

# The Sabbath Recorder

## DECORATION DAY.

Today we meet to honor those whose scars  
 And death were given that freedom should not die;  
 Heroes of dark, blood-red and cruel war,  
 Who won for us the final victory.

How brief the time while the eyes are wet!  
 We weep, we praise, we soon forget.  
 We think of the glory of today,  
 The past is folded and laid away—  
 The tattered flag with its blood-stained fold,  
 And the soldier sleeping beneath the mold.  
 Oh, let no blazonry of pride  
 Efface the tablet of those who died!  
 God help us ever sincere and sweet  
 To hold the tribute that we repeat,  
 And out of our heart of hearts reply  
 To the solemn dirge, as the flag goes by!

—Unidentified.

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# The Sabbath Recorder

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

VOL. 68, NO. 22.

PLAINFIELD, N. J., MAY 30, 1910.

WHOLE NO. 3,404.

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

N. O. MOORE, Business Manager.

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

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

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

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

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

## EDITORIAL

### Help From the Hills.

On the morning of May 15 the editor awoke to find his train laboring up the famous seventeen-mile grade between Piedmont, W. Va., and Deer Park, Md. The hilltops were already bathed in golden sunlight; and although at that elevation the spring seemed three weeks later than in the Potomac valley, still the blush of tender buddings tinted the rugged scenery, softened the outlines, and gave to the mountains the glow of returning life. Soon the summit was reached and we were gliding across the elevated plateau, past Deer Park, Mountain Lake and Oakland, toward the renowned mountain scenery of the Cheat River country.

Under the inspiration of that sunny morning, with the moving panorama of sunlit hills and shady dells, memory was busy recalling the scenes of other days and I found myself thinking of the many ways in which the hills of earth have been helps to pilgrims who were traveling to "a better country, that is, an heavenly."

People in all ages have looked to the hills for help. Before God called Abraham from Ur of the Chaldees, the ancient peoples made altars of the hilltops and kept fires burning to their sun-god day and night, under the superstition that the tops of the hills were nearer to their gods than the low valleys. The ancient Greeks, in their age-long prayer for the gods to come

down to men, peopled Mount Olympus with their deities and from those cloud-capped heights imagined an easy entrance into heaven. With a deeper, fuller meaning for us comes the account of the sweet singer of Israel, who, divinely assured, looked from where the "low life was the level's" and cried, "I will lift up mine eyes unto the hills, from whence cometh my help." No wonder he received inspiration from the hills of Canaan; for had not the Almighty in days of old led Israel out from the plains of Egypt into his own chosen schoolhouse among the hills beyond the sea, in order to educate them for the promised land? Forty years long he had taught them among the hills of the wilderness, and they had heard his voice in the thunders of Sinai. Then, after giving Moses a glimpse of the good land from the hilltops of Moab, he had led them with a mighty arm through the Jordan and planted them among the hills of Palestine, and, later, had revealed himself in the temple, set on his holy hill. Is it any wonder that the people of God in all climes and in every generation have loved the hills?

We, too, look up to the hills for help. Not only do they send us down their life-giving waters, filling our springs and keeping pure our streams, but they give us their strong sons and daughters: for "Nature's heart beats strong among the hills," and "man's thought" is there "rarer, intenser." "Mountaineers are always free" is the motto of this little "Mountain State," an echo of the thought expressed by the poet Drake, when he began his address to The American Flag by the well-known lines, "When Freedom from her mountain height unfurled her standard to the air." Even the trees here "assume," as Ruskin says, "strange curves of strength and grace as they bend themselves against the mountain side; they breathe more freely and toss their branches more carelessly as each climbs higher, looking to the clear light above the topmost leaves of its brother

tree." Health and vigor and fearless strength is the gift of the mountain air and of the close touch with nature. Better, in my opinion, that a boy or girl should spend early life among the hills than in the finest city on earth. Surely we know that from among these West Virginia hills have gone sterling men to work for the Master.

Just here I recall an oration written by a farmer's daughter in West Virginia for the college commencement. As the young lady came upon the stage to rehearse there was something inspiring about her very manner as she began with this simple sentence: "How beautiful are the hilltops!" There was something in the sincerity, and simple bearing of this child of nature that thrilled my soul as she poured out her words in description of her native hills and in keen appreciation of their messages to her. I never hear that girl's name without thinking of that opening sentence to her praise of the hills. Since that day I have understood better why the West Virginia hills are so dear to all this people.

Let me here give our readers that favorite song, "The West Virginia Hills," which people in the North have so much enjoyed whenever opportunity has been given them to hear it.

"THE WEST VIRGINIA HILLS."

Oh, the West Virginia hills!  
How majestic and how grand,  
With their summits bathed in glory,  
Like our Prince Immanuel's land!  
Is it any wonder then,  
That my heart with rapture thrills,  
As I stand once more with loved ones  
On those West Virginia hills?

Chorus—

Oh, the hills, beautiful hills,  
How I love those West Virginia hills.  
If o'er land or sea I roam, still I'll think of  
happy home,  
And the friends among the West Virginia  
hills.

Oh, the West Virginia hills,  
Where my childhood's hours were passed;  
Where I often wandered lonely,  
And the future tried to cast;  
Many are our visions bright,  
Which the future ne'er fulfils,  
But how sunny were my day-dreams,  
On those West Virginia hills! Cho.

Oh, the West Virginia hills,  
How unchanged they seem to stand,  
With their summits pointed skyward,  
To the Great Almighty's land!

Many changes I can see,  
Which my heart with sadness fills,  
But no changes can be noticed  
In those West Virginia hills! Cho.

Oh, the West Virginia hills,  
I must bid you now adieu;  
In my home beyond the mountains,  
I shall ever dream of you;  
In the evening time of life,  
If my Father only wills,  
I shall still behold the vision  
Of those West Virginia hills! Cho.

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The Southeastern Association.

The thirty-ninth annual session of the Seventh-day Baptist Association convened with the Ritchie Church at Berea, W. Va., on May 19, 1910. The morning was ideal. Rains had laid all dust and given to the hills a beautiful freshness that invited everybody out into the glorious sunshine; and when the time for meeting arrived, a good company had assembled for the Lord's work. Edgar Van Horn was invited to lead the song services, Secretary Saunders opened with a fervent prayer, and the association was ready for business. Two of the young people, who were children when we were with their friends in college work, came forward and took their places as secretaries, as though they had held that office for years; and the moderator, a farmer and carpenter, delivered an opening address worthy to stand beside any that will appear during the coming sessions of the associations. It was brief and right to the point and RECORDER readers will enjoy it.

THE EXECUTIVE COMMITTEE'S REPORT.

The report of the Executive Committee shows the coöperative plan adopted by this association for mission work among the pastorless churches. A regular assessment plan is in use here, by which all the churches of the association unite with the Missionary Board in gospel work within the bounds of the association. It had become necessary to readjust the assessments so as to meet a deficiency which had come under the old plan, and to correct certain errors.

This apportionment calls for \$2.57 from each resident member of the pastorless churches; and for the members of churches supporting pastors, one fourth of this

amount from each is required. These assessments are to be made from the latest statistics. The report was adopted, and in addition to these financial provisions the following persons were invited to assist the associational missionary as he may need them in his work, and as he may call upon them: O. A. Bond, J. Frank Rose, Luther F. Sutton, S. B. Bond, L. L. Sadler, M. H. Van Horn, L. D. Lowther, A. Clyde Ehret, G. Amos Brissey, Ressie Bond, Roy F. Randolph and F. J. Ehret. The writer knows that any one of these twelve persons will gladly render excellent service if called upon by the missionary pastor, Brother Seager, to do so. It is a good plan and is working well. Really it seems to be the best way to supply the churches with gospel work in these times of scarcity of ministers.

THE YOUNG PEOPLE RESPONDED.

Just as Brother Hills came forward to preach the opening sermon, an organ was brought in for use during the session, and Brother Hills asked for volunteers to fill the corner where singers usually sit. Promptly seventeen young people responded to the call. It was a real treat to hear them sing.

I forgot to say that this session is being held on the site of the old Pine Grove church, instead of in our regular house of worship on the Otter Slide. The Methodist Protestant church stands just across the road from the pine grove, on the lot once occupied by our old house of worship, and the Methodists offered their house for the small audiences, which offer was accepted. Then a place in the beautiful grove was fixed for services on Sabbath and Sunday, and for the entertainment of guests at dinner. The organ mentioned was brought from our regular house of worship on Otter Slide. The plan was a good one, since there is no grove at hand around that church, and the old Pine Grove site is more central for the people.

REV. GEO. W. HILLS' SERMON.

The opening sermon by Brother Hills was from I Cor. iii, 9, on laboring together with God. It was a timely appeal for united efforts on the part of old and young in the work of the various denominational

boards. He said the Missionary, Tract, Education, Young People's, Woman's, and Sabbath-school boards are working together with God for the good of man, and urged that all join heartily in this great work. In his appeal to the young people of West Virginia he urged each one to ask himself the question, "What are these boards to me?" The way Brother Hills put the question was most forcible and convincing. He made it clear that the boards are only the agents of the people, and that the people must stop thinking that the work is the boards', and learn to say, each one, The work is mine. The living questions are: What is the Tract Board to me? What is the Missionary Board to me? Am I laboring together with God? If these questions are asked in the right spirit and hearts are set to do the Master's work, God will lead his children to do those things that will make the world better. The work is ours, and the Lord will hold us responsible.

Again, we can not avoid the results of our labor. The influences of our work, whether good or bad, shall go on after we are in eternity, and our work must soon be done. Let us all work together with God while we can.

The congregation was stirred by the truths that fell from the preacher's lips; and we trust that good seed was sown which will bring a harvest for the Master.

THE NOON HOUR.

The meeting adjourned a little before twelve o'clock, and dinner was served in the grove. Then followed a social hour until two o'clock. These social hours mean a good deal to the West Virginia people, who are widely scattered and find in these occasions opportunities for helpful fellowship. Then the coming of delegates from abroad is always a matter of great interest to this people, and these hours are faithfully improved by both delegates and people in becoming better acquainted. It is a good thing for stronger associations to help the weaker ones in this helpful exchange of delegates.

AFTERNOON SESSION.

Albert Brissey led the song service, and after prayer by S. A. Ford, the regular

order was taken up, committees were appointed, and the delegates from sister associations were listened to with deep interest. Rev. Edgar D. Van Horn brought greetings from the Eastern Association, and Rev. M. B. Kelly responded in behalf of the great Northwestern Association. They gave interesting accounts of the work being done in their respective associations, and the letters from six churches in the Southeastern Association show that a good work is being done there.

