

# The Sabbath Recorder

### FORTY YEARS AGO.

Our only hope as a people is in aggressive work. We can not reasonably expect men to yield until the battle smoke thickens. It is time we were freed from the spirit of conservatism, which only soothes troubled consciences. \* \* \* \* Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine is damaging. While Christian charity should always abound, and the rights of those differing in sentiment be most carefully guarded, it must be remembered, that the observing of the Seventh-day is established by divine law. Therefore, the obligation to keep it rests on every one, and the excuse of ignorance is the only one that will avail them. It is our work to dispel this ignorance, and urge men to accept the truth. Year after year brings its new and increasing demands. May God give us wisdom and zeal to meet them all.

—Ira J. Ordway

September, 1869

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N. O. MOORE, Business Manager.

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## EDITORIAL

### Southeastern Association.

#### SIXTH-DAY MORNING SESSION.

The second day of the association came after a steady all-night rain, with everything saturated, and the rain still coming down. Notwithstanding all this a good audience assembled in the little church among the pines, and the session opened somewhat late, by a short service of prayer and praise. The rains had so delayed those on the program for Woman's hour who had to come from Salem, that it was necessary to postpone that part of the regular work, and the Missionary Society's program was placed first. This was introduced by Walter L. Greene. T. J. Van Horn spoke of the mission fields in the great Northwestern Association. He made a strong plea for the "ungospelized" people of the several States in the Northwest. The Macedonian cry for help is great, and our people ought to feel, more than they do, their responsibility.

Mr. Crofoot spoke upon the subject of the foreign field, especially that of China; and the editor was asked to give an account of the new Italian movement in New York City, in which the Missionary and Tract boards have recently united. This seems like a good opening for our people, and the union of the two boards is a move in the right direction.

Mr. Seager gave a very interesting report of his labors in the West Virginia field and urged the people to do more aggressive work. He thinks we have suffered immense

losses by not improving our opportunities. We have stood still and allowed other people to enter many a door that was open to Seventh-day Baptists.

Mr. Seager asked the people to contribute toward the support of Mr. Clyde Ehret, a student in Salem, who would supply churches on Sabbaths during the year wherever Mr. Seager as associational missionary should see fit to send him. He also spoke of needed work in large towns near by, where several Seventh-day Baptists have gone. This hour was indeed interesting and inspiring to those who had the privilege of hearing the addresses.

The Tract Society's hour was occupied by the editor of the RECORDER, and the audience seemed greatly interested in what he had to say.

The noon hour in this association has always possessed a charm for visitors. The people bring provisions, and tables are spread in various places about the church, around which the people gather in groups to spend a social hour and to eat their noonday meal. Ample provision is made for all, and after the dinner the entire noon time is spent in renewing acquaintances and in pleasant conversation. Today the long rain stopped in time to allow the tables to be set out of doors, and the scene all about the church house was quite old-fashioned. The West Virginians entertain with a free hand.

#### AFTERNOON SESSION.

The busy noon hour was soon over. With some of the leaders it was a busy time in committee work. The association had appointed its delegate to be a member of a joint committee which "shall be composed of the delegates from all the associations in case the other associations shall see fit to complete said committee by making their delegates members of it." The purpose of this joint committee shall be to consider the propriety of changing the time and the order of succession for the associational gatherings. The suggestion will be made to so change the time as to have the first



one come in the Northwestern in the last week of September, and to reverse the order of holding them. If this committee sees fit during the year to recommend such a change, or something in its place, it is to so report to the gatherings in 1910. Evidently there is a growing feeling that some changes are needed in the associations if they are to meet the needs of the denomination. It is evident that interest in the associations has been on the decline for some years, and it is well for our leaders to take the matter to heart and devise some plan to make them more effective.

The first session in the afternoon was opened by Rev. H. C. Van Horn, who had charge of the Sabbath-school hour. We hope to be able to publish the papers and addresses given at this hour. Mr. Van Horn was followed by Maleta Davis and Walter L. Greene, both of whom said some excellent things.

The Woman's hour was introduced by devotional services by Mrs. Hills of Salem, and an interesting program was given. Mrs. Meathrell of Berea presided over the session. No one has carefully observed the work of the Woman's Board since its first appointment years ago at Conference in Lost Creek without being impressed with its importance. It was a good day for our cause when the women took upon themselves the responsibility of bearing denominational burdens. The paper from Phoebe S. Coon, the corresponding secretary of the Woman's Board, brought an inspiring message. We hope to give all the papers and reports to RECORDER readers in due time.

Mrs. Wardner Davis and Mrs. Ilea Randolph read reports from Salem and Lost Creek, and little Frankie Lowther gave a recitation which charmed us all. Then came a sweet solo by Miss Susie Seager, every word of which could be distinctly understood all through the great audience. This was followed by a duet by Mrs. Hills and Mrs. Wardner Davis, which made a beautiful close to this good session.

The last half-hour of this afternoon was given up to words of tribute to Dr. A. H. Lewis. The leader of the Tract Society's hour in the morning session had intimated his purpose to call for volunteer remarks in memory of Doctor Lewis at the close of

that hour, but the time was too short and it was forgotten. Therefore when the Woman's hour closed a little before time to adjourn, by common consent the matter was taken up. Brother Hills began by telling how much Doctor Lewis had done for him when in school at Alfred, and how, from that time on, he had found in Doctor Lewis a counselor in every dark day. The story of the last journey to Conference and his illness at Watch Hill was listened to with the greatest interest. Every one could see how dear our fallen leader was to the people of all classes in West Virginia.

#### SABBATH DAY.

Sabbath morning came clear and beautiful, and everybody was glad to see the sunshine. The two preceding days of rain made all the hills and vales look the fresher when the sunshine came. Long before time for services teams loaded with people began to arrive, and men on foot came from every quarter, until the yard and grove about the church were full of people.

Every available hitching-place all about the church was made use of for teams, and then carriages placed in the open field were used as posts for horses. Those who have seen such gatherings in West Virginia know how these people entered into the very spirit of sociability until they were called to order for service.

The Sabbath school came first, under the charge of Roy F. Randolph, superintendent of the local school. The house was literally packed, and hundreds of people stood outside at door and windows. After an introduction to the lesson by Rev. A. G. Crofoot, delegate from the Western Association, the lesson was taught to the entire audience as one great Bible class, by the editor of the RECORDER. Many people in this large class took hold of the work so promptly that there was not a dull moment from beginning to end of the recitation. The lesson was the Council at Jerusalem, in the fifteenth of Acts. At the close Walter L. Greene gave a blackboard review, in which the two points, "Do nothing to harm yourself, and nothing to harm your fellows," were well brought out. Really, would not this sentence make a good motto for all to adopt?

Rev. T. J. Van Horn preached a rousing sermon, from Judges vi, 12-14. The main

thought is contained in the fourteenth verse, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Mr. Van Horn stood at the front door and preached to the crowds both outdoors and in. The lessons he drew from Gideon, the "mighty man of valor," will not soon be forgotten. It was indeed a helpful sermon, and we trust it will bring forth fruit unto righteousness.

The music of this session was furnished by the Salem quartet. It certainly seemed good to hear the boys sing once more.

#### YOUNG PEOPLE'S HOUR.

The excellent papers read by the young people on Sabbath afternoon will appear in their department in the RECORDER, so we need not attempt to give the substance of what they contained. The Young People's hour in West Virginia is always good, and this one was especially so. Miss Draxie Meathrell, the associational secretary, presided, and short addresses were given by Orville Bond, Olive Swiger, Bessie Davis, Edna Van Horn, Clyde Ehret, Coral Davis, Earl Ford and M. H. Van Horn. The music was exceptionally good. This proved to be one of the best hours in the association; were it not for the Education hour, where the young people told what Salem College had done for them, we could easily say, the very best.

The evening after the Sabbath was given to evangelistic work, led by Pastor Hills of Salem. After devotional services by Clyde Ehret, a young man studying for the ministry, and a solo by Mrs. Hills, Brother Hills preached from Exodus iii, 2-10, upon the Call of God. That was the greatest day of Moses' life, when God called him from out the bush to go and liberate his brethren in bondage. It was a call that involved interests in all coming times. Moses was no longer an ordinary man after that call of God. If God speaks to you and fills you, you are no longer ordinary.

God is calling souls here. He called Samuel and Gideon. When God goes out to call men, he finds them. He found David away down in the back lot tending sheep. The humble-boy in the field or shop is not hidden from God. He found Doctor Lewis at the threshing floor, John Huffman on a prairie farm, Jonathan Allen on a hill-

side in New York State, and Thomas R. Williams in a back-country home. God is calling others to a life-work. Don't excuse yourself because you can not be a Lewis or Allen or Williams. God wants you to be yourself, developed to the best of your ability. Who will heed the call of God?

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#### Education in the Southeast.

The crowds at the association on Sunday morning far exceeded those of the preceding day. The hour from nine to ten was given to reports, but ten o'clock found the house filled to its utmost capacity and a yard full of people waiting to hear the strong program prepared by Salem College teachers and students. President Charles B. Clark presided and offered the general theme, "What Does Salem College Stand For?" Professor S. B. Bond said, "It stands for intellectual culture." This means more than mere power. Power alone might be put to bad uses. It also means more than a mere preparation for a life of ease; it means preparation for service. The college would make life easier by acquainting men with life's relations and the conditions of success. It stands for that broad, thorough preparation which rounds out the life and makes an all-sided man with all his powers developed. Understanding precedes obedience. Intellectual understanding is essential to moral culture.

Prof. M. H. Van Horn said, "The college stands for moral culture." The school that ignores the spiritual nature of man is not worthy the name of college. This school stands for honesty. Drill in genuine honesty is essential in the school, if it is to be practiced in life. The student should learn to be honest because this only is worthy of a spiritual being. The college stands for clean living. Impurity undermines all that is good and true. The college stands for wise and judicious use of time. There is too much time wasted in amusements. Young people should learn to discern between the wise and the unwise use of time. The college stands for obedience to laws, both of nature and of man. These times demand careful drill in obedience. The college stands for careful observance of duties, both to man and to God.

President Clark said, "The college stands for religious culture." The national life is



being endangered by irreligious school training. It is a great misfortune that so many of the great universities are unspiritual and that the atmosphere in them is so irreligious. Our prayer is, "Make the college safe in its spiritual atmosphere." Students of all denominations are welcomed to this atmosphere. Religion covers the whole life. It is not something to be put on on particular days, but it should be lived seven days in the week. All truth is sacred. Christ is God's thought of man. Science is God's thought in the universe. All truth should lead to God. The college stands for that appreciation of truth which leads men to the fuller knowledge of God. Our policy is to make all who come happier, better and purer, and we shall send away every one who insists upon exerting an influence for evil. Don't send boys there for reformation.

After his remarks President Clark called upon several students to tell what the college had done for them. I will give a few germ thoughts which fell from their lips, without giving their names:

"It has been like home to me; its influence has always been pure and good."

"It helps to decide how to keep in touch with the best things in life."

"It helps me to realize that others have equal rights with me."

"It helps to change points of view with our fellows."

"It helps me to appreciate many things all about me which I have always seen but did not understand."

"I have received great help from the influence of teachers."

"I have been helped to find myself."

"I have been encouraged to push forward by those who have gone over the same way before me."

"It has done for me more than I know. I have learned to appreciate flowers, birds, rocks and hills. These all speak to me since loving teachers, loyal to God, have explained them."

After these testimonials from students, Brothers Hills, Seager, Van Horn and Gardiner gave four-minute speeches on "What is expected of the college." Hon. Jesse F. Randolph told of his deep interest in the college. Then this interesting service gave way to a sermon on "What Think Ye of Christ?" by Theo. L. Gardiner.

#### ANOTHER NOONDAY PICNIC.

The noon hour Sunday presented a most interesting scene. It reminded me of the groups of fifties upon the grass when Christ fed the five thousand. Every available spot was in use for dinner purposes. Cloths were spread on the ground on which to place the good things, and these were surrounded by groups of hungry people. They were scattered along up the hillsides and out into the fields; some sitting and some standing; some in their carriages, some on the ground and some around tables; but everybody was busy and every one took part. It was a scene of sociability and genuine goodwill not soon to be forgotten, and one you would scarcely find outside of West Virginia.

The dinner being over, all came together for the last session of the association. After another rousing sermon by Brother Hills, preached from the church steps, the remaining business was attended to in the house.

#### MISSION OF ELDER SEAGER.

The joint efforts of the Missionary Board and the Associational Missionary Committee in the Southeastern Association have proved very satisfactory and have been successful. Great interest was taken in Brother Seager's report for the seventeen months he has been in this work. All the pastorless churches have been supplied with preaching, and all but one have enjoyed gracious revivals. The missionary pastor has also aided the pastors at Salem and Lost Creek in revival work in each of those churches. Several new outposts have been established for preaching work. Brother Seager appealed for help to engage assistants from the young men studying for the ministry, so each church can have preaching every Sabbath. He suggested that thirty men in the association be found who would pay five dollars each, making a sum of \$150 for this purpose. The association took very kindly to this proposition. It is a good one and I hope they will carry it into effect.

