel Warns Saul and the People.	1 Sam. 12.
July 25.	Saul Rejected by the Lord 1 Sam. 15.
Aug. 1.	David Anointed at Bethlehem.	1 Sam. 16:1-13.
Aug. 8.	David and Goliath.	1 Sam. 16:1-13; 17:1-18:5.
Aug. 15.	Saul Tries to Kill David 1 Sam. 18:6-16.
Aug. 22.	Friendship of David and Jonathan.	1 Sam. 20.
Aug. 29.	David Spares Saul's Life 1 Sam. 26.
Sept. 5.	Saul and Jonathan Slain in Battle 1 Sam. 31.
Sept. 12.	David Made King Over Judah and Israel.	2 Sam. 2:17; 5:1-5.
Sept. 19.	Review.	
Sept. 26.	Temperance Lesson.	Isa. 5:11-23.

LESSON I.—JULY 4, 1908.

ISRAEL ASKS FOR A KING.

1 Sam. 8.

Golden Text.—"By me kings reign and princes decree justice." Prov. 8:15

DAILY READINGS.

First-day, Deut. 17:14-20.

Second-day, Psa. 72.

Third-day, Psa. 110.

Fourth-day, 1 Sam. 6:1-18.

Fifth-day, 1 Sam. 6:19-7:11.

Sixth-day, 1 Sam. 7:12-8:9.

Sabbath-day, 1 Sam. 8:10-22.

INTRODUCTION.

With this Lesson we resume the course that was interrupted last December. Our last Lesson was from the seventh chapter of this same book of Samuel. It was under the leadership of Samuel that the Israelites renewed their allegiance to Jehovah, and gained at Mizpah freedom from the oppression of the Philistines.

Although we are to reckon Samuel as one of the Judges of Israel we are not to put him in the same class with the others. He was one of the great leaders of the nation. He was a prophet also as well as a political leader, and is the first of the continuous line of prophets which labored with Israel for Jehovah through so many centuries.

We are not to think of the Israelites at this time as a unified people with a well ordered government. They were scattered clans often living in subjection to the people who were near them. They were greatly influenced by their neighbors, and were frequently apostatizing to the worship of other gods besides Jehovah.

For further remarks by way of introduction see preceding page.

TIME—In the eleventh century before Christ. Perhaps about the year 1030. The chronology of this period is much in dispute, and we must be satisfied a considerable short of certainty.

PLACE—Ramah, the birthplace of Samuel, a few miles south of Gibeah in the region known as Mount Ephraim. The precise location of the place has not been determined.

PERSONS—Samuel and his sons; the elders of Israel.

OUTLINE:

1. The People Ask for a King. v. 1-9.
2. Samuel Warns the People. v. 10-18.
3. The People Persist in their Demand. v. 19-22.

NOTES.

1. *He made his sons judges over Israel*. Not that he abdicated his position (Compare ch. 7:15), but rather that he associated them with himself in the management of affairs, and gave them charge of conducting judicial proceedings.

3. *And walked not in his ways*. Samuel was himself a model of integrity. Compare ch. 12:3-15. *Lucre*. Here used of unjust gain. *Perverted justice*. Certainly the people had ample ground for complaint.

4. *All the elders of Israel*. As often elsewhere the elders act for the people. Compare ch. 4:3 and many other passages.

5. *Behold thou art old, and thy sons walk not in thy ways*. They speak respectfully indeed, but very plainly. Doubtless they intended Samuel to understand that, if he were a young man and in full charge of affairs, they would not be there with their request. *Now make us a king to judge us like all the nations*. This was the secret of their asking for a king; they wanted to be like other nations. The verb "judge" is here used in the broad sense. They wanted not only a magistrate to decide cases, but a king to administer the affairs of government, and to lead them in battle. See v. 20.

6. *But the thing displeased Samuel*. We are not to infer that Samuel was displeased just because the people were proposing to supersede himself. He was human, and could feel the implied slight; but he thought of himself particularly as the representative of the theocratic government, and their request was a token of turning away from God.

7. *They have rejected me*. It is not so much from the prophet that the people turned away their faces, but from God. Many have wondered that God should grant their request, and thus

facilitate their apostasy. But men are free moral agents, and must have their own way even if it leads to damage. The father of the Prodigal Son had no choice but to let the young man go even if he was morally sure that he would spend his money in riotous living.