## ELDER SEAGER'S REPORT.

Rev. L. D. Seager made an interesting report which follows.

## REPORT OF L. D. SEAGER

To the Seventh-day Baptist Southeastern Association for the year ending May 22, 1910.

DEAR BRETHREN:

It is with pleasure that I make a statement of the work done in your employ, because of the gracious providences of our heavenly Father. Regular preaching has been maintained with the Ritchie, Middle Island, and Greenbrier churches, at some of the quarterly meetings at Black Lick and Conings, with occasional services at Black Lick, Conings, Roanoke, Smithburg, Rock Run, Cedar Run, and Lick Run. There have been good interest and attendance at these services. Special meetings have been held with the Ritchie, Middle Island, Greenbrier and Roanoke churches. A good interest was manifest in each of these meetings and the power of God was witnessed in the conversion of some souls. Pastor Hills kindly assisted in the meetings at Ritchie and Middle Island. Impaired health and sickness in my family made it impossible to hold meetings at other points. I acknowledge the efficient assistance of Pastor Hills, Deacon Ehret, A. Clyde Ehret, O. A. Bond, S. A. Ford and Frank Rose, in filling my appointments. I have enjoyed the hearty co-operation of the people in all parts of my field of labor. There have been many tokens of appreciation in many ways.

I sent Pastor Hills last June and Rev. H. N. Jordan in March to serve the brethren at Salemville, Pa., in their quarterly meetings. They were cordially received and the people enjoyed their ministrations, and have expressed their appreciation of our interest in their welfare. I regret that I have been deprived of the privilege of visiting them in person during the year.

Many other calls were necessarily denied because of lack of time. The fields open to us are more numerous than we can supply. Our God has open doors and larger opportunities awaiting, and his blessing awaits the hearty response to his guidance.

We are happy to report the salary paid in full and the deficit from last year canceled. We recommend the reduction of appropriation for traveling expenses from \$100 to \$25, and recommend that the \$75 be deducted from the appor-

tionment of the churches having pastors, pro rata.

We have to report for this year but 175 sermons, 14 funerals, 5 weddings, 5 added by baptism and one by experience.

Respectfully submitted,

L. D. SEAGER,  
General Missionary.

L. D. SEAGER,

In account with

THE SEVENTH-DAY BAPTIST SOUTHEASTERN ASSOCIATION.

Dr.

To cash received from churches:

Middle Island .....	\$138 78
Ritchie .....	131 07
Greenbrier .....	82 20
Salem .....	118 30
Black Lick .....	26 50
Roanoke .....	35 50
Salemville .....	17 99
O. T. Davis, Treas. ....	67 78
Other sources .....	39 91

Total .....

\$658 03

Cr.

By salary .....	\$500 00
By traveling expenses .....	17 99
By deficit from last year .....	140 04

Total .....

\$658 03

Respectfully submitted,

L. D. SEAGER,  
General Missionary.

At the close of this report remarks of warm appreciation were made by different brethren and by the moderator; and the universal feeling is that Brother Seager be retained on this field and that no step be taken to make his salary any less. He has done a self-sacrificing work in a hard field, and the people recognize the heroic efforts of their missionary to keep up his appointments, when feeble health would almost forbid his working at all. Would that Brother Seager could have been present to hear the good words regarding his work and the blessing to this association of having the help of his family among these churches. Circumstances beyond his power to control prevented his being in the State during this association. It is seldom that we hear such strong words of appreciation or such hearty expressions of sympathy as those given during the hour after Brother Seager's report was read.

## EVENING SESSION.

A fair audience came in the evening to hear a sermon by Rev. L. A. Wing of DeRuyter, N. Y., delegate from the Central and Western associations. His text was the words of Peter on the mount of transfiguration (Mark ix, 5), "Master, it is good for us to be here." After speaking of the transfiguration of Christ, which the

three disciples best prepared to appreciate and understand were permitted to witness, the speaker dwelt upon the great blessing to them of being permitted to obtain a view of Christ such as they had never had before. O Master, it is good to be entranced with thee, and to gaze upon thy transfigured face! It is an experience that can never be forgotten,—to thus commune with our Lord; and the one who has been blessed by such a vision can never again be the same as he was before.

While it was good for them to be there, still it was not best for them to remain there. It was far better for them and for God's cause, to go down from the mountain top into the plain below and work for the good of others. That mountain-top experience was a special one to fit them for better work. All that the disciples gained there must be taken down among men and used in service. When they did go down to their work, they soon found disciples in perplexity, whose faith was too weak for effective service.

When Ezekiel had his vision of dry bones he knew not its meaning. He had been discouraged because Israel was so dead; and God gave that vision to teach that there was more life among his people than the prophet knew. Ezekiel had a work to do, however, in bringing the dry bones to life, and he was shown how God's power should be added to his own to bring it about.

If we believe in God, we too may find hope even in dry bones. The Lord is able to make dry bones live.

Again, the blessing the disciples received upon the mount was a comfort all their lives. Long afterward Peter referred to the glory that filled him when he heard the voice in the holy mount. It was to them a life-long blessing that they had been eye-witnesses of Christ's glory on the mount of transfiguration. There they became settled in their faith in his majesty and in his glorified life. The presence of Elijah and Moses revealed to them the interest those gone before may have in the work on earth. To many the presence of those two men represents those who shall never taste death.

Once more, we ascend the heights to ob-

tain a better view of our surroundings, to take our bearings and learn how to go forward. Thus do we need to come to the heights of faith in order to better understand our condition and gain power for our work. He who is most faithful in his service in the lowlands, among his suffering fellow men, is also the one who obtains the best results when he comes to the mountain top. May we all so live that Christ will deem us worthy to be with him on the mount of transfiguration.

## FRIDAY MORNING.

The morning broke with a drenching rain, and there was promise of a dark, unfavorable day for a meeting in such a country, with people so widely scattered. But the rain slackened, and by 9.45 a fair audience had found the way to church. The devotional services led by Secretary Saunders were unusually effective. Would that every Seventh-day Baptist family and every group of worshipers could have heard the prayers and songs of this opening service—prayers for help from God, prayers for all our churches, our boards and for the salvation of souls; songs of hope and penitence and love. The editor had to lay down his pen and watch the faces of young and old while they sang the closing song of this hour. Tears would blind our eyes and our hearts were greatly moved as we listened to the fervent singing of "Lord, I'm Coming Home."

I've wandered far away from God,  
Now I'm coming home;  
The paths of sin too long I've trod;  
Lord, I'm coming home.

Chorus—

Coming home, coming home,  
Nevermore to roam;  
Open wide thine arms of love;  
Lord, I'm coming home.

I've wasted many precious years,  
Now I'm coming home;  
I now repent with bitter tears;  
Lord, I'm coming home.

## THE SABBATH-SCHOOL HOUR.

In the absence of the appointed leader, who was unable to come, Wardner Davis of Salem took charge of the Sabbath-school hour. After a few appropriate words he called the speakers to take their several parts.

The Sabbath school as a place of training for future church activities was spoken upon by Mrs. C. F. Meathrell, and since this paper is to appear in the RECORDER we leave it with no description here. Rev. M. G. Stillman followed with a characteristic address upon "Teachers' Training Work." Mr. Stillman has had experience as a teacher that well fits him to speak upon this topic. His illustrations from nature and real life were apt, and he made a strong plea for trained teachers.

Then followed Rev. George W. Hills with a rousing address upon "The Sabbath-school Teacher." We wish these addresses were on paper so we could give them to our readers. The responsibility of the teacher who has the destiny of children in his hands, the necessity of having godly teachers for our children, and the folly of placing our boys under unchristian teachers were set forth with power, and the audience that listened to Brother Hills will not soon forget his burning words.

#### REV. EDGAR VAN HORN'S SERMON.

After the soul-stirring song, "Never Alone," Brother Van Horn preached from the text (I Cor. xiii, 7), "Beareth all things, believeth all things, hopeth all things, endureth all things."

Brother Van Horn's sermon was listened to with close attention. He spoke of love as the one thing without which men are miserable, and the power by which men are brought to Christ. It is the "melody of heaven sounding in the human soul, awakening it to life—immortal life and action in the service of God." No man can tell all the love of God. It is love that makes his children one with him; and when they are filled therewith, it "beareth all things, believeth all things, hopeth all things." The word "beareth" admits of three definitions: to "protect by covering", to "cover with silence"—keep secret—and to "keep off something that threatens" or "forbear." The speaker showed how beautiful such love is when it has discovered a wicked thing in some one, and hastens to hide instead of blazon abroad, to seal the lips of him who would start a scandal, and to put the best possible construction on conduct. Faith in humanity is a great need of the world today. The way to in-

duce boys to do their best is to love them and show confidence in them. We should have an eye for the least beginnings of good in the ones we desire to help. Sometimes the knowledge that somebody loves the boy works wonderful transformations in his life.

#### FRIDAY AFTERNOON.

The rain ceased in time for people to enjoy the dinner hour out of doors. This being over, the time until two o'clock was filled with the work of the various committees. The woman's hour took the first place in the afternoon session. Mrs. M. G. Stillman had charge, and the program given was full of interest and helpful to all. The precious words of Jesus found in the fourteenth of John were followed by prayer by Mrs. Meathrell, and a duet was sung by Edna Van Horn and Arah Kinney. Then came reports from societies; and a paper on Woman's Work, by Mrs. J. H. Babcock, of Milton, Wis., corresponding secretary of the Woman's Board, was read by Olive Seager. This good paper will appear in Woman's Work in the RECORDER.

The paper by Mrs. C. B. Clark, which will also appear in the RECORDER, was read by Miss Mildred Lowther. The reading of these two papers by the young ladies was so well done that I should not feel justified in passing it by unnoticed. The enunciation of every word was so clear that no syllable was lost, and the audience was greatly pleased.

The hour was closed by a strong plea by Mrs. Stillman for a woman's organization in every church. Only two societies now exist in the entire association. The spirit in which this plea was made must reach the hearts of the women of West Virginia.