Brother Seager reported 365 sermons during this mission. Arrangements have not yet been perfected for his continuance on this field, but it is expected that he will be kept right there, and it would be a great mistake not to do so. He is hopeful for

West Virginia. There is now a deficit in financial matters of about \$140.00, but a readjustment between the churches of the association is to take place, and the Executive Committee will probably soon succeed in arranging for another year's work. Brother Seager also requested that twelve laymen volunteer to help him in the various fields. The Committee on the State of Religion reported great activity in spiritual life, and the letters from the churches showed that more than fifty had been added to the membership, and many backsliders had been reclaimed. This committee urged the "follow-up" system in Christian work.

#### RESOLUTIONS REGARDING THE COLLEGE.

One of the last items adopted in this business session was the report of the Committee on Education. The substance of the resolutions adopted is as follows:

*Resolved*, (1) That we earnestly solicit the membership of this association to endeavor to become more fully acquainted with the necessity of a higher type of education than that furnished in popular institutions; (2) That we urge upon the Salem College faculty the maintenance of high moral standards in all phases of the college life; and we pledge ourselves to support such a policy in that school; (3) That since the college is practically without endowment and it is still impossible to maintain the institution without an annual deficit of about \$500.00 or more, which, except for voluntary contributions, will become an increasing debt; and since the erection of a new and much needed building which is now in progress must entail considerable additional outlay, therefore we pledge ourselves to financially support the college to the best of our ability, and we will also seek to acquaint the financial agent of the college with any possible sources of financial help; (4) That we urge upon the young people of this association a deeper appreciation of the demands of our age for higher education. We therefore earnestly request parents to plan for their children the completion of a college course. We further urge that all our young men who plan to take a course in the seminary at Alfred shall first complete one of the higher courses in Salem College.

This was one of the best sessions we have ever attended in the Southeastern Association, and we trust will result in great good to the cause we love in that great country.

The next session will be held in the Ritchie Church, near Berea, the Fifth-day before next to the last Sabbath in May, 1910. The delegate appointed for next year is Clyde Ehret, with L. D. Seager as alternate.

#### The Eastern Association.

The Seventh-day Baptist Eastern Association convened with the church at Shiloh, New Jersey, May 27, 1909. One seldom sees a darker morning than that of the opening day, and it seemed as if the rainy days of the West Virginia Association were to be duplicated in West Jersey. The east wind brought the rain early, and it was quite evident that it had come to stay. It was a steady downpour, just such as might be expected in an eastern storm along the Delaware Bay. The rain slackened a little as the hour drew nigh, and at 10.30 o'clock a little company had assembled to hear the opening exercises.

Pastor D. B. Coon extended a most cordial welcome. He said the hearts and homes of Shiloh were all open to us. Shiloh is a place of precious memories. It stood at the front as a pioneer in this country in the work of education. We should cherish the memory of consecrated men who came to labor in early days, and who left the impress of their lives upon the people here. The work of Larkin, Whitford and others is still bringing good results in South Jersey. All over this country there are today old-time students who speak in highest terms of those consecrated workers who laid foundations here, and of the blessed influence of Shiloh Academy.

Second, we should remember the splendid missionary spirit of this church, that sent two of its pastors and their wives, and the first Seventh-day Baptist medical missionary to China.

As Brother Coon referred to the fine company of people now in the Shiloh Church, and to the changes that have come, memory was busy with me. Thirty years have passed since first I visited Shiloh. It was in the autumn following (1879) that I became pastor here. Now after eleven years in this place and nineteen elsewhere, I look upon a new audience. The fathers of thirty years ago are mostly gone, the young people of that day are the fathers and mothers in 1909, and these splendid young people are nearly all strangers. As I watch them assemble today, only here and there one of the familiar faces of years ago is visible. We have a new audience; but the same blessed spirit prevails. Souls here are fervent worshippers and consistent followers



of the Lord. They walk in the old paths and build upon the old foundations.

After a happy response by President Asa F. Randolph, to Pastor Coon's remarks, Rev. W. L. Burdick preached an excellent sermon from the seven words of Christ upon the cross. Mr. Burdick tried to cheer his audience by assuring them that bad weather never makes him blue; that God is as near in rain as in sunshine. He then took up the seven sayings of Christ: Luke xxiii, 34, 42, 43; John xix, 26-28; Matt. xxvii, 46; John xix, 30; and Luke xxiii, 46.

A sumptuous dinner in the room below made the noon hour pass most pleasantly and delegates improved the social hour to good advantage.

#### THE AFTERNOON.

After a few moments spent in praise service and prayer, the delegates from sister associations presented the greetings of their respective bodies and told how the hand of God had led them through the year, and what blessings had attended the workers in each particular field. Prof. S. B. Bond, delegate from the Southeastern Association, told of the mission interests and good work among the churches, and spoke of the great work being done in Salem College.

Rev. A. G. Crofoot, representing both the Central and Western associations, after reading their letters, now a year old, spoke of the growing interests and gains during the year just closing. The Central Association has thirteen churches and six pastors, and the Western has sixteen churches with twelve pastors. The Missionary Committee of the last-named association co-operates with the Missionary Board and provides missionary help for each one of the pastorless churches. This help is furnished largely by the pastors of the association. This is a good plan. The missionary spirit that sends pastors out from their pulpits to help the pastorless is the real spirit of Christ.

Theodore J. Van Horn spoke for the Northwestern Association. The mission work of Rev. James Hurley in northern Wisconsin, that being done in Nebraska by the North Loup Church, and the fact that Brother Kelly is again in the work at Nortonville, were all mentioned as causes of encouragement in that association. We

do hope that Brother Kelly's health will permit him to go steadily forward in the work he so much loves.

#### The Second Day's Sessions.

The evening of the first day of the association was given to praise service and to an excellent sermon by the youngest pastor in the association, Rev. Erlo Sutton of Rockville, R. I. Since it is expected that this sermon will appear either in the Seventh-day Baptist *Pulpit* or in the RECORDER, we give no report of it here. The audience was much pleased with Mr. Sutton, whom most of them had never met before. A gathering thunder-storm hustled the people out of church for home as soon as possible after the benediction, but they listened attentively to the close of the sermon.

The morning of the second day found only a small handful of people in the church fifteen minutes after time for opening. There were seventeen present counting the president, secretary, organist, song leader and the editor. This number included also the "foreign delegates." It seemed too bad that a program which it had taken weeks and months to prepare and which denominational leaders had come hundreds of miles to render, should meet with an empty house, or at best have to be given to a little sprinkling of hearers. I knew something of the efforts the president had made, in the midst of other work that was crowding him almost beyond his powers, to prepare an excellent program, and I could appreciate his feelings as he called a dozen people to order, and looking over the empty seats exclaimed, "This is too bad. It is poor encouragement to work so hard to make a good program and then have so few to hear." The fact is, this is about the busiest season of the year for farmers in South Jersey. The time for cultivating and for setting plants was especially favorable. Plants set in rainy time are doubly sure to live, and much depends upon improving such a time in a land of truck farming. Then the strawberry crop was rapidly maturing and men must have other work out of the way in time to take care of the berries or lose them. These are matters that can not be put off.

This brought to mind the necessity for some change in association plans. Is there any remedy? If so, what is it? It is evident that something must be done to arouse

new interest in the associations. Can it be that they have served their purpose and that we have no more use for them? I think not.

One thing is quite evident so far as the Eastern Association is concerned: If we do not solve this problem satisfactorily soon, it will solve itself in a way that will be no credit to the Seventh-day Baptist cause. Perhaps the proposed change of time from spring to autumn might remedy matters a little. Some think that to hold them after Conference, beginning in the Northwest the last week in September and reversing the order, would be more convenient for farmers, and would remove these gatherings far enough from commencement week in three colleges. Let us hope that we may be able to devise some satisfactory remedy for the indifference to the associations, and some way to increase attendance.

The hour given to the Sabbath School Board was filled with good things. Walter L. Greene was the leader and made remarks upon the need of better Sabbath-school work. He was followed by Rev. Edgar Van Horn upon normal work, and Rev. T. J. Van Horn read a strong and excellent paper upon "Religious Education of the Adolescent." This paper will appear in due time. We regret that the other addresses were not on paper also. Still we have the promise that these addresses, too, will be prepared for the RECORDER soon.

By the time announced for preaching, the audience had become quite respectable in size; so the empty seats, though mostly in front, were not quite so conspicuous. The sermon, on "Commandment Keeping, One Way of Salvation," by T. J. Van Horn, of Albion, Wisconsin, was listened to with great interest. It was so full of good thoughts that we hope to secure it for our readers.

The Education Society's hour on Friday afternoon was unusually interesting, with Rev. A. G. Crofoot as leader. T. J. Van Horn spoke in the interest of the work and needs of Milton College. S. B. Bond spoke for Salem College; C. C. Chipman for Alfred University; Edgar Van Horn represented the Theological Seminary; and T. L. Gardiner supplemented the remarks of the other speakers by making a plea for all these schools. He showed the relations be-

tween Shiloh and Alfred and between Alfred and Salem, and also the bond of union between Shiloh with her early missionaries sent into West Virginia, and Salem College which is the acme of all mission work in that State. Seventh-day Baptists can do nothing better for the good of our cause in the future than to make a special effort to endow and equip all these schools. It is a fatal blunder to let them suffer.

There were many good things said in the prayer meeting at Shiloh, some of which are worthy of being heard throughout the land. We caught some of them for our readers.

#### PRAYER MEETING SAYINGS.

Jessie Hutchins preached a short sermon from the text, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii, 1.

"The Christian's race is run in the presence of a great cloud of witnesses. What an inspiration to know that God, angels and good men are interested in our efforts to gain the crown."

"The impediment of which we are least conscious, but which others may easily see, is the one to be most feared by him who would run well the Christian race."

"Weights that hinder progress are ambition, pride, fear of the world, and the sin that doth so easily beset us. We all have besetting sins—they may be selfishness, envy, jealousy; you know what yours is, but you do not know it as well as does your neighbor."

"What shall it profit a man to gain the whole world and thereby forfeit his life?"

"The grandest thing about the Christian race is that we are never left alone. Jesus is ever with us. He helps us to overcome every hindrance."

"We thank thee, our Father, for the opportunities for service."

"O Lord, send forth, we pray thee, laborers into the harvest."

"It is so easy for us to forget to pray. O help us to cling close to thee, and may we plan for thy work."



"O Lord, remember the homes all over the land, and hasten the day when many workers shall go forth therefrom to gather sheaves for the Master."

"In our own strength we shall fail. Poor Peter learned this lesson well, and it made him the mighty preacher of Pentecost."

"It is our privilege to make each day better than the one preceding it."

"It is my prayer that Christ will keep me near to him; then I know I shall be a blessing to others."

"Create in me a clean heart, O God, and renew in me a right spirit."

"I am thinking of the homes where there are no family altars and where the influences are all against those whose characters are being formed there, and whose destinies are being fixed for eternity."

"I don't want to go from this meeting without the blessing that comes by bearing personal testimony for Christ."

"Too many are creeping and crawling in the Christian race who ought to be up and running. I want to be a runner."

"We can have no greater joy than that which comes when we know that our children are walking in the way of life."

"I don't want to miss the blessing that is ready for me if I will accept it."

"There is no joy like the joy of service."

Many said, "I want to be a blessing."

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#### Sabbath-Keeper Wants Work.

The following letter explains itself. It may be that some Seventh-day Baptist seeking help can find what he wants in Mr. Burr. He does not state what kind of work he can do, but any one desiring help can easily address him. He wants to see the SABBATH RECORDER and learn more about us.

"EDITOR SABBATH RECORDER:

"Dear Sir:—I am a Seventh-day man and would like to get work among your people. The people around here keep the First-day, and it is inconvenient to lose two days in the week. Please let me know if I can get work with Seventh-day Baptists and oblige  
"Yours truly,

"HARRY BURR.

"Lindley, Catt. Co., N. Y."

#### Alfred Theological Seminary Circulating Library—Book Review.

REV. A. J. C. BOND.

Among the good books in the Circulating Library of Alfred Theological Seminary which I have read recently, and which I can heartily recommend, is "The Religious Value of the Old Testament," by Professor Vernon.

The author says there is a change of attitude toward the Old Testament. His view is revealed in his definition of the Bible as a great body of literature; and in the statement that as it lies before us it is misleading, because the *historical* framework is untrustworthy. But, if the Bible is to be of any use to us, we must believe in it and live upon its *religion*. This Professor Vernon helps us to do, in the intelligent and reverent attitude which his book bears toward the Old Testament.

He says our attitude has changed from one of awe to one of sympathy. According to the older view the miracle of Gideon's fleece was a stronger argument for the existence of God than was the moral law. The divinity of Christ was proved through Old Testament prophecies regarding him, rather than by an acquaintance with his life. The allegorical method of interpretation prevailed. The Bible was an oracle which one might search for hidden counsel for one's personal life. Opening the Bible at random, the one desiring direction would find it in the first passage that presented itself.

The author recognizes certain religious value in such an attitude. It made certain the existence of God and the divinity of Jesus. The proof was of such a character as to convince men to whom the moral argument would not appeal.