It is to be noted that this chapter gives a distinctly different impression of the propriety in God's sight of Israel's having a king from that of chapter 9. There it is Jehovah's plan that the nation should have a king and he directs Samuel to anoint the one who is thus to be God's anointed.

8. *According to all the works, etc.* This request for a king is but another mark of the chronic apostatizing tendency of the people from the time that the Children of Israel were led forth from Egypt. They were following the example of their ancestors in turning away from God. Compare Matt. 23:29-33, where Jesus speaks to the Jews of his day as intimately associated in conduct with those who preceded them.

9. *Thou shalt protest solemnly unto them.* The people are to be explicitly warned. To say nothing of their turning away from God, the people are making a grievous mistake from the point of view of worldly wisdom, and asking for themselves oppression and trouble. The manner of the king is graphically portrayed by Samuel.

10. *The manner of the king.* He will demand as his right the service of the people. He will take the young men of the nation to be the members of his royal retinue; he will make them to serve in his armies; he will have them to till his fields; he will have them as workmen to prepare the weapons for warfare and the various furnishings and utensils that he may require. He will take the young women also to attend to the needs of the royal household. He will also seize the lands of his subjects when he desires, and take their slaves for his own use. He will lay claim to the desirable things of the land to enrich his favorites. He will demand a tithe as his right.

12. *To plow his ground.* In King James' Version we have the verb "ear" which has now so far passed from common usage as to need explanation.

13. *Perfumers.* That is, those whose work it is to prepare unguents and perfumes. Probably our translators of 1611 meant to express the same idea by the now obsolete, *confectionaries*. This is not equivalent to the modern confectioners. It would be an anachronism to suppose that

the kings of Israel had candy-makers in their kitchens. The Syriac Version has instead of "perfumers," "embroiderers,"—a reading which is intrinsically just as probable.

16. *Your goodliest young men.* The Greek Bible has instead, "herds,"—a reading which under the circumstances, is more likely since men servants and maid servants have just been mentioned.

18. *And ye shall cry out in that day.* They will raise a cry of distress for the misfortunes which their own folly has brought upon them, but Jehovah will not succour them.

19. *Nay; but we will have a king over us.* Samuel's warning fell on deaf ears. The people persist in their demand.

20. *And fight our battles.* They forget that Jehovah himself would fight their battles if they were loyal to him. Compare the great deliverance recorded in preceding chapter.

22. *Harken unto their voice, and make them a king.* The natural continuation of this narrative is at ch. 10:17.

SUGGESTIONS.

We might be surprised that the Israelites should continue to ask for a king after the solemn warning of Samuel if we did not notice in these days how persistent in sin are those who have made evil choices, no matter how apparent the folly of the choices may be.

How many men now wilfully turn their backs on God, and choose for themselves sorrow and misery!

What a grief it must have been to the upright Samuel to have his sons do so ill! Every young man ought to do well for his own sake, but especially also he should remember what an influence his conduct has on the happiness of his father and mother. If then we care for father and mother, how much more should we be mindful of our conduct in consideration of our Saviour Jesus Christ our Lord who has laid down his life on our behalf!

WANTED.

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

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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.

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.

Natten Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

New York and a good deal of the rest of the country has had the wettest May this year since the Weather Department kept records. The average precipitation in May in New York is 2.23 inches. This year 4.16 inches fell on May 7 alone. The total rainfall for the first three weeks of the month was 7.20 inches. In May, 1901, which formerly held the record, 7.01 inches fell.—*Christian Work and Evangelist.*

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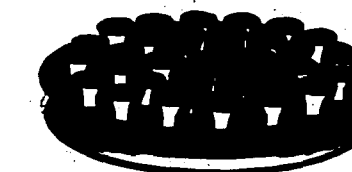
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The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's wood-lots, the yearly yield of lumber is about 88 feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel. Assessment for taxation

is low, averaging for the 21 million lots less than a dollar an acre.