#### THE TRACT SOCIETY'S HOUR.

The hour assigned to the American Sabbath Tract Society was occupied by the editor in laying the burden of our work upon the hearts of the people. After giving a word-picture of the board at work every second Sunday in each month, and describing the officers and members so people might know something of the men who are doing the work the people have placed

in their hands, the speaker made it clear that these men are the people's agents, freely giving their precious time to do denominational work. Then came a description of the joint work of this board with the Missionary Board, in California, New York, Africa, and in the Southern field. The last book written by Doctor Lewis and revised by his son was offered and explained, with invitation to the people to buy it. The RECORDER interests were then presented with an earnest plea for new subscribers. For some reason many subscriptions were canceled here years ago, and the editor is especially anxious to see the old friends coming back to the dear old paper. How can families with young people afford to live without this source of information about all denominational interests, and this bond of union between widely separated sections. The people were deeply interested and we sincerely hope that good may come from this hour's work.

The rain came down like a deluge most of the afternoon, and when the session closed many had a long wait hoping it might slack enough to allow them to go home dry. In this most of us were disappointed. The evening session had to be abandoned.

#### SABBATH DAY.

An early morning shower gave an unfavorable outlook for churchgoing, but by time for Sabbath school the sky had cleared a little. Quite a number had assembled at ten o'clock, and by eleven a large audience was ready for the preaching service. The Sabbath-school lesson was taught by topics: John the Baptist, by George W. Hills; Herod's sin and its consequences, by Theo. L. Gardiner; and the application, by Secretary Saunders.

When the preaching hour came, the rain having ceased, the entire audience took the seats and organ out into the grove where a throng of people listened to a sermon by Editor Gardiner, upon the Gospel of the crucified Christ as the world's only hope today, as well as in the days of Paul. This service was followed by the young people's hour, in which Miss Draxie Meathrell took charge. It was one of the most interesting hours in the association.

The papers were good and well read, and the music consisting of solos, duets and choruses was excellent. The papers will all appear in the young people's pages of the RECORDER, so no further mention need be made here.

The sunshine had broken through the clouds at noon and the afternoon was fine. May not this bright ending of a dark day be prophetic of brighter times to come, when these young people shall have completed their education and joined the fathers and mothers in the work of this important field?

The evening found a fair audience in the church, and after a live prayer meeting Secretary Saunders preached a stirring sermon, which was followed by a conference meeting in which many precious testimonies were given. We tried to catch some of the best thoughts for our readers, and will give them here.

#### TESTIMONIES.

"I pray that I may be able to help others."

"The most I can do will be all too little for the Master."

"I realize that my conversion was only the beginning. I am to go on and grow into the fulness of a Christian life."

"I am thankful for the words of David: 'I will take the cup of salvation, and call upon the name of the Lord.'"

"I am thankful for the privilege of beginning again when I have made failure in my Christian life."

"God is willing to take us just as near to himself as we are willing to be taken."

"Few can appreciate the blessings that have come to us in Ritchie as one can who comes back to his childhood home after years of life elsewhere. Memories of the faithful ones who struggled to establish this church should inspire us also to faithful service."

"No thought has been brought out in these meetings half so powerful over men for good, as this one thought of love—God's love for man and man's love for his fellows."

"When the Judge shall weigh our motives  
For eternal gain or loss,  
Shall we stand as gold before him,  
Or as vile and worthless dross?"

"I saw myself as a poor lost boy, and wanted to find Christ. My heart was rent and torn until in the darkness of night I found Jesus precious. Peace brought a sense of duty, and I knew I could not live a Christian without taking up the Master's work."

"When I gave myself and all my powers to God, heaven began there; and I have had peace. Resisting God always brings sorrow. Working with him is the sure way to peace."

"It has been a great blessing to me to attend these meetings and it is a greater blessing to know that I am a child of God."

#### HAND-SHAKING.

At this point a brother came forward and offered his hand to the leader, asking for the prayers of God's people. This led to a general hand-shaking that brought many warm expressions of sympathy from hearts full of God's love, while for a few moments, all joined in songs of praise. This closed the services of a Sabbath filled with work for the kingdom of Christ.

#### SUNDAY'S SESSION.

The last day of the association opened warm and bright. The session for business began early, in order to close the meetings at noon, and so allow delegates to reach the afternoon train. Special resolutions were passed expressing sympathy with, and confidence in, Elder Seager as missionary pastor of these churches, and the hope that he may be able to continue through the year. The next session of this association will be held at Lost Creek on the Fifth-day before the next to the last Sabbath in May, 1911. L. D. Seager is to be delegate with George W. Hills alternate.

At the close of the business session the audience moved in a body to the grove, taking seats and organ with them. The education hour was conducted by Clyde Ehret. In the absence of President Clark, who was obliged to be elsewhere, speakers were chosen for impromptu work. Rev.

M. B. Kelly spoke of the benefits that came to him by education, and of the need of education for all young people who must soon bear the burdens in our fields of labor. T. L. Gardiner spoke of the great work of Salem College, its importance to all this country, and the need of endowment if its benefits are to continue. There is no place where we can be so sure that our money will go on doing good after we are gone as in the endowment funds of a good college. Don't fail to place some of your money where it will bless the world in the years to come. George W. Hills told the young people the importance of careful preparation if they would be ready to command the best places awaiting them in the coming day. F. J. Ehret spoke of the need of help, and urged all the people to remember the college in their wills. The education hour was an hour well spent, and some good ought to come from the work done there.

The closing order of the session was a sermon by Rev. M. B. Kelly, delegate from the Northwestern Association. His text was, "Lord, what wilt thou have me to do?" Acts ix, 6. The story of Paul's conversion and his desire to do God's will was told with force; and the answer of God, to wait to be told what he should do, made the foundation for a most stirring and practical sermon.

The great throng of people, gathered in the grove, listened spellbound to his description of the destruction of San Francisco, which he witnessed. The sad calamity revealed the suffering of humanity, which though great was nothing compared with the spiritual suffering being caused by the blight of sin. There is something for every one to do. How many can ask the question Saul asked in the spirit of consecration? How many are ready to accept the answer that came to Saul, "I will show him how great things he must suffer for my name's sake"? His suffering began when his own people went about to kill him. Paul did not withdraw from the work because his brethren did not use him just right. He counted the cost and went right along faithfully doing the Master's work. This brought to him many afflictions, but he endured to the end, and at

last could say: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Brother Kelly closed his sermon by relating the story of the conversion of a young lady to the Sabbath in one of Elder Huffman's meetings. When her family gave her the alternative of giving up the new-found Sabbath or giving up her home with them, she deliberately chose the Sabbath and a clear conscience. As she was about to be buried with Christ in baptism, she requested Brother Huffman to wait a moment, and he waited while she sang a stanza of "Jesus, I my cross have taken," which melted all hearts, and so won her family that her father, reconciled to her decision, was first to welcome her when she came from the water. This story of consecration made a profound impression upon the great audience and was a fitting close to the association.

After the benediction there was a hustling for teams to take the friends to the train at Pullman. The delegates partook of a lunch at the tables near by, hurried into carriages and said good by to the friends who had so generously entertained them.

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#### Death of Lizzie Nelson Fryer.

Elsewhere in this issue will be found a letter referring to the death of Mrs. Lizzie Nelson Fryer, a brief notice of which appeared in last week's RECORDER. At this writing no direct report has reached the editor, and we are glad for the timely letter of Brother Edwin H. Lewis.

Mrs. Fryer had a great company of friends, to whom this sad news will bring deep sorrow. In 1874 she sailed for China as a missionary in company with Mr. and Mrs. D. H. Davis, and during the time in which she was connected with our mission, and through all the years following her marriage, she was a firm friend of our China Mission and kept in close touch with

the missionaries there. RECORDER readers have been favored with many interesting articles from her pen, the last of which was the account of her travels in China last year. We shall all miss her helpful words.

There comes a deep sense of loss when the friends of many years hear that such a consecrated Christian has gone from earth. We knew her well as a student in Alfred, and can never forget the days at Brookfield Conference, when she gave herself to the work of foreign missions. Her loyalty to truth should be an inspiration to every one. Our hearts go out in sympathy toward her bereaved husband, and we pray that the God of all comfort will sustain him in his affliction.

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#### Alfred's Debt.—Two Interesting Letters.

The following letters show a wide-spread interest in the efforts to raise the money for Alfred's debt.

We give them to our readers, hoping that others may be moved to do prompt work for this good cause. I hope you all read the letter from Brother G. M. Cottrell, of Topeka, Kansas, in last RECORDER. Time is very short now. Let everybody hustle!

THEO. L. GARDINER,

DEAR SIR: From articles I have recently read in the SABBATH RECORDER, I am led to believe the Sabbatarian Denomination is "up against it" in its efforts to raise a considerable amount of money for Alfred University, and prospects of failure to "get there" in the required time seem to be good. For a wonder an idea came to me tonight and I hasten to impart it to you as a representative of all Sabbath-keepers, and also as I believe you are individually interested in making up the amount on time. Let every church society in the denomination take it upon itself to appoint a committee of young "or old" ladies and make said committees as large as possible, and let those ladies throng the streets of the town or city and to every man they see attach a tag and get said man to hand out as much coin of the realm as he will stand for, and the entire amount of money needed can be secured in one day. Such a scheme was worked in this town last week and with great success. I have known it to be worked in a number of places and always with the greatest success. In Saginaw, Mich., they secured over eleven hundred dollars in one day. Of course I am fully aware of the fact that you and many others probably know all about this matter and I am wasting time and postage, but as I have not seen it sug-

gested I jump in to try and help out. Wishing you all manner of success I remain,

Yours truly,

D. R. EDWARDS.

Ardmore, Okla., May 20, 1910.

DEAR DOCTOR GARDINER:

The Woman's Missionary Society of the North Loup Church voted at its business meeting yesterday to pledge \$25 to the fund Alfred is trying to raise at the present time, to be paid in yearly instalments of \$5 or more, as we are able. We wish we could do more, both collectively and individually, and heartily hope that the amount will be raised.

I might also add that we have appointed a committee to try to raise money among the women to finish the amount needed to furnish a room in Salem College. We hope to have that done this week.

Yours sincerely,

JESSIE TRUE BABCOCK,

Sec. W. M. S.

North Loup, Neb., May 16, 1910.

President Davis has just spent another week in Shiloh where the people have responded nobly, pledging in all about \$1,500. This is doing well for Shiloh. People are becoming much interested, and pledges are coming in from far and near. Several churches have recently pledged as churches, and four woman's societies have sent in pledges since last writing. The statement in RECORDER two weeks ago showed a lack of \$16,730 to make up the debt. This was reduced by the \$3,319—receipts published last week while the editor was in West Virginia—to \$11,611. Now President Davis reports receipts for the present week amounting to \$4,820. This makes the deficit to date \$6,791. After this RECORDER reaches you there will be but one more issue before it must all be raised. Don't wait an hour after you have read this; if you expect to do something and have not yet done it, do it now. If every one interested acts promptly, the mails will carry to Alfred enough to pay all within six days—nay, six days is too long time to allow after your paper reaches you; don't wait a day. This movement must not be allowed to fail. There is too much at stake! It will be a burning shame if the offer of a library building goes by default on account of our want of interest.