The first defect suggested, of the older view, was, that men failed to apprehend the actual religion of the authors and heroes of the Old Testament, and to appreciate the fact that our religion is the outcome of centuries of struggle after God. In the second place, this view externalized religion. Belief in God's existence and power, and not the appropriating of his holiness, constituted faith. The most serious defect, however, was the trivial conception of God.

His message to man was thought to be more adequately conveyed in plays upon words than in the heart of man.

A large proportion of the book is given to a constructive treatment of what the author calls the modern view. We no longer regard the Old Testament as a demonstration of the existence of God to immoral men, nor as a demonstration of the divinity of Christ to those unattracted by his person. It is of greater religious value, and of more vital worth. "It is the fixed mountain peak from which the soul, if it ascend on a clear day, may catch sight of the 'hills where its life rose,' and a suggestion at least of the 'sea where it goes'."

The first fundamental service which the Old Testament renders to men of our time is in presenting personalities worthy of the profoundest reverence. The author considers the awaking of reverence as the beginning of all ethical religion. He says we are far enough removed from the characters of the Old Testament to see that their greatness lies in their relation to God. The patient scholarship of our time has made plain to us the greatness of these men. David and Jeremiah are used as illustrations, and the author treats them as flesh and blood men made great through a practical faith in God. He says David's highest moment was when he sent the ark back to Jerusalem. He would not jeopardize the sacred thing by taking it with him upon his enforced and uncertain pilgrimage. And he felt that somehow the God in whom he trusted would be with him without its presence, and if he pleased, would bring him back again.

The book is full of such refreshing statements as the above, by which the God of these Old Testament characters is commended to men of our time. The truths which they discovered are pertinent to the problems of our day, and vitally necessary to the religious life.

If one wishes a book that will hold the attention like a romance, and at the same time will help him to a view-point refreshing and inspiring, he should read "The Religious Value of the Old Testament."

The book contains less than 100 pages.  
Milton Junction,  
Wisconsin.

#### Keep the Sabbath.

DEAR EDITOR:

May I have space in the RECORDER for just a few words? In the last number there appeared an article under the heading "Keep the Sabbath." It was unsigned, but I am sure that it did not express the sentiments of the editor. It is only with the greatest effort that I can refrain from saying some very harsh things to the writer of the article, or to any one who entertains similar feelings. I sincerely hope that there are very few such people. It sounds like the sour complaint of some one who because of inability, or lack of interest, has lost a position; like one who thinks that because he, or she, is a Seventh-day Baptist, other Seventh-day Baptists (the denomination) owe him, or her, a living.

The statement that many Seventh-day Baptists upon whom the duty of employing others rests, are partially disposed against people who keep the Sabbath, and that they favor those who are not Sabbath-keepers, is *false, absolutely false*. I do not question the truthfulness of the person who wrote the unsigned article, but I do most emphatically affirm that he, or she, is mistaken, and is saying that which is *not true*.

Sincerely yours,

EDWIN SHAW.

#### A Dog and a Man.

He was a dog,  
But he stayed at home  
And guarded the family night and day.  
He was a dog  
That didn't roam.  
He lay on the porch or chased the stray—  
The tramps, the burglar, the hen, away;  
For a dog's true heart for that household beat  
At morning and evening, in cold and heat.  
He was a dog.

He was a man,  
And didn't stay  
To cherish his wife and his children fair.  
He was a man.  
And every day  
His heart grew callous, its love-beats rare;  
He thought of himself at the close of day,  
And, cigar in his fingers, hurried away  
To the club, the lodge, the store, the show.  
But! he had a right to go, you know.  
He was a man.

—London S. S. Times.

"Heavenly visions do not make visionary men."



## Missions

### Letter From India.

LIZZIE NELSON FRYER.

#### Rangoon.

I must not neglect to write something for the RECORDER of our visit to India while it is fresh in mind, although the task is not an easy one as our steamer is rocking and pitching in turns. It is really the first day of anything like a rough sea that we have had since leaving San Francisco on August 25, last year.

After a stay of five days in Singapore, we took one of the British India steamers for the north, and reached Rangoon, Burma, five days later, having spent a part of one of those days in visiting Penang, where the "Pentakota" anchored in the harbor to take on more freight.

It is a distance of about two miles from the steamer-landing in Rangoon out to the Baptist College where we made our home at the "Guest House" during our stay there of two days and nights.

This college has long been one of the intellectual lights of Burma, and we were more than glad to have an opportunity to learn something of its work and history. During the last year there were 1,117 students enrolled and we were interested to learn that they represent at least six peoples, all speaking different languages. These were, as I recall them, Karens, Telugus, Burmese, Tamils, Hindoos and Chinese. I was introduced to one of the professors who is a mixture of Chinese and Burmese, which, I was told, formed a race superior in many ways to either of the component parts of which it is made up. There are many of these people here and what is strange in their appearance is that the men all dress in Chinese costumes while the women are clothed like the Burmese. This they do to show *respect* to the two nationalities! Doctor Hicks has been president of this college for fifteen years. As several members of his family live near our home in Berkeley, Cal., he and Mrs. Hicks seemed almost like old friends.

It was in Rangoon very near the present

steamer-landing where Dr. Adoniram Judson and his wife spent some time in the early days when mission work was first beginning. The first Mrs. Judson was buried on the other side of the Irawadi River in the old city of Maulmain.

We did not take the trip to Mandalay, made famous by Kipling's description of the journey there, though some of our fellow passengers did so.

The noted Pagoda-Shwae-dagon, in Rangoon, is well worth taking a long journey to visit. It is quite unlike anything found in China or elsewhere in the world. In fact it is a city of pagodas in itself, there being many hundreds of these peculiar structures close together in a cluster around the great central one which is seen for a long distance in the surrounding country. No two of these many structures or buildings are exactly alike, though all resemble one another in many ways. The fresh gilding on the thousands of Buddhas and the general cleanliness and care of the place is in great contrast to the tumble-down temples one sees in China.

These temples or shrines are of wood, brick, concrete or marble, some of which are covered with inlaid work of many-colored marbles and precious stones, but those most interesting to us were made wholly of elaborate and delicate wood-carvings that are not excelled anywhere. From the ground up to as far as the eye could see—some twenty feet or more—the groups of scenery and figures represented by this workmanship are indeed masterful, to say nothing of the mind or minds that conceived the general plot of the whole scheme. The number and variety of objects seen in this place are past one's comprehension. They can not be described.

Many hundreds of people were performing their devotions or making their offerings to their favorite gods or goddesses, before which lighted candles were placed and flowers strewn about them. There was no jostling or crowding on that early morning, but an air of earnest devotion seemed to pervade the whole grounds, as if those masses of people were really *feeling* after the Higher Power to which their souls belong. "Whom therefore ye ignorantly worship, him declare I unto you," said the apostle Paul when he beheld perhaps a

scene similar to the one we were looking upon.

#### CALCUTTA.

We left Rangoon on March 11, steamed across the Bay of Bengal and up the River Hooghly to the great city of Calcutta, where we arrived on the afternoon of March 14. Here are electric cars, good streets and many fine buildings, both mercantile and private. While in Calcutta we saw the principal sights, the chief of which were the Museum, the Jain temple and the Kalighat temple, from which the city derives its name.

I think a few words about this last temple will give the readers of the RECORDER a better idea of the masses of the people one sees in this place than anything else I might write about.

This temple has no merit of architecture, but spreads itself out over a large area and has a wide series of steps leading down into the river, along whose banks it extends. Here thousands of people bathe in its sacred waters daily, since once here flowed the very Ganges River itself!

This temple is over three hundred years old and is devoted to the goddess *Kali*, who was the wife of the great god *Shiva*, so much worshiped by the Hindoos. She has a bloodthirsty tongue and demands offerings of blood daily. On special occasions buffaloes are offered here, but every day many goats and kids are slain to appease this horrible idol. Our guide, who was a Hindoo priest himself, and spoke excellent English, told us that the priests always have some of the meat that is offered here, but that those bringing the offering take the rest of it back to their homes after the blood has been shed. On great occasions as many as five hundred goats and sheep are offered here in a single day. We saw the place where the animals are slain and where the blood flows, but were glad we were too early to witness the butchery, as that always takes place at one o'clock. Here we saw men and women holding themselves in rigid positions with faces and bodies covered with ashes, while others were torturing themselves in other dreadful ways, such as sitting or standing on sharp points, or holding their fingers and hands or other parts of the body, in the most unnatural positions for hours or even days at a time. Thou-

sands of those poor, forlorn souls prostrate themselves there daily before the revolting representations of that "destroying" goddess. The filth, the odors and the tortures of that place were enough to sicken the stoutest heart.

And yet those dark-skinned women with their crowds of little ones hanging upon their forlorn garments; those men pulling along their goats to where they are kept in waiting till the appointed hour; and worse than all, those dark, wistful, appealing eyes, told the story of their humanity—that they are sin-sick, heavy-laden brothers and sisters of our own. One little tot, not more than four, clung, with both arms around its neck, to his black goat till the animal was pulled away and led along toward its doom!

We called at the mission in Calcutta, where the Seventh-day Adventists have a branch sanitarium, a printing office and a health-food factory, all of which seemed in a flourishing condition. They also have a work among the natives, and several of the women give Bible readings to English speaking people of the place.

#### DARJEELING.

From Calcutta we took a trip almost directly north for nearly four hundred miles to one of the most famous summer resorts of all India—Darjeeling. This place is at an elevation of nearly 8,000 feet above sea-level, and is in sight of the ever snow-covered Himalayas.

The whole journey was most interesting, especially after crossing the broad Ganges River in the night. From here we took a very narrow-gauge road which winds its way over and around those mountains making a "loop" now and then only to gain power for another upward dash—and all this without passing through a single tunnel for the whole distance. We had ascended Mt. Lowe near Los Angeles and Mt. Tamalpais near San Francisco, but these feats of engineering have not accomplished more than one sees here as the little low "toy" train makes its way so easily over those heights.

We did not get a glimpse of the Himalayas or of Mt. Everest during our stay there of three days, as they were hidden under a mountain of cloud and we could not wait to see earth's highest mountain-

tops emerge from their hiding. We only saw *where they are* and felt the cool breezes of the place and enjoyed the change from the damp and heat of Calcutta.

We also had fine views of some of the greatest tea plantations in India on the journey up those mountains, and passed through the section where the plain will be covered with poppies—one of British India's chief sources of wealth—when the rains come next May or June. It was a refreshing trip and well repaid us for the time and extra expense it had meant for us.

Darjeeling, situated as it is on many mountain sides, is a place of elegant homes, and of fine churches and schools.

S. S. "Africa,"  
In the Red Sea,  
April 9, 1909.

#### Brother Velthuysen's Illness.

The following, from a letter written to Corliss F. Randolph, explains the condition of our beloved brother, G. Velthuysen, in whom all our readers are deeply interested. Brother Randolph visited Brother Velthuysen while in Europe.

DEAR BROTHER RANDOLPH:—My father is staying in one of the best hospitals here in Amsterdam, where he was submitted, ten days ago, to a dangerous operation. I am receiving all his correspondence and doing the most needful work for him. So your kind letter of April 30 reached me here, in the middle of last week. At first he longed very much to go home "and be forever with his Saviour," but now he rejoices in the hope of serving his Master again a few years on earth, though with reduced powers, as to his body.

We sympathize very sincerely with you in the long and weary struggle your weak frame had with cold and climate and the other hardships of your journey to the Old World, and hope you will have found health and vigor now under the clear American sky. Surely, you will sympathize the more with my father when he will be taking up again his burdens with reduced strength. I told my father of your letter but not in particulars yet. He sends you his loving greetings. Your Holland friends are greeting you. I hope my father will be able to write you a few lines before long himself.

\* \* \* \* \*

Very many thanks for your much appreciated gratulations for our young princess, Juliane. The Queen and Princess are well. The Queen is giving an example to every mother in the world, nursing the regal baby herself. We are proud, or rather humbly thankful, for all the Lord granted Holland in the glorious House of Orange, from past ages up to the present day.

May the Lord bless you with renewed health and with his grace, to glorify his Name under every circumstance.

Yours faithfully,  
G. VELTHUYSEN.  
Amsterdam, May 16, 1909.

Since receiving this letter, another, written to Frank J. Hubbard, treasurer of the Tract Board, has come to hand. It bears date May 22, 1909, and gives more particulars about Brother Velthuysen's sickness. A serious tumor in the abdomen rendered the operation necessary. It was the only thing that could save his life and proved quite successful; so they have great hopes now of his recovery.

His son says:

Our united and constant prayers are being heard. His food is tasting good to him. . . . He is very thankful to the Lord who saved him from a horrible death. At first he was longing "to depart and be with Christ;" but now he rejoices in the expectation of being again used in the Master's service on earth, though he probably will not be able to do what he did before. The doctors are contented with his condition. They think it, however, too dangerous to remove the tumor, so we do not know what the future will be; but it is in the hand of a loving and merciful Father. . . . I hope he will soon be able to write you a few lines himself. The Lord be with you and with all his faithful people in America.

Yours sincerely,  
G. VELTHUYSEN JR.

#### The Orator's Epitaph.

Here, reader, turn your weeping eyes,  
My fate a useful moral teaches;  
The hole in which my body lies  
Would not contain one half my speeches.  
—Brougham.