With all the care in cutting, and the industry in replanting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unsparingly and plant very little. On the other hand, it is encouraging to see what can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich agricultural acres, to grow billions of feet of lumber.—*The Forester, Forest Service, Washington, D. C.*

The Christian's is the happiest life, because it is lived in him who is joy incarnate. The other religions of the world are religions of penance, of fasting, of suffering, and of gloom, but the Christian's strong confidence is in the bright Sun of Righteousness, "in whose presence there is fullness of joy."—*William T. Ellis.*

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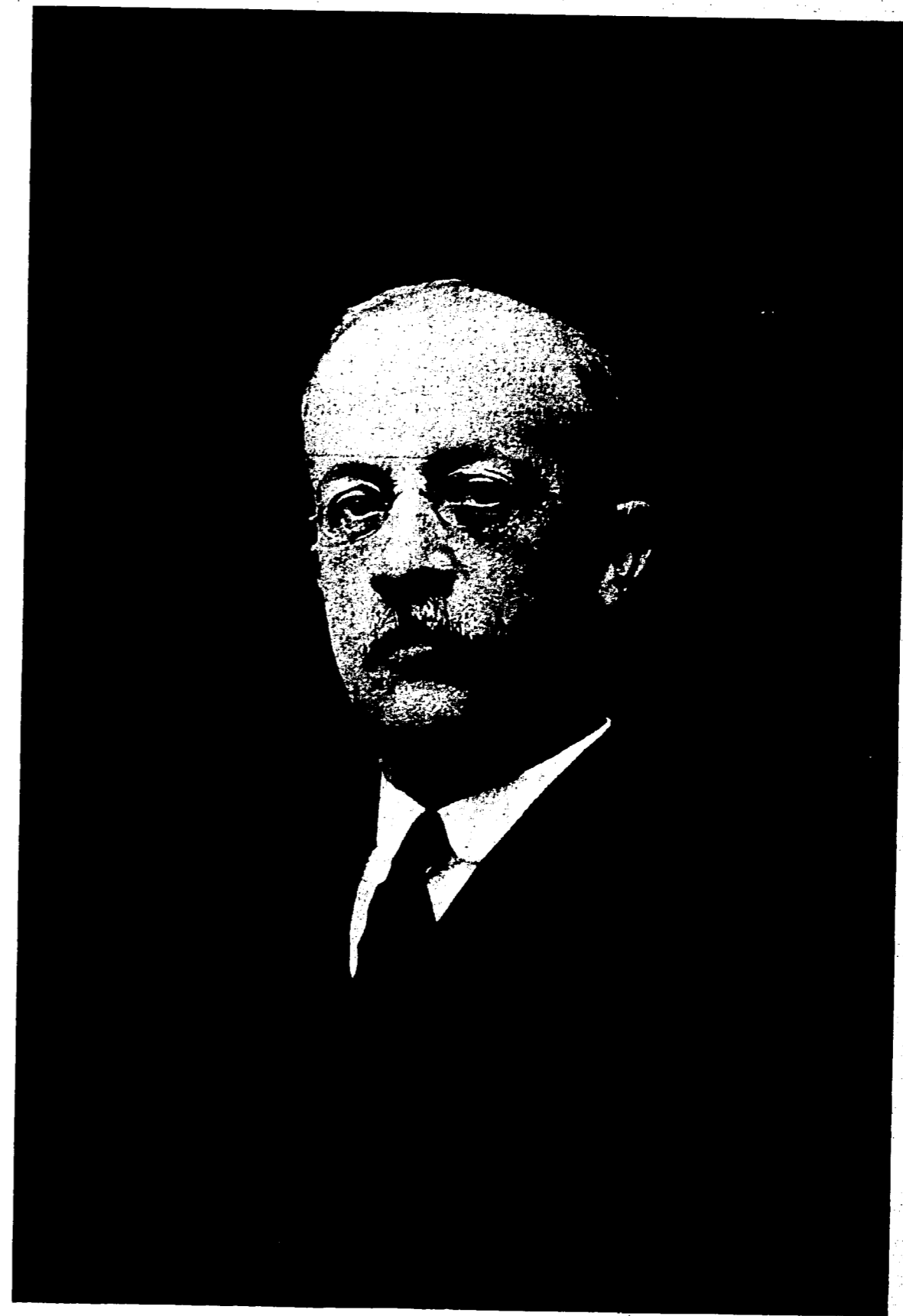
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