"Conservatism is too often but another word for death."

### Opportunities and Responsibilities of the Christian Citizen.

H. W. ROOD.

*Paper presented at the quarterly meeting of the southern Wisconsin and Chicago churches, Milton Junction, April 22-24, and requested for publication.*

Soon after the close of my army service I came to be of age, married the girl of my choice and settled down to the opportunities and responsibilities of citizenship. It was six miles from our home in the little village of Dakota to the voting place of our town. When town-meeting day came on the following first Tuesday in April, I had some work on hand which I especially wished to do, and, as only town officers were then to be elected, I thought it hardly worth while to walk six miles and back for the sake of voting; so I decided not to go. I had some errand during the forenoon at the home of my good old grandfather Thorngate, and while there my grandmother asked me if I did not intend to go and vote. I told her that, since it was so long a walk and I had special work for that day, I thought I would stay at home.

Then my grandma's face took on one of its characteristic expressions—a look we all knew so well—and she said, "H'm, I think a man who will not take time to go and vote is no better than a rebel!" Then she trotted off into the kitchen, leaving me to think it over.

Now, the word rebel had for four years been quite familiar to me, and significant, withal, and I did not feel at all complimented by my grandmother's remark. Yet I knew that, though a little blunt in speech now and then, she was a woman of rare good sense; so I did not get spunky at her, but followed her out into the kitchen, saying, "Grandma, I'll go and vote for your sake, and I'll try to vote right, too." Then I took to the road, walked that six miles up to Sonora and did the duty of a citizen.

As I went to and from the polls that day I thought it all over. I concluded that, whereas, it had during the last four years been my duty to exercise my patriotism by marching and fighting and obeying orders, it was now incumbent upon me, the

war being over, to begin the practice of the patriotism of peace. The one was as important as the other. I must now be as ready to walk of my own free will, as a citizen of the republic, six miles to vote as I had been heretofore to march any distance under military orders to do any military duty. As I thought of these things I silently promised my patriotic grandmother that from that time forward nothing short of the absolutely impossible should keep me from the exercise of that particular opportunity and responsibility of citizenship. That was forty-three years ago this month of April, and I have ever since then tried faithfully to keep my silent promise to my good grandmother. I have come to regard the exercise of the right to vote, not only as a privilege of citizenship, but a Christian duty.

I once asked a young man if he knew whom his party had nominated at the caucus the night before for city officers. "No," he replied, "I never go to a caucus. Give me a good prayer meeting, that's good enough for me." Another good man in whose family I boarded two years became so zealous a Christian that he thought he ought to retire from the world. He said the world belonged to the devil, so he sold the goods in his store at a great sacrifice and gave himself to reading the Bible several hours a day at home. He came to shrink from going outside even his own yard, except to church, for fear of contamination. He would not vote, as he claimed that his citizenship was in heaven. He thus lost all interest in public affairs. The good of the community in which he lived was nothing to him. He even took his bright 16-year-old daughter out of school in order to remove her, so far as possible, out of touch with the world.

Both these men were, I doubt not, Christians, but they did not put their Christianity into citizenship. They cared not for the opportunities of citizenship, and they chose not to assume any of its responsibilities. As Christians they found fault because some unworthy men got into office, yet would do nothing in a practical way to put good men there. The communities in which they lived got little good out of them in any way.

I have spoken of these two men as types. There are others more or less like them in spirit. I do not suppose there are very many of them, for it is not at all natural for men to be too good to be good for anything.

I wish now to speak of another man of an altogether different type. His name was Captain William Charleton. He served through the Civil War in Company B, of the 11th Wisconsin Infantry. He was a farmer, and when he came to enlist he had the smell of the soil upon him. He stood six feet and four inches in height, both in stature and character, for he was a Scotch Presbyterian. A man like him was worth too much to leave in the ranks, so he came up step by step to be, at the close of his four years of service, captain of his company. He was severely wounded at Fort Blakely, Alabama, on the day when General Lee surrendered, and ever after that was a cripple with a crutch. Like Cincinnatus, he returned from the war to his farm, but that was not the end of his public service. He took an intelligent interest in public affairs, and, though he was never a politician, his neighbors made him at various times member of the county board, elected him to county office, and sent him to the legislature. In every position he was the same sturdy patriot he had been in the army. Everywhere and all the time he was a soldier for the common good.

Once while on the county board he was a member of a committee to build a county jail. Among those who came before his committee with bids for the construction of the building there was a contractor from New York. Having had his hearing before the committee, as he turned to leave the room he laid a \$1,000 check upon the table before Captain Charleton. That sturdy old veteran was indignant, and he arose and said, in a tone so stern as to make the man from New York tremble from head to foot, "Sir! what is that for?" The man turned and stammered out, "Why, this is a way we sometimes have of doing business in the East." "Well, sir," replied the captain, "you take this and leave the room! Under no consideration will we pay any attention to your bid!" The would-be contractor picked up his check

and almost crawled through the door. He had undertaken to bribe an honest man—and had failed miserably.

This incident is only one of several I might mention to show how one Christian man met the responsibilities of citizenship. In all this he was as truly patriotic as when he led his men into battle for the honor of the flag. To him public office was a public trust, and as an official he served his fellow men in all good conscience. Were all men such Christian citizens as Captain Charleton, the word "graft" would never have come into its present use; and our government would have much less cause for shame.

I am speaking of Captain Charleton as a type of thousands of manly men who honor our country in their public life. We hear much about grafters, yet I think they are small in number compared with that of honest public men,—Christian statesmen and Christian citizens. You and I can, after some thought, name some men who have long been in public service in some capacity all the way from town office to state, whom the breath of suspicion has never touched,—clean men, manly men, patriots. The people of Milton have elected some such men to office year after year, not so much because they sought the positions as because the voters of Milton wished men like them for public service. Let me name two of them as examples,—Deacon L. T. Rogers, now gone to his reward, and Mr. J. B. Tracy. I have some opportunity to know pretty well a few public men higher up, and I must say to you that I believe the most of them are as upright and honorable as the two whose names I have taken the liberty to mention. I fear that because now and then a town, county or state officer is found to be unworthy, we are apt to be suspicious of all the rest,—those who are loyal, true and capable. If we are Christian citizens we should in our judgments practice the virtue of Christian charity.

I have been speaking in particular of Christian citizens as voters and officers; yet the term citizenship implies more than this. Our regiment, the 12th Wisconsin Infantry, held a reunion a year ago last August at Green Bay. One evening we had a big camp-fire, or patriotic meeting. One of

our speakers was a lawyer there—a Catholic. When he arose he said, "I am glad to see that you men of the 12th open your meetings with prayer. Patriotism implies the spirit of self-sacrifice for the good of others. The true soldier is willing, if need be, to give up his life for the sake of principle. It was our Saviour on Calvary whose self-sacrifice was supreme. He gave his life, not only for his own people but for the whole world, friends and foes alike. He who is willing to practice self-sacrifice for the well-being of others is following the example of his Saviour. And you men do well to acknowledge and do him reverence in the exercises of this evening."

I have thought much of what Mr. Martin said at that meeting. Since then, when I have seen men and women and boys and girls do things for the sake of being helpful to others, I have felt that in spirit they are following Christ. And I have felt, too, that every one who willingly sacrifices something for the good of the community in which he lives is in just so far a Christian citizen. The ladies of a village improvement club find opportunities for public service, and they spend both time and effort, with some money, to better the conditions under which all the people live; yes, they do more than that,—they unite to make pleasant the brief sojourn of the stranger that is within their gates. In all this they are as patriotic as were their fathers and grandfathers when fighting the battles of our country. They are showing themselves to be Christian citizens and it should be the pleasure of every other good citizen to help those patriotic ladies by keeping his own dooryard clean.

Those who are so fortunate as to be fathers and mothers can serve our country in no better way than in the home. Respect for law must be learned early. Fathers and mothers who will not or can not bring their boys and girls into submission to the necessary regulations of a good home are turning loose upon the public hordes of undesirable citizens. Loyalty, like charity, begins at home.

No parent whose example is bad can be of much use to any community. The father who betakes himself to Lake Kosh-

konong to hunt or fish contrary to law can not reasonably expect his son willingly either to obey him or to have much respect for the law of the land. The liberty we enjoy in this free land of ours is based upon law, and whoever by word or deed thus shows a contempt for law is in just so far tearing down that foundation and destroying the liberty that thousands of patriots have given their lives to secure for us. He who does this thing can in no sense be a Christian citizen. The good citizen brings his desires into harmony with law, and is thus a safe example to the young.

It seems to me that in no way may a Christian better meet the responsibilities of citizenship than by doing his best to surround the young with the best of influences. The Christian citizen will favor the best possible schools. He will desire as good a schoolhouse as is practicable, and he will help make the school surroundings of his children pleasant. He will be in favor of the best teachers money can get, and he will undertake to give those teachers not only financial support but moral. He will encourage them in the performance of their duties as he would himself wish to be encouraged in the doing of any difficult task well worth the doing. And if, perchance, he has no children of his own, or they have already been graduated and gone out into the work of the great world, he will be just as desirous concerning the educational advantages of his neighbor's children. Citizenship has to do with the good of all the people of our town, our city and our State, rather than our own personal privileges. The doctrine of personal rights has little connection with good citizenship.

I have heard that in a certain village in a remote part of our country some well-to-do farmers have bought homes and settled down to take life easy; and I have heard that those men are spending no small portion of their time complaining about the taxes for necessary village improvements,—especially school taxes. And I have heard, also, that in that same village there are a few old bachelors who unite with those retired farmers in their faultfinding. These men are, I suppose, citizens of that village, and some of them may have their

names on the church roll, yet I fear they do not put much Christianity into their citizenship. They seem not to be possessed of the spirit of self-sacrifice for the good of others—the spirit of patriotism.