They are slaves who dare not be  
In the right with two or three.  
—Lowell.

"Bishop Greer of New York," said a missionary, "has an apt way of fitting a story into an address.

"I once heard him speaking on the divorce evil in a very chilly and badly heated hall.

"After a remark or two about this defect, he said he was reminded of a little Yonkers girl.

"The child, one unseasonable cold morning, returned from church quite blue.

"And what was the text, dear?" her mother asked her.

"Many are cold, but few are frozen," was the reply."—*Minneapolis Journal*.

## Woman's Work

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

He shall give his angels charge over thee.

#### Children's Song by Kipling.

Father in heaven who lovest all,  
O help thy children when they call;  
That they may build from age to age  
An undefiled heritage.

Teach us to rule ourselves, always,  
Controlled and cleanly night and day;  
That we may bring, if need arise,  
No maimed or worthless sacrifice.

Teach us to look, in all our ends,  
On thee for judge, and not our friends,  
That we, with thee, may walk uncowed  
By fear or favor of the crowd.

Teach us the strength that can not seek  
By deed or thought, to hurt the weak,  
That, under thee, we may possess  
Man's strength to comfort man's distress.

Teach us delight in simple things,  
And mirth that has no bitter springs;  
Forgiveness free of evil done,  
And love to all men 'neath the sun!  
—From Puck of Pook's Hill.

#### The Great Essential.

In the days when we were solving problems in algebra we were pretty familiar with one fundamental rule that was always to be followed before anything further could be done. We must clear the equation of fractions, combine all terms of the same power of the same letter, and reduce the equation to its simplest form. Then we were ready for work.

Now there may be some people who think that the way to solve an algebraic problem is to solve it. "All this fuss about rules is nonsense. You may think you have the theories perfectly clear in your mind, but when you come up against real problems you'll find your theories all upset. Rules are of no use, anyway. It's absurd to try to make use of a general rule like that of reducing an equation to its simplest form.

Go ahead and solve your problem! That's the only way to do it."

Or was it about some other class of problems that I have so often heard these remarks? Maybe it wasn't about algebra at all that these cavilers were talking. Come to think of it, I believe they were talking about the problems of child-training. But their remarks would have been just as reasonable applied to algebra as to child-training.

Every problem is more than half solved when it has been reduced to the simplest form of expression. Thus reduced, what appeared to be a multiplicity of problems often resolves itself into a variety of statements of the same problem. This once discovered, the application of that method of solution which the form of the problem thus expressed indicates as the proper one is comparatively easy.

Can the mother's problems, endless in number and of infinite variety in form, be reduced to corresponding simplicity? I believe they can, and I am willing to attempt to demonstrate this belief.

The mother's great problem, the fundamental task that underlies all her efforts, is to teach her child the necessity of obedience to law. An appreciation of this as the great essential would simplify for her the great majority of her problems.

Is it necessary to convince you that this is the great lesson for every individual to learn? Let me, then, apply, as best I can, the convincing Socratic method.

What do you desire for your child? Happiness, you say; lasting happiness; happiness in its best form. What can you give to your child to insure happiness? You shake your head. That's a big question, you say.

Will money insure happiness? No. We do not need to theorize on that; we have too many examples at the present time of the unhappy rich. Will lack of it. No; we have the unhappy poor as well. Will freedom from responsibility? No; the unhappiest mortals are those who, having nothing required of them, weary themselves in a vain effort to find amusement.

Will health? Health maintained is an element of happiness. Will education? Education of the right kind, yes.

Our last two questions bring us near our



goal. What man maintains health? The man who has learned to *obey physical law*. The education which renders man happy is the education that teaches him *obedience to law*, that leads him to *prefer* obedience to disobedience.

We boast of our country as the "land of the free." Does the criminal who spends the greater part of his life behind the bars so think of it? Probably not. Who, then, is the free man? The man who obeys the law, who desires only that which is lawful. He is free to follow his wishes because his desires are right. It is only the breaker of the law who finds obstructions in his pathway.

Freedom, health, happiness, come from obedience to law. Is there, then, any more important, more fundamental lesson for a mother to teach her child?

But does the knowledge of this simplify her problem? Does it help her to decide her course of action?

Let us take the first problem which the mother has to decide: Shall she feed her baby whenever it cries, or shall she feed it at stated intervals?

The law of the body is obeyed when regularity is the rule. If she feeds her infant only at stated intervals, the little unconscious soul will be influenced by the rhythm of bodily experience that results. A habit will be formed of regularity, *of obedience to law*. Do you see how the thinking mother, making use of this formula, is driven relentlessly to her decision?

This decision in reality covers all questions of irregular eating that may later arise. Shall the baby be fed to quiet its cries when hurt? Shall the two-year-old be allowed to eat between meals? Shall the six-year-old be permitted freedom of access to the pantry? The only right answer to these queries is, "No;" for the children must be taught obedience to the law of regularity in eating, which is a law of the body and should be observed for the sake of the preservation of the health.

When the child reaches the age that he begins to rebel against taking a nap, does the rule we have enunciated offer any assistance? I think it does. I know of one mother who looks upon her little boy's, "But I don't *want* to take a nap," as an

opportunity to teach the meaning of that important word "must."

"I'm sorry you don't want to," is her quiet reply, "but I can't do anything about it. You *must* go to bed, whether you want to or not. It's one of the things that *must* be done."

This ends the argument. He is put in his bed and left there, and eventually falls asleep. He is learning the necessity of obedience to law.

When a child comes home with the complaint that his teacher has punished him for whispering, what does the wise mother say?

"No, there's nothing wrong in whispering itself. But it's one of the rules of the school that you mustn't whisper there, and you *must* learn to obey the rules. Otherwise you can't go to school."

"I don't want to go to school."

"But you *must* go to school. There is a law which compels you to go. If you were to stay away from school, an officer of the law would come to ask me why I didn't make you go. I could even be punished for letting you stay at home. So, you see, you *must* go to school and you *must* obey the rules."

The mother who wishes to teach her child the necessity of obedience will seldom say to her boy, when he asks, "Why must I?" upon hearing a command from her, "Because I say so." Her answer will more probably be, "Because you must. I can not explain it all to you now; some day you will understand why I say you must do this. You have to learn to obey, because every one in this world must obey."

"You don't have to obey anybody," will doubtless be his rejoinder.

"Yes, I do. I have to obey myself, my own ideas of right; I have to obey the laws of our country; I have to obey the laws of God. So, you see, you must learn, from your childhood, to obey. You have to obey me now, because I am older than you and know what is right and best for you, and, as your mother, I am responsible for you. As you grow older I can let you decide more and more for yourself, for you will understand better what is right and can make yourself obey your own decisions."

Obedience to physical law, obedience to moral law, obedience to the law of kind-

ness—how many of our present-day problems would be solved if these were universally observed? Ah, yes, you say, that would be the millenium. So it would, and we mothers must do what we can to hasten the advent of that glad time by the way in which we train our children, the future citizens of this country, the future citizens of the world.—Mrs. Rose Woodallen Chapman, in *The Union Signal*.

#### Homesteads in Montana.

EDITOR OF THE SABBATH RECORDER:

Will you allow me a little space to answer a few questions of people who have written me about homesteads?

The country is being settled very rapidly. Within a radius of ten miles of this place (Ismay, Mont.) there were homesteaded this week 5,000 acres. When I was west in March, there was some land left in Butte County, South Dakota, but the best is all gone. But in the next county west, Custer, Montana, there is as good land to be had. I have made the selection of a township six miles from railroad. We have some timber, plenty of coal, good water, productive soil (18 inches of rainfall last year) and invigorating climate. It costs \$18 per quarter-section of 160 acres to file on the land. You can take 320 acres if you want to, under new law recently passed. It will cost \$50 locating fees for 320 acres. If you want this land you will have to come in June. Railroad fare from Chicago or Milton to Ismay and return is \$27.50. Ismay has electric lights, a fine schoolhouse recently built and presented to the town by a wealthy sheep ranchman who lives here and has made all his money here, also a \$50,000 department store. The excursion trains are the first and second Tuesdays in June, over the Chicago, Milwaukee and St. Paul Railway. Go out and see for yourselves. I will go again in June.

Address

EDW. D. COON,  
Milton Junction, Wis.

For information other than pertains to colony matters, address

GEO. B. HAYNES,  
348 Marquette Building,  
Chicago.

#### Resolutions of Appreciation.

At a special meeting of the Seventh-day Baptist Church-of Battle Creek, Mich., the undersigned committee was appointed to draw up the following resolutions:

*Resolved*, That since it seems best for our beloved pastor, on account of ill health, to be released from his labors among us, we, the members of the Seventh-day Baptist Church of Battle Creek, Mich., do hereby express our hearty appreciation to Elder Burdick for his earnest, faithful and lovingly thoughtful work among us. Be it further

*Resolved*, That we express our thanks to Almighty God for having sent Brother J. G. Burdick to labor among us, whose consecration and unswerving attention to duty, and cheerfulness under all circumstances, has stood before us as an example tending to lead us to higher things, thus sustaining us in this life and preparing us for the life to come.

We pray that the Lord of all mercies will grant his richest blessings and comforts to our brother at this time. If the Lord will, may physical strength be granted him for continued usefulness. Yet we feel, knowing the Christian spirit exhibited at all times by our pastor, that we but echo the feeling in his heart when we say, "Thy will, not mine, be done."

We recommend that a copy of these resolutions be placed in the hands of Elder Burdick, that a copy be sent to the SABBATH RECORDER, and that they be spread on our records.

Signed

H. V. JAQUES,  
MRS. W. L. HUMMEL,  
MRS. W. C. TITSWORTH,  
Committee.

Note the distinction clearly,  
And let the words be heeded:  
A genius, my son, is merely  
A crank who has succeeded.

—Chicago Tribune.

A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, nor to depend upon moods for the performance of the duties of life.  
—J. G. Holland.

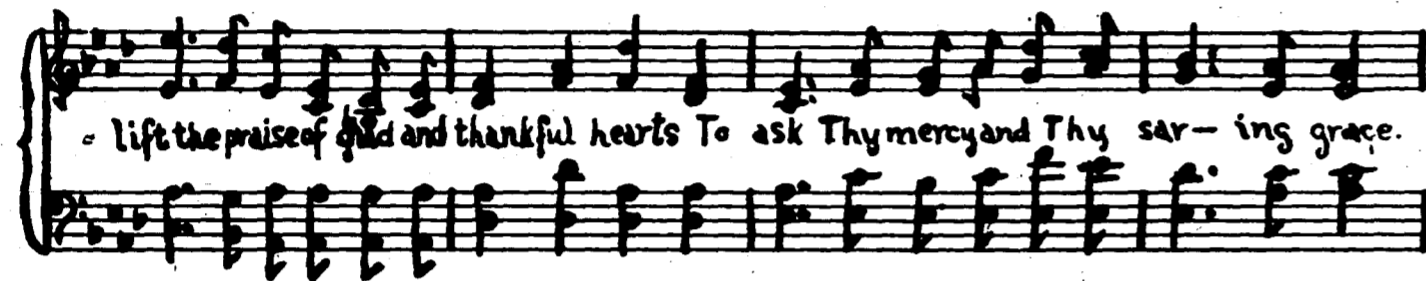
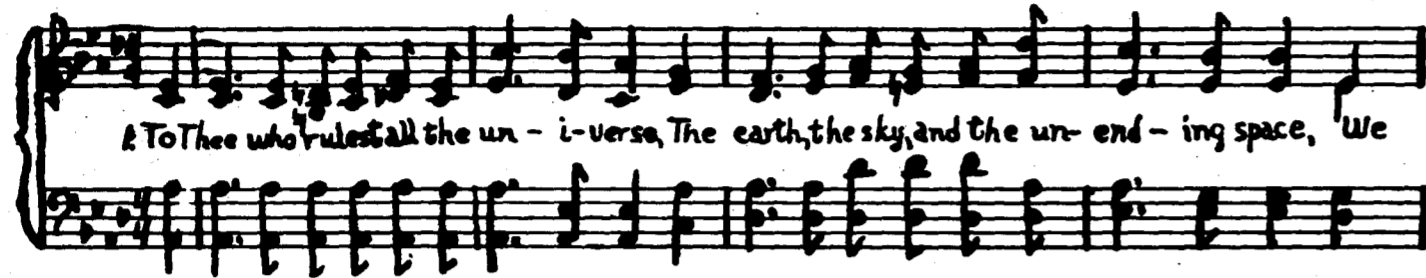
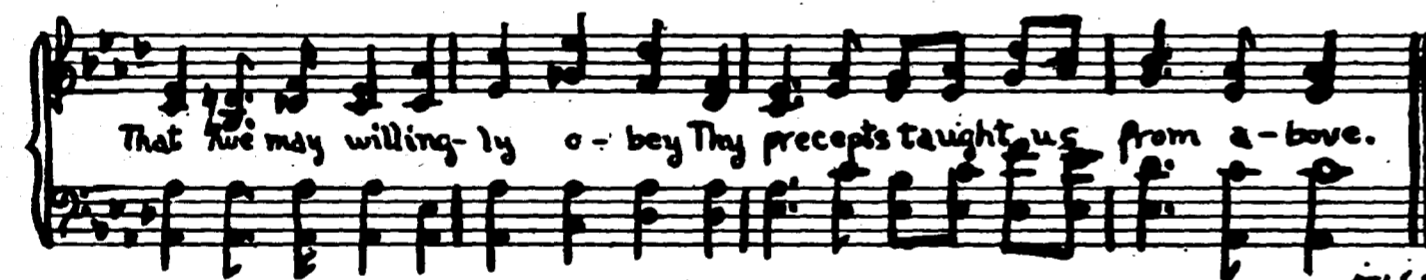
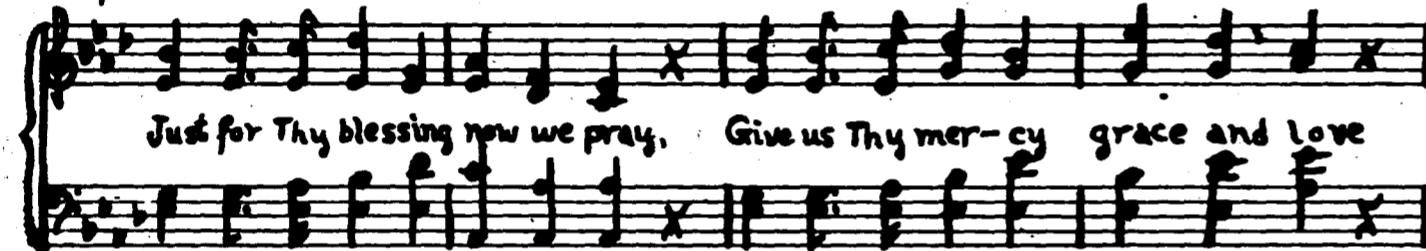
**Just for Thy Blessing.**