I fear that none of us understand as we should how much the good citizenship of ten, twenty, thirty years from now depends upon the schools of today. I have given this matter some thought and have had some opportunity for observation, and I am thereby led to believe that our little American schoolma'am is doing more than all the rest of us together to unify, harmonize and Americanize the many complex elements of our rapidly increasing population, especially in the cities where so many foreigners are coming every year. She not only teaches them our language and our history, but our traditions. Under her patriotic instruction they come to think no greater men ever lived than George Washington and Abraham Lincoln. She imbues them with the spirit of freedom, holding them in the meantime to strict and respectful obedience. She sings our national songs with them till the little tots come to know them by heart, and will spring to their feet at the first note of The Star Spangled Banner. It is from her that our little citizens are getting their highest ideals of American citizenship,—bless her faithful, country-loving heart.

I am so sure that no Christian citizen would ever vote to license the sale of intoxicating liquors in his community that I will, with the barest mention, dismiss the subject.

I can not make it seem to me that there can be such a thing as a lazy Christian citizen. The ideal citizen must have energy enough to help make things go. He must be industrious,—“not slothful in business, fervent in spirit; serving the Lord.” “Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.”

I think the real Christian citizen will, wherever he may dwell, look for an opportunity to be of some use in the community. He will not be content to dwell apart, pleasing only himself, but, having found his opportunity for service, will cheerfully accept the responsibility it brings to



him. The days of the monastery should be ancient history to us, especially to Seventh-day Baptists. We are not to forget the neighbors whom we may aid and bless. In a certain sense all our country is our neighborhood, and in this great organism we are members one of another. It should, therefore, be our happy and blessed privilege to accept the opportunities and meet manfully the responsibilities of this Christian citizenship. For this purpose I know of no better rule of action than this: As ye would that men should do unto you, do ye even so unto them.

#### "The Doings of the Brambles."

Have you seen it? If the author wrote it while on her lawn, surrounded by the pretty hedge as indicated in the frontispiece, it is no wonder that we have such a pretty book full of enjoyment for children. Who has not played doctor as seen in the next illustration? Frank Carter with his dog is worth framing. I wanted to kidnap that "youngest son" "perched high on an old wagon seat" and take him to Minnesota and place him in a home that begs me for a sweet little boy. I think I would have taken also those two girls that gathered the "broken dishes and threw them over a stone wall." I had an application the other day for one like them. I presume they are not orphans and have a good home, so they will escape my efforts to get them. It is a long time since I have seen a book with eighteen such beautiful illustrations. And the stories!! When readers of the RECORDER and the *Sabbath Visitor* know that Alice Annette Larkin wrote them, they will not wait for Christmas to get copies for loved ones at home and to send to loved ones far away. Miss Larkin has done our people a great favor in having this book published. We need not now go to authors in Canaan for stories for our children. Read the recent advertisement on the cover of the RECORDER. Get the book at once and tell your children who the author is and where she lives and who else lives there. One thousand Seventh-day Baptist families need this book in their homes and then Miss Larkin will write another for us. Don't spend a dollar for

other story papers and books and leave "The Doings of the Brambles and Other Stories" unseen and "unbought."

H. D. CLARKE.

*Dodge Center, Minn.*

#### Western Association.

The date of the Seventh-day Baptist Western Association, which is to convene this year with the church at Little Genesee, N. Y., is June 9-11; and we are praying and hoping for a large attendance and the presence of the Holy Spirit in converting and sanctifying power. Come and bring others with you.

All delegates and friends expecting to attend, are requested to send their names at once to O. M. Burdick, chairman of the Reception Committee, that suitable entertainment may be provided.

S. H. BABCOCK,

*Pastor.*

#### Northwestern Association.

The Northwestern Association will be held at North Loup, Neb., beginning June 23. Notice the change of date. A most cordial invitation is extended to all Seventh-day Baptists to attend. A special invitation is here extended to scattered Sabbath-keepers who may be in reach of this meeting. If convenient, write the pastor that you are coming, but come anyway.

To be in time for the opening session visitors should be in Grand Island, Neb., before three o'clock on Wednesday, p. m., June 22. Trains leave Grand Island for North Loup at 7.00 a. m. and 3.00 p. m. The Union Pacific makes better connections at Grand Island than does the Burlington.

If there are those who are sure that they can save time and money by coming over the Burlington to Horace, and if they will notify us in time, they will be met by teams at Horace, which is eight miles from North Loup.

GEO. B. SHAW.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A. Maclaren.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

If God be for us, who can be against us?

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;  
I would be strong, for there are those who suffer;

I would be brave, for there is much to dare.

"I would be friend to all—the foe—the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift."

#### Ma Nan Paw.

##### *A Brief Sketch of a Beautiful Life.*

[The story of Ma Nan Paw as told in Rev. H. P. Cochrane's book "Among the Burmans" and reprinted in the *Helping Hand* of September, 1905, is recalled by the notice of her death which has just reached us. From Mr. Cochrane's story we take a brief account of the life of this "living martyr" whose beautiful spirit remained to the end.—Editor of *Helping Hand*.]

Nan Paw was born about 1877, though she was not certain of the date or of her native village. Her father was dead and she was worse than orphaned as to her mother. Her sister, Mai Lone, went to the mission school, and when she returned to her village told such wonderful stories of the life there that little Nan Paw wanted to come too. In vain she entreated her mother to let her go, but finding her pleadings were of no avail, she ran away and the mother, finding her settled down in the mission dormitory, finally gave her consent. The smallest in the class, she was soon head and shoulders above all the rest in brightness and winsomeness. Quick to see what needed to be done and how to do it, she soon became very useful.

She gave herself to Jesus and to the great joy of all was baptized. The years rolled by and Nan Paw passed through all the grades of the school and finally became a teacher. To see her and to know her was to love her.

During her vacation she made a visit to some of her heathen relatives in a distant village. When school reopened she did not return. She was urged to come back, but did not respond, and when one of the native Christians went to her home to ascertain, if possible, why she had become unfaithful to her duties as a Christian teacher, he brought back word that something was the matter with Nan Paw, and with a sad face, said, "I think our Nan Paw is a leper." Alas, it was too true and how our hearts ached for her! She knew that she must bid farewell to her pleasant life in the mission and to all aspirations to support herself, to rise in her chosen work, to be respected, to marry well. There was nothing before her but a living death, and no power on earth could help her.

Arrangements were made to send her to the Leper Asylum at Mandalay, and there she became a teacher of others afflicted like herself,—the only woman in the asylum who could read and teach the Word of God, and the only Christian woman among about seventy-five of her own sex and race. Throughout the progress of the disease, which has constantly grown worse, she has faithfully carried on her work, every Sunday conducting religious services and setting forth Christ as Saviour. In a letter she writes, "God planned that I should come to this place. He has helped me. I praise God's mercy."

In this child of the jungle, brought to Christ through the agency of the mission school, stricken with a loathsome disease in the prime of life, submissively bowing to the will of God, and striving to show others how to escape the leprosy of sin, we see the true martyr spirit.

A letter recently received from Miss M. Nora Butt of the Wesleyan Mission, Mandalay, gives the sequel to Mr. Cochrane's sketch, Miss Butt writes:

"When I came out to Burma about five years ago, with no knowledge of the Bur-

mese language, I was so grateful for the help of Ma Nan Paw in conducting meetings for the women and children in the Home. She could then assist in leading the singing and interpret, to some extent, for me. She was so interested in our little gatherings, and gave me such a loving welcome when I went over to the Home, that I quite looked forward to my visits there.

"About six months after I came out, to her great sorrow and ours, through the progress of the terrible disease, she lost the use of her singing voice. Later she became hard of hearing, and after a time could scarcely speak above a whisper. This was a sore trial to her, but she bore it with wonderful patience, and said she still had a work which she could do for others, and that was to pray for them.

"I little knew, when I visited her two days before her death, that it was the last time I should see her on earth. For some time past it had been difficult for her to get her breath, because the disease had attacked her lungs, and she was obliged to sit up constantly. On this day she told me, as she had done several times recently, that she was trying to wait patiently for God's time, but would be so thankful when he called her home. Two days afterward our Father, in his mercy, satisfied her longing. The end was very sudden, but Nan Paw was ready. Every one in the asylum was conscious of this, and all were solemnly, quietly thankful for her happy release.

"A few days afterward, the words 'He (she) being dead, yet speaketh' came to us with fuller meaning, when an old dying leper woman asked for baptism, and told us that she had learned of Jesus and his love from Ma Nan Paw. As we bowed our heads in prayer, after this woman and her son had confessed their faith in the Saviour, we thanked our heavenly Father for his wonderful grace and power shown in the life of Ma Nan Paw."—*The Helping Hand*.

#### From Westerly, R. I.

The annual meeting of the Woman's Aid Society of the Pawcatuck Seventh-day Baptist Church was held in the church parlors Tuesday, April 12. The secretary re-

ported regular meetings held bi-weekly, followed by supper at which large numbers have been served. At one 168 tickets were sold. Several entertainments have been held which were very much enjoyed, especially the one at Easter time entitled, "The Changed Cross and Faithful Crown," conducted by Mrs. C. A. Main and held in the audience room which was well filled.

At the beginning of the year the directresses devised the plan of a series of socials at the homes of the members, alternating with the regular meeting at the church. They cut and planned work—mostly aprons—which they brought for the ladies to sew, and between sixty and seventy have been made and sold besides several comfortables. These socials have proved to be both pleasant and profitable, as more have been in attendance than at the church. The smallest number present was sixteen, the day being stormy; the largest number thirty-eight. After the ladies had sewed for two or three hours, the hostess served light refreshments and each one put ten cents in the China barrel bank purchased at the beginning of the year for that purpose; and when broken at our annual meeting, this was found to contain \$20.10.

We have been greatly blessed in not being called upon to part with any of our members by death. Seventeen have joined our ranks. The treasurer reported the net proceeds for the year \$644.17. At the annual sale in December the proceeds amounted to \$214.50. We have appropriated our usual donations to Missionary and Tract societies, RECORDER, Woman's Board, Alfred Scholarship, etc.; also given \$100 toward reducing our church debt, and \$100 to Alfred Betterment Fund, besides our own local benevolent work. We are sorry indeed to lose our president, Mrs. A. N. Crandall. The success of the society for the last three years has been greatly due to her hard, earnest and faithful work; but she felt that she could not serve another year.

The following officers were elected for the ensuing year: president—Mrs. Charles H. Stanton; vice-presidents—Mrs. Gurdon Hiscox, Mrs. Charles D. Maxson, Mrs.