The following words and music were written for the Northwestern Association of 1907. We know they will find a re-

sponsive chord in the hearts of many readers. Let every one make it his sincere prayer that he may "bring sweet life to fainting hearts of men."

**Just for Thy Blessing Now We Pray.**

Words by Lillian Babcock.  
Music by Ethlyn Davis.

**Refrain.**

As thou hast been with us through all the past,  
Be with us yet through all the future time,  
To guide, direct and mold us at thy will,  
To teach the glory of thy power divine.

O Lord, inspire us with thy mighty love,  
That we may bear a message sent from thee,  
To bring sweet life to fainting hearts of men,  
Enduring, true, through all eternity.

**Resolutions of Respect for Mrs. Dora Mott.**

We, as members of the Woman's Missionary Society of Hammond, La., wish to pay our tribute of love and esteem to our departed sister, Mrs. Dora Mott, who so faithfully performed her every duty in our society, of which she was a loved member from its organization; she always endeavored to fulfil her obligations to her church in a cheerful and helpful way.

She was of a generous nature and her true kindness of heart was expressed by ministering to the afflicted, especially those

who seemed to be neglected by others. Her own frailty of body did not deter her from these unselfish acts.

We feel a vacancy that can not be filled, and we extend to her sorrowing husband, daughter, sisters\* and brother, together with the other members of the family, our heartfelt sympathy, and we commend them to the Great Comforter who does sustain in every affliction.

MRS. ALICE DAVIS,  
MRS. IDA ASHURST,  
MISS PHOEBE STILLMAN,  
Committee.

**Young People's Work**

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

And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.—Heb. x, 24, 25.

**The Prayer Meeting.**

REV. E. D. VAN HORN:

Sabbath, June, 19, 1909.

Pilgrim's Progress Series, 6. The Hill Difficulty. Rom. vii, 14-25; 2 Cor. vi, 1-10.

**DAILY READINGS.**

Sunday, Difficulties to be Met (Acts xiv, 19-22).

Monday, How to Meet Difficulties (Rom. v, 1-5).

Tuesday, The Value of Difficulties (Rev. vii, 9-17).

Wednesday, A Friend in Difficulty (Heb. ii).

Thursday, Rejoicing in Difficulties (Acts xvi, 25-40).

Friday, Triumphant in Difficulties (Rom. viii, 31-39).

We come now to another point in the history of Pilgrim's Progress. Pilgrim in his journey had reached the bottom before coming to the hill of Difficulty. After trying in vain to arouse and help Simple, Sloth and Presumption to make the journey with him, he passes on until he reaches the foot of the hill Difficulty. Here there are diverging roads; one turns to the left, another to the right, apparently going around the hill, while the third goes straight over. And notwithstanding the fact that others take the diverging roads, Christian keeps straight up the hill. The further he goes, however, the more difficult he finds the way. Finally it becomes so steep and rugged that he is compelled to crawl upon his hands and knees; but at last reaches a cool arbor designed for a resting-place, where he is glad to stop awhile. While here he takes from his pocket a roll which had been delivered to him by an angel before he

started upon his journey, for his instruction and comfort. While reading this he falls asleep and the roll slips from his hands. When he awakens he finds that it is near nightfall and he hastens on with sorrow that he has lost so much time. At the top of the hill he meets running towards him two frightened men, Timorous and Mistrust, who have been frightened back in their course by two lions in the way. Christian is dismayed at such news and with the coming darkness is filled with dread. In his fright and remorse at having to meet these dreadful beasts in the dark he puts his hand into his bosom for the treasured help and comfort in the roll, but is still more dismayed when he finds it is gone. So he turns back greatly lamenting over his folly for having slept and brought upon himself so many troubles. After much anxiety, grief and tears, he finds the precious roll and hastens back. On coming to the lions in the way he is terrified but is reminded by the watchman in the castle a little way ahead that the lions are chained and are there to test his courage and faith. So safely passing he at last finds rest and lodging in the stately palace, Beautiful.

What Christian today does not find his pathway beset with many difficulties? His way leads up the hill. There is no road leading around it. Many think to avoid the toilsome way by taking diverging roads, but sooner or later find that they are led into danger, perchance, of destruction. "Our up-hill difficulty is the way to the greatest comforts. Burdens are more felt when comforts are near at hand." After all, what the world needs more than anything else is young men and young women whose moral and spiritual fiber has been made strong through strenuous endeavor, through the mastery of the difficulties of life. We need more young people who have climbed high enough to get a clear, healthful, sane view of life.

In climbing life's hill we must be sure that we sleep not by the way nor let slip from our hands the sacred Word which is so full of comfort, instruction and help.

**SUGGESTIONS.**

Let the leader get as many as possible to read the story beforehand of the hill Difficulty in Pilgrim's Progress, so that when it comes to the meeting interest and



understanding will prevail. Use any other helps you can find in preparing the lesson. Make a list of questions suggested by the daily readings and get the younger members to answer with Bible references. Have the Music Committee select hymns in harmony with the topic, then let the leader see that the meeting results in practical suggestion for meeting and profiting by the difficulties of life. Close with a number of prayers, brief and pointed, for help to meet in a successful way the trials of our faith and courage.

#### Young People's Hour at the Southeastern Association.

Sabbath afternoon was a lovely time with the sun bright, grass green, and the flowers nodding their welcome to the young people as they came from far and near to the service. Much commendation is due the associational secretary, Miss Draxie Meathrell, for her excellent work in preparing the splendid program which every one enjoyed. Much also is due the writers of the various papers for their painstaking preparation. These addresses, the written ones, appear in the department this week and next, and I am sure will be enjoyed by every one who reads them.

The meeting was called to order by Miss Meathrell, and prayer was offered by Luther F. Sutton, treasurer of the board. A beautiful song was rendered by the Salem male quartet. Then followed the papers as arranged below. Mr. Clyde Ehret delivered his address without having it committed to manuscript. He said that the Young People's Board could not exert any more life than the societies have. Hence the relation of the societies to the board is a vital one. We must be familiar with the board's needs and purposes, and loyally follow up the program it outlines. We must have organization sufficient to accomplish the work undertaken, and to keep our members all busy. And finally, we must adopt a more systematic plan of finance. President M. H. Van Horn gave us a short address on "How to Get the Young People to Read the RECORDER." He urged that it must be accessible. We must have it in our homes if our young people are to read it. Get them to use it when it is accessible. This can be accomplished by mothers beginning to teach the children to

love it before they are able to read. They can not be forced to read it, but may be led to taste and to drink. He strongly urged pastors to make a habit of calling the attention of the young people to the things of special interest in the RECORDER. The hour was closed with a song by a young ladies' quartet. Then followed a sermon to young people, by the Rev. A. G. Crofoot, of Independence, N. Y., on the theme, "True Manliness." As this will probably be reported elsewhere, it may here be summed up in a sentence or two. "True manliness comes from the heart. It includes respect for law, choice of the right, honesty, courtesy, reverence, and confession of Christ."

It is greatly to be regretted that so many young people left the room at the close of their part of the service; courtesy, if nothing else, demands our presence and attention to the very close of a session.

#### Christian Endeavor Work as a Training for Life's Religious Activities.

ORVILLE BOND.

In this age of advancement, leaders in all kinds of work must have the best possible training. It is not sufficient to possess knowledge; one must know how to use his knowledge, must be able to act intelligently, to bring things to pass. This is no more true in the business world than in religious activities.

The Christian Endeavor Society offers an excellent opportunity for training Christian workers. In fact, it is to the church worker what the normal and training-school is to the teacher; or the technical school to the professional man.

Our success in any thing depends upon a sense of responsibility. How keenly does the feeling of responsibility come to us as Endeavorers, as we carefully consider the pledge and solemnly promise before God to make it the rule of our lives. We call into exercise the very best that is within us when we promise that, trusting God for strength, we will strive to do whatever he would have us do. Of course, it is a foregone conclusion that every true Endeavorer will faithfully live up to the pledge. This, then, finds us the most regular, systematic Bible students, for we read it every day. It finds us in close communion with the Divine, daily if not hourly lifting our souls

to him in prayer. It also finds us faithful church attendants, always present unless hindered by something of consequence which in our judgment will be considered by him an honest excuse. Nor do we attend church as idle spectators, but to put something into each service and to get something out of each service that will make us better Endeavorers, of more use to the world.

With such a pledge faithfully carried out we have certainly laid a good foundation for efficiency as future Christian workers.

Again, to truly succeed one must be deeply interested in what he is doing. The farmer who tills the soil simply and only to keep the wolf from the door will never get the best results from the soil. The lawyer who pleads at the bar of public justice for the money value alone will never become an eminent statesman. The physician who visits the sick simply because he feels he must will never become a specialist. The minister, who preaches for fame or fortune will never win souls to Christ. In other words, to be truly successful the heart must go with the hand.

We naturally become more and more interested in anything as we are brought into closer touch with it. Here again the Endeavor Society offers an excellent opportunity for the needed training. To serve as an officer in the society or as a member of the various committees not only brings one into closer relations with those with whom he works, but makes one familiar with the various phases of Christian work. As a member of the Prayer Meeting Committee one acquires the faculty of getting others to work, of selecting the individual to suit the topic, and of helping the timid ones to take up the work. As a member of the Lookout Committee one develops the faculty of watching over others for good, which is one of the sacred duties of church fellowship. As a member of the Flower Committee one learns to appreciate the beautiful, to combine the ornamental in life with stern and rigid duty, to scatter sunshine everywhere. As a member of the Music Committee one learns to select suitable music for each occasion, to clinch a thought by an appropriate song, to make the general song service such as to add much both to the interest and impressiveness of the meeting. The same might be

said of the other committees as each gives training in work in its own particular line. And as one learns best to do by doing, so no better training for public church work can be found than that of leading the Endeavor prayer meeting. Thus when one has faithfully performed the duties of the various offices of the society, has served as a member of the different committees, has performed all duties that come to him as a true Endeavorer, he has not only become familiar with the needs of the work in each department, but acquired a knowledge of human nature and an ability to use his knowledge in helping others. In other words he has obtained an excellent training for life's religious activities.

#### How to Increase the Interest in the Young People's Work.

OLIVE SEAGER.

We may take a very small object, the honey bee, to illustrate how the interest can be increased in the young people's work.

Place a piece of honey in the open and the bees, one after another, will collect there. This honey satisfies the demand of their nature and therefore they are drawn to it. Place, for instance, a pickle in the same place. The bees will not collect, for there is nothing in this that attracts them.

So it is with the Christian Endeavor societies. There must be something in the society that appeals to the young people. They will not come if there is nothing to bring them there.

There is inherent in each person an appreciation for what Christ represents, a hungering for spiritual things. This spiritual nature can only be satisfied with spiritual things. Let a devout, spiritual atmosphere pervade the whole meeting. Let each one come in a spiritual mood, but especially let the leader be in a state of spiritual exaltation that the rest may be endued with the same feeling. It is said in the Book of Joshua, "One man of you shall chase a thousand." May we not therefore expect that one person in touch with God may enliven a hundred careless attendants?

Through the higher nature they are drawn to the meetings, for this is their design. But this can reach only those who are accustomed to attend. It might be



asked, "How can we get others to become interested also?" That is a simple matter. With the bees, so many come that it seems as if one, having tasted, scatters the news to others, and they also quickly come, to obtain a share in the honey.

So also in the Christian Endeavor Society, those who attend may tell others, get them interested, and they will come. If the skating-rink is talked about, every one is eager to go to the skating-rink; if a game of ball is talked about, every one wants to see it; if a picnic is talked about, every one is eager to go. So in the Christian Endeavor Society, if the meetings are talked about, they are desirous to go to Christian Endeavor.

Many ways are tried for the purpose of keeping up the interest in the young people's work. Christian Endeavor socials are given and literary programs rendered. These aid in keeping up a social spirit among the young people, but too often interest is detracted from the regular Christian Endeavor work and centered upon these things.

Another good thing is to give each member a work to do and to keep him busy. Let them have some responsibility in the society, that of an officer or as a member of some committee. They will then feel that the Christian Endeavor belongs to them, that the responsibility rests upon each to do his part well, and that he is of some use to the society.

#### Why Every Society Should Have a Definite Amount of Work to Do.

BESSIE DAVIS.

If I were called upon to select the most epoch-making moment of the centuries which lie between us and Calvary, I should choose that moment when a Jew said upon his way to Damascus, "Lord, what wilt thou have me to do?" It has been said that when the Jews returned from captivity, the little group, as it crossed the desert, carried with it the future and definitely founded the religion of humanity. It may be said that Saul of Tarsus, as he entered Damascus that day, carried with him the future of Christianity. Many forces had already attacked those fortresses of imperial paganism and failed: this man was to succeed. The birth of a single strenuous purpose in his heart was destined to transform the en-

tire character of Europe. Such is the force of an idea, such the victory of a purpose. We can not measure the ultimate horizon of any human purpose or forecast the future of any great idea. When a man collects all his powers and says, "This one thing I do," he has clothed himself with a force before which time and death are impotent. We all can measure the outward triumph of a man's life, but we rarely measure the forces out of which the triumph sprang. Men suddenly emerge into the blaze of fame and then the world wakes up and wonders how it has all happened.

We have a conspicuous instance of all that this means in General Booth. Today the press of the entire world speaks of him and he has been announced as a new savior of society. Yet twenty-five years ago he was penniless and friendless. Is it luck which has thus suddenly made him the observed of all observers? There is no such thing as luck in any world over which God presides. What then is the secret? *It is purpose.* The great victories which men praise are won first of all in a man's own soul. The great men who stamp themselves on the ages are always the men who are capable of conceiving a purpose clearly. "A great, therefore a surrendered soul," says Emerson, and the surrendered soul is the purposeful soul. These are the men who know what they want and live to get it. It is by their power of purpose that they triumph.

Then since it is the purpose which shapes the career of the individual, why should it not also shape the career of a body of individuals as the society. The greatest societies of the land are those which, having learned the importance of plan and the tragic brevity of time, move steadily on toward a predetermined goal. And in order to reach this goal they must never be unemployed, but must have a definite work to do and not fail to do it.

Many societies are organized and carried on month after month, but do not accomplish much toward the advancement of God's kingdom, simply because the members are negligent of their duty, one waiting for another to take the lead and no one proceeding to lay any definite plans of work by which to reach higher planes of truth and righteousness. Soon the society per-

ceives itself as a rabble army deserted by its captain, wandering without program or determined goal. The immense defeat in the Franco-German war was entirely due to lack of program. The Germans knew exactly what they wanted and how to do it. And as it was on those tragic battle-fields that France was broken, so it is with the society. The society that conquers is the one that advances day by day to higher and nobler things. And to advance requires not only a purpose, but work to carry out the purpose. The greatest work of the society should be toward eternal progress. It must never despair, but must ever be looking forward to that shining star known as the star of hope, and through a definite work be conscious of a real onward movement toward that star.

The worst of all apostasies is a disbelief in progress, for a passionate faith in progress is the first of those great faiths by which the world lives. The past must disappear like flowers on a stalk to be succeeded by others of strange bloom and odor, fashioned perhaps after a new and greater design. Then as with each year the work of the societies broadens, proving increased interest among the members, it becomes necessary to raise the ideals and standards by laying down a greater and more definite amount of work to do.

The Bible is the same now as when societies began, but its truths must be so opened up to the world that the old landmarks may not be lost to view, else the society is a failure. It has been said of the Bible that it is a stream where alike the elephant may swim and the lamb may wade, and in order to induce both to do so we must open the way; even so the work of the societies is one of the means by which the way may be opened.

The societies must day by day either be storing up sunshine or be giving out the heat and light already gathered. Today's duties faithfully performed, however insignificant they may be, are stepping-stones for something greater on the morrow. It was those servants who had been faithful over a few things that the Lord made ruler over many things.

Faithfulness to God in each day's duties as they come will secure the Master's "Well done," at close of day and he will throw

open the gates of a new life, where every pure aspiration of the soul will be satisfied. The work of the societies must be carried on in the very eye of God, yet consecrated to the completest service of humanity. It must err neither in the direction of mysticism nor asceticism. It must be practical and brotherly, broad and high, intensely human, yet truly divine. Then to be all this we can readily see that it is quite necessary that every society should have a definite work to do and not fear doing too much since it is far better to wear out than to rust out.

#### The Spiritual Preparation of the Teacher.

MRS. MARTHA H. WARDNER.

Read at Sabbath-school Institute, Salem, W. Va.

When a person consents to become a teacher in Sabbath school he accepts all the responsibilities growing out of that relation; and unless he has the settled, definite purpose to do his best, he has no right to accept the position. What may be one's best may not be another's, but each in accordance with his ability is morally bound to do his best.

Paul's admonition to Timothy was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This advice is as applicable to the teacher in the Sabbath school as to the minister of the Gospel. What difference does it make whether a person stands before a class numbering but half a dozen with the Sabbath-school lesson under consideration or in the pulpit, with a hundred people before him, speaking from one passage of Scripture. The object is the same—expounding the Word of God—and it is as necessary that the one be right as the other.

The prime object of the Sabbath-school work is the birth and development of the spiritual life in the pupils. Whatever work is done in the Sabbath school as a whole or by the teacher for his class must be a means to this end. It is necessary to know the books of the Bible, something of the geography of the country where the events narrated in the Bible transpired, and to be able to repeat passages of Scripture, the more the better; but unless the spiritual truths are clearly brought out by the teacher, received and incorporated into the souls of the



pupils so they become the moving power in their lives, the teacher's work will not stand the test when the day comes which is to try every man's work by fire, but it will be consumed like wood, hay and stubble, and only that which has administered to the spiritual needs will endure like gold, silver and precious stones.

Last fall I had the privilege of attending a series of meetings conducted by an evangelist from the Moody Institute. I distinctly remember one sermon he preached on sowing the seed, which is the Word of God. In that sermon he said the question was often asked, why it was that so many children who were put into the Bible school when young and kept there wandered away after they had reached maturity and became lost to the church.

"Well," he said, "I will tell you why it is. In my work among all denominations I have taken great pains to visit the Bible schools in all departments and I find the same conditions existing everywhere." Then he gave as a sample question the following:

"Johnny, can you tell me how far a certain place is from Jerusalem?"

"Yes'm, it's eleven miles, three-quarters and four rods."

"You've done well, Johnny; I'm proud of you."

And so it goes, while the spiritual truths which should be taught at this age, capable of receiving the deepest and most lasting impressions, are almost entirely neglected.

Now it necessarily follows that unless the teacher has grasped the spiritual truths in the lesson he can not give them to his pupils. He can not teach that of which he himself knows nothing. He would not be expected to tell his class about Jerusalem and Antioch if he had never heard there were such cities and it is just as impossible for him to tell them of spiritual truths of which he has no knowledge.

The Holy Spirit is the great revealer of spiritual truths and the Sabbath-school teacher must be like Barnabas, "a good man, full of the Holy Ghost and faith." The Holy Spirit alone reveals the spiritual truths contained in the Word, but we must know the Word in order that the Holy Spirit may do its work. Picking up the

lesson half an hour before starting for Sabbath school with no previous preparation will not be sufficient. It requires study every day in the week accompanied by the most earnest prayer, that the Holy Spirit will reveal to you its inmost meaning. An earnest prayer alone in your room just before going to Sabbath school is imperative. When the classes have separate rooms, which should be the case wherever it is possible, a short prayer before taking up the lesson, asking for the enlightening influence of the Holy Spirit upon teacher and pupils is one of the greatest helps. The teacher can not go before his class with his mind full of the world and trifling pleasures and impart to them spiritual instruction. His own soul must be aglow with the sacred flame if he kindles the fire in the souls of others.

Kindly permit a word of personal experience. Several times in the past three years, when preparing my lesson, I have caught glimpses of truths so far beyond anything I had seen before that a sense of my own inability to present them to my class has so overwhelmed me that I have felt as if I could not go before the class and attempt to speak of those things; and although I had made the most thorough preparation I could, and had pleaded with God for help, I went to perform my duty with my heart weighted down with the burden of inability, feeling as if I wanted to sink out of sight, for who was I that I should be a mouthpiece of God and declare to others these priceless truths of which I myself had only caught a glimpse. If there is anything that will more completely clothe a person with humility than to have God, in the person of the Holy Spirit, reveal to you the unsearchable riches of Jesus Christ, with a depth of meaning never before dreamed of and then commission you to go out and proclaim them to others, I know not what it is. Well, in my prayer I confessed to God, before the class, my utter inability to do anything with the lesson that would be acceptable in his sight without the enlightening influence of the Holy Spirit. Believe me, this was no form of words. It was a cry to God for help that came from the depths of my soul; and I say it in all humility, but in all thankfulness and earnestness, these were the occa-

sions when the greatest blessings came to both teacher and pupils.

Let us bear in mind that being filled with the Holy Spirit and being helped and blessed by him in the preparation and teaching of one lesson will not suffice for the next. The same carefulness, earnestness and guidance will be needed in the preparation and teaching of each lesson. The Holy Spirit will supply today's needs, but he will not supply tomorrow's needs with today's blessings.

#### The Junior Society—What It has Done for Me.

HELEN M. COTTRELL.

What has the Junior done for me? The training has been so gradual and the benefits so blended together that I can scarcely separate one from another. When I first entered the Junior at the age of six, I knew some of the simple stories of the Bible. In the Junior we were taught the life of Jesus and other stories of the Bible and our knowledge of these increased as we grew older; but I find that that which we learned about the Bible in the earlier years is that which is best remembered now.

Our superintendent taught us always to be ready to do whatever we were asked to, whether it was to lead the meeting or the singing, or when we were older, to teach a class when the teacher chanced to be absent. This developed a spirit of willingness to help and aided in sustaining the interest which is so necessary for a good Junior. In the last year or two of our Junior work, in which we were preparing to enter the Senior Endeavor Society, we were led to testify for Christ or manifest our love for him in some way. At first this seemed difficult to do but gradually it became a pleasure and always formed an important part in our meetings. This, I think, was one of the greatest benefits, because it prepared us to take part in the Senior Endeavor and Friday evening prayer meetings. It was then not so difficult to begin among our fellow Juniors as it would have been before people much older than ourselves and who could not appreciate our timidity.

Now nearly two years have elapsed since I graduated from the Junior, but my work in that department has not ceased. Shortly after I graduated I was called to fill a

vacancy as teacher in the Junior, and I am still holding that position. I find that the benefits which I received while a pupil in the Junior have continued since I became a teacher. One of the most important of these is the fact that I have to keep a watch over my conduct, for I have found that the children naturally look to the teacher as a model and are ready to imitate her in their actions and words, although they may not always be the best.

There have been numerous other benefits which have been influential in forming my character, but those which I have mentioned I consider as the most important.

#### News Notes.

ADAMS CENTER, N. Y.—The Christian Endeavor service on May 21 was one of unusual interest, owing in part to its being a union meeting with the Juniors. The prayer room was beautifully decorated with flowers which the Juniors had gathered. The meeting was conducted by Mrs. J. E. Hull and the Junior superintendent, Mrs. Anne Tremaine.—The Christian Endeavor Society has recently had the vestibule of the church newly papered and painted.—We are planning to do some work with the post-cards on the Sabbath, by Geo. B. Shaw. We have ordered 500 of them.

HARTSVILLE, N. Y.—The proceeds of the box social held May 22 were three dollars.—Our pastor who has been with us for several years, Mr. J. E. Hutchins, has gone to his new field at Berlin, N. Y., and we have with us now our new pastor, Mr. C. F. Bakker.

SALEM, W. VA.—Pastor Hills has been filling the appointment at the Industrial Home for Girls through the month of May. In his absence the Rev. Mr. Backus preached for us on the Sabbath, May 22.—The Rev. H. C. Van Horn of Lost Creek, and the Rev. Walter L. Greene of Brookfield, N. Y., held a Bible-school Institute at our church, May 18-19. A paper prepared by President Clark, "Child Study as a Factor in Moral and Religious Education," was presented by his wife. This address will appear in this department later.—Mrs. M. H. Wardner, La Porte, Indiana, who has been visiting with Pastor Van Horn's folks at Lost Creek, gave a splendid paper on



"The Spiritual Preparation of the Teacher." This address will appear in this department. The Rev. Mr. Long of Clarksburg gave a splendid address on the subject of "The Need of Trained Teachers." The addresses of Field Secretary Greene, as usual, were to the point and much appreciated.