Carey A. Main, Mrs. John Austin; secretary—Mrs. Edith Burk; treasurer—Mrs. Albert H. Langworthy; collector—Mrs. Dell Coon; directresses—Mrs. John Tanner, Mrs. Isaac Burdick, Mrs. George H. Lanphere, Mrs. James Hemphill, Mrs. William Livingstone, Mrs. Everett E. Whipple; auditors—Mrs. Walter Price, Mrs. Clarence Maxson.

MRS. EDITH BURK,  
Sec.

#### From West Edmeston, N. Y.

The Ladies' Aid Society met at the church Wednesday afternoon, May 11, 1910. Quite a number of ladies were present, all interested in the meeting.

Officers were elected for the next six months. They are: president—Mrs. E. A. Felton; vice-president—Mrs. G. C. Rogers; secretary—Mrs. G. D. Maxson; treasurer—Mrs. Huntington.

It was decided to pledge the payment of ten dollars yearly for five years to the Educational Fund. The society pays ten dollars yearly to the Woman's Board, and helps generously in many ways for the benefit of the church and local work in general.

A very pleasing part of the program was the reading of the budget letter. This we think is a very happy way of helping and encouraging all our societies.

By way of earning money our society makes a good many aprons, quilts and comforts, gives ten-cent teas in summer and dinners in winter, besides sociables and other entertainments at different times during the year.

We are planning to take up the mission study, and hope it may result in a deeper interest in all missionary work, and incidentally add zest to our own meetings.

MRS. GRANT BURDICK.

May 12, 1910.

#### Alfred Theological Seminary.

ARTHUR E. MAIN.

The Seminary has been especially fortunate this year in the matter of addresses and lectures. Rev. T. D. Holmes, a missionary to China, now in this country, has given us two interesting addresses on the work in China, and the experiences of a

missionary. Mr. Holmes and family have made Alfred their temporary home, and have entered heartily and with efficiency into the religious and social life of church and community.

On the 3d, 4th and 5th of May, Doctor Gardiner, of the RECORDER, gave four most helpful and practical addresses before members of the Seminary and others, on the following subjects:

1. Our high calling, and the preparation needed.
2. The preacher preaching; and his message.
3. The pastor in social and business life.
4. Modern problems confronting the church.

The profitable visit and work of Doctor Gardiner were the beginning of a movement, continued in the sermon and addresses of the Rev. Dr. Stuart to be mentioned below, made possible by the Abram Herbert Lewis Lectureship.

Our commencement exercises were held on the 15th of May; and were very interesting and well attended. Music was under the direction of Prof. A. Neil Annas; and Miss Leona J. Place was soloist. Rev. Ira L. Cottrell read the Scriptures and offered prayer. Mr. Herbert L. Cottrell gave the graduating address on "Buddhism and Christianity." The address to graduates was by Dr. L. C. Randolph; and the sermon by Rev. J. W. A. Stuart, D. D., dean and professor of Rochester Theological Seminary. President Davis conferred the degrees after a short address to the candidates; and one of the very best of our commencements closed with prayer and benediction by Dean Main.

The trustees of the University have the reasonable rule that persons who are to receive degrees should be present when the degrees are conferred. As the Seminary year closes two or three weeks before the general commencement, our theological students have sometimes found it very inconvenient to comply with this rule. On this account the trustees have courteously authorized the conferring of degrees at our own commencement.

Miss Emma K. Cartwright, Mr. Herbert

L. Cottrell and Rev. Henry N. Jordan, received, this year, the degree of bachelor of divinity, each having completed both a college and a seminary course.

Mr. R. J. Severance has done three and one-half years of good work in English subjects, and leaves us for the pastorate at Leonardsville.

Dear brethren and sisters of our churches, pastors and people, let us look, and look again, upon the great harvest fields; and then pray, and pray again, to the Lord of the harvest for more laborers.

The subject of Doctor Stuart's sermon was "The power of personality." In the evening he spoke upon "The Bible"; and on Monday evening upon "The worth of a man." The attendance was good; and words of appreciation are heard on every hand. He came not merely to fill engagements made with us, but to bring messages on behalf of righteousness.

Monday morning Doctor Stuart gave an excellent chapel talk to the students of the college; and later gave an address before the Ministers' Association of Hornell and Vicinity on "The Christian Dynamic." In this address, which was under the auspices of the association, he set forth the sources of power to rise to the ethical standards of Jesus, and stirred the hearts of all. It has become something of a custom for the association to hold its last meeting before the summer vacation at Alfred; and this year Mr. and Mrs. Wilcox and Mr. and Mrs. Main entertained members, their wives, and a few others, to the number of over fifty, in our beautiful parish house. To the women who prepared an excellent dinner, and who served it so well, is due a share of the credit for a most pleasant and enjoyable occasion.

Alfred, N. Y.

#### Back to Lost Creek.

REV. M. G. STILLMAN.

Our parting word in the Walworth pulpit was given April 30. That night the people gathered at the church and did us generous honor, proving in a pleasant and practical way their good will to us and to the service.

The next morning the Congregational pastor, Rev. A. C. Warner, very kindly

gave place to me in his pulpit and I was glad to put in there a few more words of the Gospel.

Monday, May 2, was the time set for our leaving the dear homeland for an indefinite time. We were most royally entertained for two days by kind friends in Chicago. We also made a very pleasant stop in Salem, looking in upon the college students and taking in the old and the new buildings—on a dry plate. Arriving in Lost Creek, behold, the freight car had preceded us one day and the brethren had set the contents into the parsonage.

Next day we went on to begin our service in the Roanoke Church, May 7. The prompt and general response in the testimony meeting made it the happiest kind of an initiatory service with that people.

On the following Sabbath, May 14, we officially met our Lost Creek audience again as pastor and people after our absence of eight winters. It was one of the best days of my life. I do thank the Lord that the people let us come back and serve with them a few more years.

With our goods only partly settled we are off to the association at Berea, renewing acquaintances and making new ones.

We must get home now, plant the rest of our garden, get settled, go visiting, read the Bible, the books and papers, and with glad hope declare the great and glorious Gospel.

#### Studies in the Doctrine and Ethics of the Bible.

ARTHUR E. MAIN.

#### VI.

Mythical and legendary *language forms*.—Myths are imagined stories about the world, in a far-away past, in which the deeds of superhuman beings are prominent. Legends are stories of a distant past that contain elements of the wonderful and improbable,—stories of men and events that are the products of poetic imagination, but neither pure fiction nor falsehood.

"O malignant and ill-brooding stars"; "He blesses his stars"; "You may thank your stars", are examples of completely assimilated relics of a once superstitious belief in the influence of stars upon human

destiny. That is to say, we keep the *language* but not the superstition. And if used seriously now, we simply express in figure our belief in a divine providence.

Such familiar names and words as January, February, March, Sunday, Monday, Tuesday, jovial, mercurial, lunatic, and others, have wholly lost their early pagan and superstitious meanings. Christian maidens in Germany still cast flowers into streams of water; but only as a playful custom that survives a primitive belief in water-spirits, who could reveal in the water the faces of future lovers. And Milton refers to the gods of mythology, as in his "Lycidas", for example, in language that, if taken literally, would prove him to be quite as much a pagan as a Puritan poet. It should cause no surprise then if in very ancient Scriptures we also find wholly or only partly assimilated mythical and legendary language-forms, that had survived a still more primitive age of actual myth and legend.

Historic periods receive as treasures myths and legends from earlier ages, expressed in saying, song, or story. Legends contain something of fact and of the springs of history; and much of the social and religious conceptions of the times when they were written. Myths are called the childhood of theology, legends the childhood of history.

If the early Hebrew Scriptures were entirely free from the influence of myth and legend, and, so, actual narrative and history, we should then have in them a knowledge of the world and men miraculously acquired, instead of progressively revealed. This is possible, but not historically and spiritually probable; and is not demanded by the nature of true religion and morals, or by the Christian doctrines of revelation and inspiration. The Spirit of God enlightens the religious and moral life of mankind in and through men and women of varying degrees of capacity in religious and moral perception, in language, science, history and philosophy.

Therefore Scripture that is partly mythical, legendary, superstitious, anthropomorphic, or inaccurate in form or fact, may become, under the purifying and guiding power of the Spirit of God, the means of

recording true though not perfected doctrines of the Creator, of man, the world, and their relations. In our own day the religion and morals of well-meaning people frequently take on forms of speech and action that to others seem very strange.

One need not then necessarily believe that Adam and Eve actually heard the sound of the walking of Jehovah God in the garden in the cool of the day, in order to believe that his Spirit comes to all who sin, to the end that conscience may be heard, a sense of guilt awakened, and the disobedient made penitent.

Thus Scripture that is partly transformed myth and legend, and therefore pictorial, is a really profound and appropriate primitive dress for true religion. Such word-pictures, mythical and legendary in coloring, become revelation literature, the real word of the Lord, having been "born again by the creative power of the living self-revealing God."

One of the greatest of all religious books,—Bunyan's Pilgrim's Progress,—is a kind of fiction called allegory; and one secret of its beauty and power is its non-literal pictorial language-forms.

Alfred, N. Y.

#### Notice.

The Hebron—Main Settlement—Shingle House Quarterly Meeting will convene with the First Hebron Church (Crandall Hill), June 3-5, 1910. Dr. W. L. Burdick, pastor of Ashaway (R. I.) Seventh-day Baptist Church will be present and have prominent places on the program. Dinners will be served. All are invited.

#### PROGRAM.

- |        |                     |                  |  |
|--------|---------------------|------------------|--|
| 8.00.  | Sermon by           | Friday Evening.  | Pastor Geo. P. Kenyon.                                   |
| 11.00. | Sermon by           | Sabbath Morning. | Doctor Burdick.  |
| 2.00.  | Sabbath school,     | Afternoon.       | conducted by Mrs. Ella Burdick Stearns, Supt.            |
| 3.00.  | Sermon by           | Evening.         | Pastor L. H. Moore, pastor Methodist Church, Oswayo, Pa. |
| 8.00.  | Sermon by           | Evening.         | Pastor Geo. P. Kenyon.                                   |
| 11.00. | Sermon by           | Sunday Morning.  | Doctor Burdick.  |
| 2.00.  | Children's session, | Afternoon.       | conducted by Doctor Burdick, followed by a sermon.       |
| 8.00.  | Sermon by           | Evening.         | Pastor Kenyon.   |

Yours fraternally,

W. L. DAVIS.

## Young People's Work

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

### God Knows.

REV. E. D. VAN HORN.

Prayer meeting topic for June 11, 1910.

#### Daily Readings.

Sunday, June 5—God knows our life (Rev. iii, 1-6).