BATTLE CREEK, MICH.—The Christian Endeavor Society for the past month was held at the home of Perry Lippincott. Very nearly fifty were present and availed themselves of the usual good time.—We are sorry to report the illness of Pastor Burdick, who is at present unable to continue his work here.—We very much appreciate the visit with us of the Rev. Mr. and Mrs. E. B. Saunders. Just how long they will stay is not yet decided, but we shall keep them as long as possible. We are rejoicing over the arrival of our much delayed spring and hope that at last it is really here to stay.

NEW AUBURN, MINN.—As a result of the special meetings held here last winter we report one renewal, one conversion, and one to be baptized next week. Pastor Harry preaches every Sunday night.—Our Endeavor Society is quite active with a usual attendance of eighteen to twenty-two. Our prayer meetings are well sustained and enjoyed by all who attend. Considering the fewness of our numbers both church and Endeavor interests are very hopeful.—We are looking forward with pleasure to the coming of the semi-annual meeting of the Minnesota and northern Wisconsin churches.

NORTONVILLE, KANSAS.—Excellent attendance reported this week. Extra fine order and most excellent and interesting sermon.

JACKSON CENTER, OHIO.—Splendid work is being done by the Ladies' Benevolent Society.—Our Sabbath school continues to prosper, with a nearly perfect attendance of officers and teachers.

**Rev. H. E. Babcock.**

Rev. Herbert Eugene Babcock, eldest son of Samuel L. and Almyra Babcock, was born in Brookfield, Madison Co., New York, September 28, 1833, and died at his home in Laton, California, May 12, 1909.

He is survived by his wife, Lua E. Card Babcock, and four children: Herbert E. Babcock Jr., of Laton, L. Elvira Pickrel, of Coalinga, Edwin A. Babcock and Edna A. Davis of Fresno, Cal., also five grandchildren. One daughter, Mena Belle, preceded him in death.

Of his father's family two brothers and two sisters are living: O. W. Babcock and Angeline Babcock of Nortonville, Kansas, M. S. Babcock of Battle Creek, Michigan, and Mrs. J. G. Spicer of Plainfield, New Jersey.

When he was four years old his parents moved to Adams, Jefferson Co., N. Y., and settled near Adams Center, where he passed his boyhood. In early life he became a Christian, was baptized and joined the Seventh-day Baptist Church, wherein he found his life's work.

The winter that he was nineteen he went to De Ruyter and attended the De Ruyter Institute two and one-half years, after which he spent three years in Albion, Wisconsin, attending the Albion Academy and being one of its first graduates. The last year he taught two classes in Latin with marked success.

He commenced teaching school soon after, and at various times during his life taught about thirty terms in all. This work was done in New York, Wisconsin, Minnesota, Illinois and Kansas.

In 1863 he was elected deacon in the Adams Seventh-day Baptist Church where he was a member. In 1865 he was given a license to preach. In 1867 he entered the Junior class of Alfred University, classical course, graduating in 1869, when he was ordained to the ministry.

He at once went as missionary pastor to the Woodville (R. I.) Church, remaining there one year. In the fall of 1870 the Missionary Board of the Western Association engaged him to work as general missionary in that association. However, arrangements were made that for the present he was to serve the Hebron (Pa.) Church, and this he did, afterward feeling that his work there was one of the most important of his life. While in Pennsylvania he had preaching stations at twelve different places and the most of travel was on foot. His health was not good much of the time and it was only through great courage and

consecration to his life's work that he was able to keep on.

In September, 1872, he was married to S. Elvira Stillman, of Hebron, Pa., who died five months later.

In June, 1874, he married Lua E. Card, of Roulette, Pa., and they went to Alden, Minn., where he was engaged as pastor. He served this church about one and one-half years, when he consummated a union between the Carlston and Alden churches and resigned his pastorate in favor of Rev. J. N. Backus, then pastor of the Carlston Church.

He then moved to Trenton, serving that church for a time, after which he moved to West Hallock, Ill., where he lived until 1878, when the Missionary Board requested him to go to the Republican Valley, Nebraska, and look after their church interests there.

While there he organized the Orleans Seventh-day Baptist Church and Rev. S. R. Wheeler and he organized the Walnut Creek Seventh-day Baptist Church. The existence of both of these churches was short, owing to removals and the scattering of membership.

In 1887 he moved to Scott County, Kansas, where he organized the Friend Seventh-day Baptist Church; and in 1896 he with Rev. Madison Harry organized the Dighton Seventh-day Baptist Church. The conditions of living, owing to the aridity of the climate, tended to lack of permanency in these societies. Indeed, it was the great factor in their discontinuance.

In 1897 he with his family removed to Nortonville, Kansas, and in 1901 he with his wife came to California on a visit, making that their home until his death. He was interested in the church and its work until the last, although failing health prohibited active work.

**Heavenly Father, Save Thy People.**

H. S.

Heavenly Father, save thy people!  
In Jesus' name we now implore:  
Save them from the power of evil,  
That we stray from thee no more.

To salvation's joys restore us,  
And in thy law, Lord, make us free.  
Then shall thy ways be taught transgressors  
And then will sinners turn to thee.

Turn to thee with heart and purpose  
To all thy perfect law obey;  
Then in thy love, O Lord, so keep them  
In thy perfect, blessed way.

Make us holy, Lord—so holy  
That we shall love thy holy day;  
And from pollution keep thy Sabbath  
In thine own appointed way.

If we keep it, Lord, so keep it  
That we think we never stray,  
Do we in business or in pleasure  
Keep transgressors from thy way?

Lead them on in desecration?  
Lead them with each broken vow?  
Lead them into condemnation?  
Come, O Lord, and save us now!

Thou hast called and set, for watchmen,  
Chosen ones to vigil keep;  
Thou hast said, O give the warning;  
What I tell thee thou must speak.

Come, each watchman, blow thy trumpet,  
Never stop for greed or kin;  
Show my people their transgression,  
My own household, now, their sin.

If thou but fail to give the warning  
And in their sins the loved ones die—  
Die in the grief of condemnation,  
To me, the Lord, their blood will cry.

Will they so die? sad thought foreboding!  
Then, condemned, thy soul will stand,  
And thy life shall pay the forfeit;  
I will require it at thy hand.

Hear the voice of Wisdom calling:  
"Keep my law, my son, and live;"  
Write it on thy heart's own table,  
Thy heavenly manna there I give.

Bind it, in all its ten blest precepts,  
Securely on thy fingers ten,  
That it ever may be with thee,  
To help and bless thy fellow men.

Lord, write it in our hearts' affections,  
Thou art the One we should adore.  
Keep us in the love of Jesus,  
Blessed Lord, forevermore.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—  
*Isaiah viii, 20.*

Do the best you can where you are, and when that is accomplished, God will open a door to a higher sphere.—*Beecher.*

I find nonsense singularly refreshing.—  
*Talleyrand.*



## Children's Page

### With Wit and Will.

(The following, taken from a story by Anna Burnham Bryant in *Zion's Herald*, tells how a lad got along with his first day's work in a hardware store.)

Dan did not have to wonder long. There was an instant call for a boy of his size and appearance the minute he had his cap and coat off. The calls kept up all the forenoon, and what puzzled him the most was that they seemed, most of them, to have little or nothing to do with the hardware business. Were broken boxes hardware? He had to move a big pile of these from one end of the basement to the other, and then clean up the floor that was covered with chips and excelsior. He had to clean and scrub a showcase and oil the woodwork, and shine it up with a silk handkerchief and elbow-grease. He had to do a good many other things that seemed to have very remote connection with "the business." But he made no objections. He said to himself very sensibly that that wasn't what he was hired for — to make objections.

"Where's that young' shaver we took on this morning?" he heard the "boss" saying irritably on the floor above him, as he was tugging away about noon over his broken boxes. "I want that box of brass screws sorted out, and I want 'em quick!"

"Well, you won't get 'em quick!" retorted the head clerk, laughingly. "The boy that upset the little pin-tacks into 'em worked a half a day at it, till I told him he'd better go where he could work by the job, at so much a lifetime; and I guess I've put about fourteen hours into it, off and on. Might as well sell that box for what it will fetch for old junk. Never'll get 'em separated."

"Set him at it!" said the "boss," briefly.

This was hardware! "A little bit of it — fifty million little bits of it!" Dan said to himself grimly, after he had worked awhile, picking out the tiny pin-tacks that stuck in his finger-ends, so that he had no trouble in finding them, but was able to

pick them out laboriously, one by one, setting the brass screws in another pile as he picked them out.

"My! but it'll take me a year!" he said to himself, wiping his forehead, which was wet and glowing in his effort to make haste and do what the others had failed on. "I'll do it, too, if it does take it," he said, doggedly, remembering father's motto — "With wit and will" — "that was what mother said. He never gave up, and I won't. I will do it — I will, see if I don't!"

And he fell to work again. Suddenly he stopped, and stuck his head on one side and whistled softly.

"See here, sonny, that don't get the screws out!" admonished the head clerk, and Dan took his hands out of his pockets, blushing deeply. But he only stepped over to a counter where he had seen some magnets, and picked out a good-sized "horse-shoe." Then he came back and deliberately poured out the boxful upon a big sheet of brown paper on top of the showcase. Then he began digging with his new tack-finder. The tiny tacks jumped at it as he dragged it slowly through the brass-and-iron "junk heap." He drew it out fringed with thick clusters of them. He brushed them off with his hand into an empty box and set the magnet to work again. The tack-box filled quickly and soon there began to be a shining heap of brass screws ready for the other box.

Dan couldn't help whistling softly at his success.

"There was another part to that motto," he said to himself. "'Tisn't all will — you got to use your wits, and it's lucky I thought of you, you beauty."

The whistle, however, drew the attention of the clerk again, and he looked up in a temper, thinking he should find the boy dawdling. They had an order for those screws, and wanted them badly. The thing he saw made him come over to Dan to see what he was up to.

"Well, you've got a head on you!" he exclaimed, admiringly. "Here, give me that pile you've got clear; will you? Right in this box; I want 'em."

He took the boxful and stepped to the door of the inner office.

"Here's your screws — part of 'em; and

the rest will be done in a half hour. That boy of yours has got a headpiece that's worth money. Took a magnet, and did in half an hour what I'd been half a day about. He's in on trial, but I guess you'll say he's worth keeping."

The "boss" did say it. He came out and leaned on the counter and watched Dan finishing up the job, and chuckled softly to see him do it. He did not say much to Dan, beyond, "Good work," and a word or two of that sort. But to the head clerk, who also was spending valuable time watching the performance, he remarked in a low voice:

"Guess we can do better than waste him on piling up kindling wood. Shove him along as fast as he'll go naturally. I'll make a place for him."

"'Twas father's motto did it!" said Dan, joyously, telling mother and Dave about it that night at supper.

## HOME NEWS

FARINA, ILL.—Bro. J. A. Davidson of Campbellford, Ontario, a recent convert to the Sabbath, who has been engaged for missionary work in southern Illinois, stopped off at Farina on his way to his field of work to make acquaintance with our people. Coming on Thursday, May 6, he remained with us until the following Monday. He was at our prayer meeting on Friday evening and gave a short discourse. On Sabbath morning at the usual hour for Sabbath service, he gave a talk, telling some of his experiences in connection with his change of Sabbath observance in his own country, and other facts of his life.

On Monday he went on his way to Stone Fort. The Farina Church was the second Seventh-day Baptist Church he had seen; the church at Shiloh being the first. He is a member of the church at Alfred, having been received into that church through the agency of his representative.

Pastor Burdick has received a letter from Brother Davidson since the beginning of his work at Stone Fort and vicinity, in which he expressed himself as well pleased with his acquaintance with our people there, and

with the country as a field for missionary labor.

The writer would say here to the friends who have expressed much sympathy for us in our experience of losing our home by fire in October last, that we have just moved into our new house, built on the site of the house that was burned, and find it an exceedingly pleasant and commodious dwelling. We would hereby express our thanks to the friends who in various ways gave us help during the building of the new house; and especially is grateful acknowledgment due to Brother Seager and family, by whose generosity we enjoyed the use of their very pleasant home on their farm south of town, from the time of the fire until now, rent free. May the good Lord, who has been our watchful friend in all our experiences, recompense them for this generous deed.

Tomato growing and canning is coming to be quite an important industry here. Two or three years ago a plant for canning tomatoes was built, which gives employment to a number of people, old and young, during the canning season.

For the support of the business, farmers in the neighborhood promise to devote a certain number of acres of land during the season to the growing of tomatoes, which they deliver at the plant at the ripening, to be canned and shipped away. About 200 acres are promised this season to be devoted to the business. If, after trial, the business proves to be successful, it may come to be a rival of strawberry culture.

There are some cases of sickness among us; and Mrs. Oliver Irish, who has many friends in the East, is on the sick list; but her sickness is not thought to be especially serious.

Farina, Illinois,

May 20, 1909.

C. A. BURDICK.

ADAMS CENTER, N. Y.—On Monday evening, May 22, a meeting of the men of the Adams Center Seventh-day Baptist Church and community was held in the church under the direction of the pastor. Music of a commendable nature was furnished by an orchestra of the town and by a male quartet of the church. Professor S. B. Everts of the Adams High School gave a very interesting and inspiring address upon "The Value and Place of Edu-



cation in Community Life." After defining education as a preparation for complete living, he showed the value of education, as received from schools, study clubs, books and experience, to the individual in social, business, religious and political life. He declared that indifference to needs, conditions or opportunities was sure death to true growth, development or success. The speaker showed that the place of education should be perhaps third in the following arrangement: (1) Religion, because it has to do with eternal things. (2) Physical culture, because upon it depends in large measure all the rest. (3) Education, because in this is to be found the development of the mind so necessary to the truer success of life. All other phases of life have to do with the present and temporal, so they can be arranged according to the purpose of each. Professor Graves spoke upon "Our Attitude Toward the Educational Institutions of the Community." He said many good things. All in all, the meeting was pronounced a success, and arrangements will be made for future meetings of a similar nature.—We are glad to welcome Miss Blanche Crosby of New Auburn, Minn., who has come to live for a time with her aunt, Mrs. O. D. Greene.—Fred Langworthy has returned home after spending several months in Wyoming.—Mr. and Mrs. Nelson Phillips and Mrs. O. D. Greene are improving in health after being ill for several months.—Through the efforts of the Ladies' Aid Society, the session room has been newly papered and painted. The effect is very pleasing.—The Ladies' Aid Society held a thimble party at the home of Mrs. J. C. Heath, Tuesday, May 25.—Prayer meetings are being held each Sunday evening by Pastor Witter at the homes of members of the church who are unable to attend the regular services of the church.—The church, appreciating the good work of the choir, has purchased a new organ and anthem books.—One addition by letter has recently been made to our church membership. It is expected that the ordinance of baptism will be administered to several converts in the near future.—On the evening of April 19, Dr. S. C. Maxson addressed a men's meeting at the church on the subject, "The Value of Christianity to the Professional Man."

Pastor Witter writes in the *Jefferson County Journal*, "These monthly meetings are held to bring the men together for a personal consideration of some of the questions that touch closely our community life."

## MARRIAGES

VAN HORN-CLEMENT—At the home of Sherman L. Clement, in North Loup, Nebraska, on May 25, 1909, by Rev. Geo. B. Shaw, Arza D. Van Horn of Boulder, Colorado, and Florence L. Clement, youngest daughter of the late Rev. Benjamin Clement.

## DEATHS

MARYOTT—Henry C. Maryott, son of Nathan and Nancy Clark Maryott, was born in Independence, Allegany Co., N. Y., May 25, 1834, and died March 14, 1909.

He was the last survivor of his father's family. When four years of age his parents moved to Crawford Co., Pa., and seven years later to Milton, Wis., where he has since resided on the old homestead. He enlisted in the Civil War, in the 49th Regiment, Company D, Rock County (Wis.) Volunteers. On July 18, 1868, he was married to Mrs. Adelia P. Maryott. To this union were born three daughters: Ella and Eva Maryott and Mrs. Alta Young. These together with a stepson, Elbert Maryott, grandchildren, many other relatives and a host of friends are left to mourn their loss. At an early age he was baptized and united with the Seventh-day Baptist Church at Rock River, Wis. His home was always open as a shelter to those who were in need. He was sick for a long time, but bore his illness with great Christian patience. He was fully resigned to the will of God, and fell peacefully asleep.

The funeral was held at the home, conducted by Elder W. W. Stebbins, assisted by Elder W. H. Holmes.

MARYOTT—Adelia P. Maryott was born in Pennsylvania, October 14, 1840, and died April 18, 1909, at her home near Milton Junction, Wis., in her 69th year.

She came to Milton, Wis., with her parents, Layton and Ruth Palmer. August 25, 1862, she was married to John H. Maryott, who died March 25, 1866. To this union was born one son, Elbert Maryott. July 18, 1868, she was again united in marriage to Henry C. Maryott, brother of the former husband. To this union were born three daughters: Mrs. Alta Young and Ella and Eva Maryott. Besides the four children and one brother, Sylvester Palmer of Natoma, Kan., she leaves nine grandchildren, one great-grandchild and other relatives to mourn their loss. At an early age she was baptized and

united with the Seventh-day Baptist Church at Rock River, Wis. In 1900 she united with the Seventh-day Adventists at Milton Junction, Wis. She was wholly consecrated to the Master's work. She felt her life-work was done; and after the death of her husband, which occurred just five weeks before, she expressed herself willing to go.

The funeral was held at the home, conducted by Elder W. W. Stebbins of Janesville, Wis.

FORSYTHE—Eva Lena, daughter of Austin E. and Alma (Pierce) Forsythe, was born in Welton, Iowa, May 3, 1892, and died in Milton, Wisconsin, May 21, 1909.

With the exception of the school year of 1907-8 and a part of the current school year, which she spent as a student in Milton College, she has lived at the place of her birth.

Her sunny disposition and quiet ways endeared her to all who knew her. November 29, 1902, when she was a little past her tenth birthday, she was baptized by the writer of this notice and became a member of the Welton Seventh-day Baptist Church. Though not demonstrative in the performance of religious duties, she gave unmistakable evidence of the sincerity of her profession and her loyalty to the principles of her faith. She expressed satisfaction that she had heeded the exhortation of Eccles. xii, 1, "Remember now thy Creator in the days of thy youth." After an illness of about six weeks in the home of Mrs. Laura A. Rogers, she suddenly and peacefully fell asleep, her father, mother and sister (all the immediate members of her family) being with her.

In the evening of the day of her death, brief religious services, attended by many of her schoolmates, were conducted by President Daland of Milton College. Funeral services at 4 P. M., and on Sunday, May 23, at the church at Welton, were largely attended. The profusion of floral offerings showed the esteem in which she was held in the community. All feel a personal loss in her early death. Her pastor was assisted in the service by Rev. Mr. Peddicord, pastor of the Methodist Episcopal Church at Delmar and Welton. Text, Jas. iv, 14. G. W. B.

BABCOCK—Suddenly, at his home in Laton, Cal., May 12, 1909, Rev. Herbert Eugene Babcock, at the age of seventy-five. (See obituary on another page.)

WEBB—At her home near Rome, N. Y., on May 12, 1909, Mabel Decker Webb, wife of John Webb, in the 28th year of her age.

Mrs. Webb was the oldest daughter of Melford H. and Delia Decker, and was born September 16, 1882. She was baptized by Rev. Martin Sindall and united with the First Verona Seventh-day Baptist Church, May 14, 1898. On October 24, 1904, she was united in marriage to John Webb. To them were born three children, only one of whom, Hazel Bertha, the oldest, is now living. Besides her husband and daughter, she leaves to mourn her loss her father and mother, two sisters, two brothers, and a large circle of relatives and friends.

Mrs. Webb died very suddenly, after a brief

illness. Her death adds another sad chapter to the history of the family. She is the third daughter to be summoned home within the past twenty-seven months. Besides, within practically the same period of time two infant children of Mrs. Webb have been transplanted to beautify and gladden the kingdom of God.

Farewell services were held from the First Verona church, Sabbath day, May 15, at one o'clock, conducted by the pastor, and attended by a large number of relatives and friends. Text, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The body was laid to rest in Rome Cemetery. A. L. D.

ANDREWS—On May 13, 1909, in Boulder, Colo., infant son of Mr. and Mrs. D. M. Andrews. Brief services at the house and interment in the Boulder Cemetery. F. O. B.

WEBB—At the home of his son Henry, on Davis Creek, near North Loup, Nebraska, on May 20, 1909, Samuel S. Webb, in the 84th year of his age.

Brother Webb was the son of Charles and Experience Webb, and was born at Boylston, Oswego Co., New York, on August 22, 1825. With other members of his family, he was among the early settlers of southern Wisconsin. On February 9, 1859, at Walworth, Wisconsin, he was married to Adeline S. Davis, daughter of Elisha R. Davis. Mr. Webb is survived by an invalid wife, the son, Henry F., and two daughters, Mrs. Edith Temple of North Loup and Mrs. L. L. Van Horn of Heber, Utah. There is also left of his father's family one sister, Mrs. Susan Shoecraft of Topeka, Kansas. Brother Webb was one of the large group of the early settlers of North Loup that came from southern Minnesota. With them he brought his church letter from the Carlston Church and has been all these years a faithful member of the rank and file.

The funeral was held on Sabbath morning at the church, the pastor using as a text, Eccles. i, 4, "One generation passeth away, and another generation cometh." G. B. S.

### Spurgeon's Proverbs.

Neither a lender nor borrower be, unless you would often a sorrower be.

Better an honest penny than a dishonest pound.

'Tis foolish to weed all gardens but our own.

They who have most time have no time to waste.

Idle people never have leisure.

There are no good bargains in the devil's market.

Awls and needles work best when bright.

Even two calves' heads are better than one.

Love your neighbor, but keep up your fences.



## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

June 26. Temperance Lesson. . . . . Rom. xiii, 8-14.

LESSON XII.—JUNE 19, 1909.  
REVIEW.

*Golden Text.*—"With great power gave the apostles witness of the resurrection of the Lord." Acts iv, 33.

### DAILY READINGS.

First-day, Acts x, 1-48.

Second-day, Acts xii, 1-19.

Third-day, Acts ix, 1-30.

Fourth-day, Acts xi, 19-30; xii, 25.

Fifth-day, Acts xiii, 1-52.

Sixth-day Acts xiv, 1-28.

Sabbath-day, Acts xv, 1-35.

The eight Lessons of this Quarter from the Book of Acts may be grouped about the names of Peter and Paul. There is something about Barnabas; but as we look back upon the narrative he seems to be an assistant of Paul. The three Lessons from the Epistles do not have a very close connection with the others. The Epistle to the Hebrews belongs to a time after the death of Paul.

In Lesson 1 we see a token of the world-wide mission of the Gospel in the vision which taught Peter to look kindly at the Gentile Cornelius. Lesson 2 presents the remarkable encouragement given to the church in a time of persecution. With these two Lessons the author of Acts concludes what he has to say about Peter except that he mentions him at the Jerusalem Council.

With Lesson 3 we are introduced to the man who next to Jesus himself had the greatest influence upon Christianity. The great persecutor turns squarely around in his course.

Lesson 4 introduces us to the name Christian and tells of the growth of a church composed in part of Gentiles. At Antioch there is to be a second starting place for the Gospel.

The next three Lessons present to us Paul's first Missionary Journey. Heretofore the Gospel has spread almost by accident, but now there is to be deliberate endeavor. Lesson 5 tells of the success of the missionaries in Cyprus. In Lesson 6 we note that Paul and Barnabas take the decisive step of turning to the Gentiles. Lesson 7 tells of further success in the midst of great peril.

In Lesson 8 we note the friendly settlement of a dispute that might have rent the church into factions and greatly hindered the progress of the Gospel. This may not be as conspicuous a triumph as some other achievements of the apostolic age, but it certainly deserves a prominent place in our study.

The two Lessons from the Epistle of James help us to understand that the Gospel really did make a considerable progress among the Jews of the Dispersion very early in the Apostolic Age. These Lessons also present exceedingly practical truths for our consideration in this time.

Among other interesting topics for brief papers for a general presentation of the Quarter's work are the following:

The relation of the work of Peter to that of Paul.

The beginning of the preaching to Gentiles. The geography of Paul's First Missionary Journey.

How the missionaries happened to turn away from the Jews to the Gentiles.

The significance of the council at Jerusalem. A comparison of the teachings of Paul and of James concerning faith.

The importance of training the tongue. Remarkable examples of faith.

## 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.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors 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 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

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### The Transient and the Eternal.

I watched once a series of dissolving views. One especially riveted my attention—a beautiful scene in Italy, where Nature appeared in her loveliest and richest dress. On the verge stood a ruin, which lent to the scene pathos and romance, tenderness and humanness. It was not without a feeling of regret that I observed this scene begin to fade. But while it faded there rose, dim at first, but ever clearer, the outline of another picture—the one keeping pace with the other, the vanishing of the old, the appearing of the new—till at last, when the old had wholly gone, there stood forth in majesty, obscure still, but nevertheless splendid, a picture of the sea, the mountains, and the stars overhead. The eternal had taken the place of the transient. It was a lesson in compensation. The same lesson is read to us every evening. The bright day departs. The curtains of night are drawn. We see no more the features of the accustomed earth; but when earth is hidden, heaven begins to unfold its treasures; when the transient scenes of time are shut from our view, the watch-fires of eternity are lit; when we lose this little world, we gain innumerable worlds.—*Joseph Leckie, D. D.*

### They Were Partners.

A sturdy little figure was trudging bravely by with a pail of water. So many times had it passed our gate that morning that curiosity prompted us to seek a better acquaintance.

"You are a busy little girl today?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheerful withal.

"It takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in a cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, and she is washing."

"Well, you are a good girl to help her."

There was a look of surprise in her gray eyes, and an almost indignant tone

in her voice as she answered: "Why, of course I help her! Mother'n me's partners."—*Jewels.*

"Children wander from houses, seldom from homes."

"The richest life is the one that has been willing to lose all."

What we like determines what we are and is the sign of what we are; and to teach taste is inevitable to form character.—*Ruskin.*

### WANTED.

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

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