Monday, June 6—God knows our need (Matt. vi, 25-34).

Tuesday, June 7—God knows our sorrows (Isa. xlvi, 3, 4).

Wednesday, June 8—God cares (1 Peter v, 5-7, 10).

Thursday, June 9—God carries our burdens (Isa. xlv, 3, 4).

Friday, June 10—God crowns us (Ps. v, 11, 12).

Sabbath, June 11—Topic: *God knows* (Ps. ciii, 1-4; Matt. vi, 7, 8).

#### COMMENTS.

Ps. ciii, 1-4. This psalm is like a clear beautiful day in springtime: no shadow or cloud darkens its horizon, it brings no suggestion of pain or sorrow; but only the joy of a life in the full sunshine of God's love. It is like the peaceful calm after the storm, or the joyous dawn of the morning after the night of sorrow. Its power to lift the souls of men into the glorious light of a better day makes it a gem of rare value in the worship of our hearts today.

Although the psalm may be said to have no very distinct divisions of thought, it unfolds or expands into three successive stages: (1) thanksgiving for personal blessings; (2) for national blessings; (3) for world-wide blessings. Our reference deals with the first only.

In verses 1-5 the psalmist sings of the blessings with which his individual life has been crowned. He calls upon his soul, which was sometimes "disquieted" within him or cast down in sorrow and disappointment, to contemplate the gifts of God and then to praise him for them all. He summons his soul with all its powers to

bless Jehovah for "all his benefits"—for the forgiveness of sins, the healing of diseases, for saving his life from destruction, crowning his life with tender mercies and loving kindness, and for the renewal of daily strength. To summon one's self to such a duty is to open the way for a cleaner, purer life. He who arouses his mind to contemplate the many mercies coming with each new day must inevitably grow in his love and reverence for him who is the "Giver of every good and perfect gift." Therefore we ought to cultivate the spirit of thankfulness more. It is said that memory keeps a very poor record of our mercies, especially the continuous ones, so that we need to cultivate the habit of thinking upon our daily benefits lest we forget and drift into thoughtless neglect and slouchy ways.

We rightly regard it as a serious breach of courtesy when an earthly friend fails to acknowledge the receipt of a gift, no matter how small. Such a failure we all feel keenly. But how much greater is the offense when we fail to recognize our heavenly Father's love in the blessings of each day. In them he is pouring out himself and is demanding of us—not like gifts—but our hearts' true devotion. It therefore seems to me that the least each of us can do is to raise his voice in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

Matt. vi, 7, 8. This passage, as also does the one in Psalms, deals with an essential phase of prayer. Every prayer should have in it the element of thanksgiving as well as the expression of need. In this reference Jesus warns against the use of meaningless words and expressions. A prayer which is made up of hollow sounds is an offense to God. What he wants from his child is the expression of the soul's need in the simplest words. "Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."

After all it is a great comfort to know that in our heavenly Father dwells all knowledge and wisdom. Life brings its never-ceasing round of hu-

man needs, many of which we are conscious of, others we are not. God knows all our needs, and even before we have asked him he satisfies those needs. Sometimes we are like the little child, we feel a certain need and ask in a faltering or blundering way or possibly fail to find words to express the need; yet God knows and seeing the desire grants the thing which we wish. Yes, God sees beneath the blundering mistakes of life and takes cognizance of the real motive and purpose. We may be misunderstood, even by our friends; our motives may be misinterpreted and receive harsh criticisms: but God knows the heart and will reward according to truth.

Again, this thought that God knows is especially helpful in this time of doubt and question. In this time when the air is full of interrogation-points, and many of the items of our older faith and creed are up for searching investigation, we feel a little uncertain at times just where we are coming out and say, "I wish I knew." God knows and we need not worry. Sometime when I reach the higher points in life's pathway and look back over the past, or when I read God's book of nature or his book of history, or his book, the Bible, I am greatly strengthened in my conviction that "He knows" and I can trust him that all things will "work together for good" if we are faithful to our light.

New York City.

Martha Burnham.<sup>1</sup>

MARGARET BELL.

Chapter XXII.

After the excitement due to Mr. Burnham's decease subsided and quiet had been established in the house, it was found that Martha's general health had improved to the extent that she was able to sit up a few hours each day and walk about the house, though it was evident that without an operation she could not long survive.

On one of his visits Doctor Whitmore again broached the subject of the operation, asking her if she was still willing to consider it. Martha told him she was

anxious to have the operation, but as no competent surgeon was willing to undertake it she felt perplexed over the matter, not being willing to submit the case to any one but a surgical expert.

To this the good Doctor replied that with her consent and without any expense to her he would go to see Doctor Berg personally, in whom he had the greatest confidence and to whom he would rather submit the case than to Doctor Bradford, although the latter's standing in the medical world was in advance of Doctor Berg's. Martha gladly consented to his proposal and the result of his interview with Doctor Berg was the fixing of a day for the operation.

Five weeks from the day Mr. Burnham passed away, Martha left her home for the hospital. The trip was a hard one, for she was not accustomed to sitting up more than two hours at a time. The day was bright but very cold. Fortunately the sleighing was excellent. An easy chair was put into a large sled, and wrapped in comforters she rode four miles to the station, then sixty miles on the train and another mile from the depot to the hospital.

In spite of the hardships connected with the trip Martha enjoyed it immensely, for having been so long confined to the house it was a pleasure to be once more moving in the busy world. The present was hers to enjoy, the future was in God's hands. Why should she not be happy this beautiful day, even if the morrow should bring deeper shadows?

When Martha was first told the nature of her affliction, tears sprang into her eyes; but instantly came the thought, Whether I live or whether I die, I am the Lord's, and the tears vanished while a smile flashed over her countenance.

Her religious experience throughout this trying ordeal was somewhat remarkable, but it was most satisfactory. In the first prayer she offered to God over the matter she was impressed that she would be called to undergo an operation and would be brought safely through it because God had a special work for her to do in the world. When she visited the surgeons their decision threw a cloud over her mind which

<sup>1</sup> Copyright, 1910, by Mrs. Martha H. Wardner.

was dispelled as soon as she lifted her heart in prayer to God; and the impression deepened as the days passed by, although from a human standpoint it looked as if it were an impossibility.

Operations were not so common then as they are now; and after her visit to Chicago and after Doctor Bradford's opinion had been given, the opposition, among friends and acquaintances, to her having the operation was strong, some of them pleading with her not to attempt it. But while she disliked to go contrary to their wishes, she felt that it was a question she alone could decide and she decided it as she believed the Lord was leading her. Wherever she was known and even among strangers the most intense interest was taken in the case.

The greater part of the time throughout this experience Martha was very happy because she was overshadowed by the presence of the Lord. Many of the days in which she suffered the greatest physical pain her spirit was enjoying the closest fellowship with the Divine; as she penned in her diary, "Physical pain has often been the key that has unlocked the great storehouse of God's grace and let the fulness of his love flow into my soul."

When she bade her friends good by at the train her face was radiant as she assured them that it would not be long until she should be back. As the train pulled out of the station they exclaimed, "How can she go that way! One would think from her appearance she was going off on an excursion." But they were mistaken. The light in her countenance was not the light that is born of this world's pleasures, but the light of a spirit which was assured that while she was surrounded with perils she was nevertheless safe, because the Omnipotent held her destiny "in the hollow of his hand."

When Martha reached the hospital she was greatly fatigued from the trip, but she was obliged to meet the surgeon at once. She saw his countenance fall to a hopeless expression and no words were needed to convey his thoughts to her mind.

After the physicians had withdrawn from the room she was given nourishment and allowed to rest a little while. Then

the matron brought Doctor Whitmore back into the room, who told her he had come at the request of Doctor Berg to have a little talk with her.

He then said: "Doctor Berg wishes me to tell you that he considers your case less hopeful than do I; that he has discovered some complications which I had not, making the case more doubtful than he supposed from the account I gave him on my previous visit. He requested me to give you his opinion and say to you that, being made acquainted with that, if you still desire the operation it shall be performed tomorrow as had been previously arranged."

This was certainly putting Martha into a hard place. She was so exhausted that she hardly felt able to speak and in this condition to have so momentous a question thrust upon her for decision was appalling. She had come there to have the operation, supposing all decisions had been made before this. In her exhaustion she felt confused. It was plain that Doctor Berg thought, as did Doctor Bradford, that the operation meant certain death; and if so, would it be right for her to take the operation? Would it not be murder?

While she was trying to reason the matter out, the matron spoke telling her she must decide at once for if the operation was to be performed the following day it was necessary that they commence preparations immediately. How harsh it sounded! Martha wondered if a person could not have a few minutes in which to decide so great a question.

Doctor Whitmore was sitting by the side of the bed, and seeing her perplexity said in the kindest tones: "Child, you came out here to have the operation. I have always told you it would be attended with great danger, but what have you before you if you return home? You know what you have passed through this winter and that without the operation you can not live very long. With the operation you have a chance to live—a small chance, but still a chance. I still adhere to my opinion that your only course is to submit to the operation but you must be the one to decide the matter."

These words from this faithful physician and friend came to Martha as heaven-in-

spired. She closed her eyes and lifted her heart in prayer to God for direction in this critical moment, and the impression came upon her mind, stronger than ever, to proceed with the operation and her life would be spared to do the work God had designed she should do. She opened her eyes and said simply, "I will take the operation."

Afterwards she learned that when the physicians withdrew from her room for a consultation, Doctor Berg tried to prevail upon Doctor Whitmore to take her back home; and indeed the situation was a most trying one for Doctor Berg, as Doctor Bradford who stood in advance of him had refused the operation. He only consented to operate from the fact that Doctor Whitmore was his personal friend—one who had rendered him great assistance when he was a boy in the medical profession and in need of a friend, and whose judgment in diagnosing diseases he had previously been given good reason to respect. Thus on so slender a thread hung Martha's destiny.

When the operation was in process it was found that on the point where the physicians disagreed Doctor Whitmore was in the right; and with the true nobility of soul which characterized the man who was soon to become the world's surgeon, honor was rendered to whom honor was due. When Martha expressed to him her appreciation of his skill he added after thanking her, "But you must not forget that a large share of the credit for this operation belongs to Doctor Whitmore."

The train which carried Martha to the city where she was to undergo the operation passed through a small city on its way, twenty miles from her home, being the place to which her parents were obliged to send for a physician when they first came into the territory. As the train halted at this place the editor of the city paper came into the car in which Martha was riding. That week the following editorial appeared in his paper:

On the cars last Monday morning, going to the metropolis, was Doctor Whitmore of Jacksonville, accompanying a lady whose face showed the effects of long-continued ill health. The Doctor occasionally left his seat to speak with her, and she always met him in such a cheerful, smiling, chatty way, that it was a great surprise to the writer when Captain Pember, who was on the train, said to him, "That lady Doctor

Whitmore is talking to is probably taking her last journey." He explained further that she was a Miss Martha Burnham of Plymouth, and that she was to undergo a surgical operation in the metropolis, which gave her the only chance for her life, but which would more likely result fatally than otherwise. Probably there were few of those on the train that knew the circumstances who did not often think sympathizingly and anxiously that afternoon of the pale, serene-faced lady who confronted so bravely the fact that in all probability she had come to the threshold of her last week on earth. The following morning the surgeons removed, after a most perilous operation, the large fibrous tumor which threatened her life, and she survived the operation. Whether she recovers or not is still an uncertain question, but her splendid courage and perfect serenity add a large per cent to the meager chance.

In the excitement under which the people were laboring a remark of Doctor Blakely's was misunderstood and the report flew over Auburn Junction and out into the country that Martha died during the operation. When Doctor Whitmore passed through the Junction on his way home he was met at the train by anxious inquirers. To their statement of the flying report he replied that she had come safely through and that she said she was going to live. "Indeed," he added, "the last words she said before taking the anesthetic and the first ones spoken as she was coming out of it were, 'I'm going to live.' Further than that I can tell you nothing."

In the evening preceding the operation Martha had quite a long conversation with the matron, in which she told her of her conviction that her life would be spared.

The night following the operation the matron, who was a nurse of great ability, took charge of Martha. Upon the matron's asking if she would like to be read to from the Bible she requested her to read the One Hundred and Third Psalm.

After Martha had been pronounced out of danger the matron came to her room one afternoon to talk the matter over with her. Looking her very earnestly in the face she said: "Your faith saved you. You have no idea of the dangers through which you have passed. I have said this to all the nurses in the hospital for the good I hope it will do them. A dozen surgeons witnessed your operation, as well as myself, and there was not a ray of hope in the minds of any of us. One surgeon said

to me: 'In spite of my esteem for Doctor Berg I am almost angry at him for undertaking an operation which he must have known could only terminate fatally.'

After Martha was able to sit up, this surgeon called at the hospital; and upon being told that she had survived, said very solemnly, "Wonderful, wonderful. I believe the Lord had something to do with this case."

Thus God speaks to the souls of men and fortunate indeed is that child of his by whom he speaks, even if it is through the medium of his afflictions.

Martha returned to Auburn Junction at the expiration of a month. It is to be doubted if she had ever listened to sweeter music than was the ringing of the car bell on that memorable day when the train neared the familiar spot.

It was not thought wise for her to go directly to her home, so she remained several days at Doctor Blakely's home where she was most kindly cared for.

When she came in sight of her home a feeling of loneliness stole into her heart; and as she crossed the threshold of the dear house the impression came to her that God would soon call her elsewhere.

(To be continued.)

#### Young People and the Missionary Movement.

CHLOE S. CLARKE.

*Paper read at the Young People's Hour of the semi-annual meeting of the Western Association, at Alfred Station, N. Y., and requested for publication.*

What I have to say in this paper is what I gathered from the Student Volunteer Conference held in Rochester last winter, and a great deal is from the report of the Executive Committee of which John R. Mott is chairman. It may be well to explain in a few words what the Student Volunteer Movement is. It originated at the First International Conference of Christian College Students held at Mt. Hermon, Mass., 1886, at the invitation of D. L. Moody. Twenty-one students who had already decided to become missionaries went to that convention. At the close of the convention 100 of the 250 made it their purpose to go to foreign fields. Two men were appointed to make a circuit of the

schools and colleges to tell of the needs of foreign lands. In 1888 at the student conference at Northfield, 50 volunteers attended. They felt the need of some organization and a committee was appointed. This committee met in the following December and organized what is known as "The Student Volunteer Movement for Foreign Missions." So it is primarily a movement, not an organization. It is true that the American and Canadian students are united by a common declaration of a life purpose, but this is not all the movement stands for. "It is a vital force, a new spirit, a pervading influence and not a formal, visible organization." Looked at from this point of view, it is the most comprehensive student movement of the United States and Canada, because both men and women students of all Christian communions are included.

It is a recruiting agency. In this function lies its primary and paramount importance. It seeks to create and cultivate a lively missionary interest in the young people of our schools and colleges and helps to prepare them for active work on the field.

A staff of secretaries is employed who visit the institutions of the country to awaken a missionary interest by organizing volunteer bands, giving addresses on missions, or organizing and meeting with mission-study classes and in every way possible promoting the missionary activities of the schools. The volunteers are organized into a volunteer band, the object of which is to stimulate a deeper missionary purpose, to deepen the spiritual lives of its members, to secure other volunteers and to promote missions in the college and college community. An international convention is held every four years. At the last one, held in Rochester in January, 1910, 3,608 delegates representing 722 institutions attended. At such conventions denominational lines are not existing; all are there for one great cause.

To go back to the movement,—it receives calls from the various denominational missionary boards, and special posters or bulletins are published and placed in hundreds of schools, both professional and otherwise, to bring to the attention of the young

people the needs of the field. After what has been said it is seen that it is in touch with the demand made by mission fields on the one hand and with the supply furnished by the young people on the other hand.

The watchword of the movement is, "The evangelization of the world in this generation."

The best evidence of the power of the movement is that of the volunteers who have gone to foreign lands. In 1902, 780 volunteers sailed. During the next four years, 1,000 went to foreign lands, and for the four following years (1906-1910) 1,275 sailed. Thus it is seen that power and efficiency are steadily increasing. The influence is not felt abroad only. There is a deeper spiritual interest in regard to the work on the home field. Those who do not volunteer and who do not go abroad are inspired to choose and fulfil their life-work, so that they may make an influence on the world-plans of Christ. "Young people who are to become lawyers, teachers, editors, statesmen—in brief, who are to be leaders in all important realms of thought and action, are inspired with the ambition to bring all the resources which they have to command to bear upon the problem of making the church in the United States and Canada an adequate base for proper maintenance of a world-wide war."

Another test of the growth of practical missionary interest among young people is the increase in their missionary giving. Previous to 1906, it was reported that they were giving \$80,000 yearly to missionary objects. At present they are contributing \$131,000, or an increase in four years of over sixty per cent. Many institutions are each supporting entirely or in a large part their own representatives on the field.

The value of this important result of the work of the movement is not so much in the amount of money given as in the influence upon the thoughts and habits of the young people. Those who are to become ministers and lay-leaders will when they go out into life promote such an enterprise, which they have seen work so successfully in their school life.

The last four years have been a period which has not had its equal in the promotion

of mission study among young people. In 1905 there were 1,049 mission-study classes in institutions of the United States and Canada. Last year there were 2,084. In 1905 there were 12,629 young people of our schools and colleges studying missions; last year the number was 25,208. Mission study has come to be ranked with Bible study as one of the two foremost and fundamental Christian activities of students. The marked improvement of the quality of mission-study leadership is another hopeful sign. This is due in some degree to the enlisting of more of the ablest students and professors as teachers, but in a larger degree to the better training of leaders. The teachers are appointed for a longer time before and special training is given them at the summer conferences.

Some of the indirect results of the work of the movement may be mentioned. Among them is the influence upon the religious life of the institutions throughout this country. The propaganda of the movement has given to the young people a world vision and made the brotherhood of man real to them. The appeal from foreign fields has created a spirit of helpfulness. "The emphasis of Christ's desire to extend his kingdom over the entire world has made them give way to Christ's power over their own lives." The summons to conquer the world, calling forth heroism and self-sacrifice, has caused lives of unselfish devotion and self-discipline. It is said that at no time in the history of our institutions has there been a greater number of students who have lost themselves in the great cause of Christ. The work of the Volunteers who have been detained for various reasons is one of the indirect results of the movement. Many of them are engaged in active work on the home field and are doing a great work which together with that abroad is *the great and grand work of Jesus Christ.*

One of the missionary developments of the movement is the Laymen's Missionary Movement, the greatest service of which will be that of making it possible to send out a sufficient number of Volunteers to conquer the world in this *our* day.

(To be continued.)

## Salem College Notes.

The spring term of school opened with a very large increase in attendance and the chapel hall is filled as it has never been before. Many of the students are in principally for review work, in preparation for the fall state examination; still there are a greater number than usual taking regular courses.—A very successful entertainment was given May 5 under the auspices of the Christian associations of the college.—Rev. M. G. Stillman and wife were welcome visitors to our chapel services last Thursday morning as they were returning to Mr. Stillman's old pastorate at Lost Creek and Roanoke. Mr. Stillman gave a short but very interesting and helpful talk on the subject, The Star of Bethlehem.—It probably would be of interest to some to know that our new college building is now under roof, and workmen are busily engaged on the inside work. It is hoped, and thought probable, that the auditorium will be completed for the commencement exercises.

## News Notes.

SALEM, W. VA.—The Ladies' Aid Society gave a ten-cent supper at the home of Mrs. Lucian Lowther, Monday night, April 25, the proceeds to be applied to their Salem College scholarship.—The Philathea and Baraca classes of the Sabbath school held a social, May 9, at the college chapel. The entertainment consisted of a "Trip to Whistleville," where there was a county fair. Every one seemed to enjoy the trip.

COSMOS, OKLA.—The Endeavor Society recently gave a social at the home of E. D. Stillman. An interesting program was given by the society.—Mr. Goff preached at Prairie View, Kan., April 30. He preached his farewell sermon at the Cosmos schoolhouse, May 7. He leaves us for Riverside, Cal., May 10. He will be greatly missed here. Church letters were given him and his wife and to Brother Arthur Stillman and wife, the latter moving to North Loup, Neb.

GENTRY, ARK.—Our Sabbath school had a very interesting program in observance of "Mother's Day," May 7.—The Juniors are doing good work with Mrs. Wilburt Davis as Superintendent.—Our Relief Committee has been having a very busy and "measly" time the past month.—Pastor Davis has a regular Sunday afternoon appointment at a schoolhouse three miles from town.

FRIENDSHIP, N. Y.—The Ladies' Aid Society at a recent meeting gave \$25 to the Alfred Betterment Fund and \$5 for mission work in the Western Association.—The church has bought an individual communion service.—Rev. L. C. Randolph gave an illustrated lecture at the church,

May 1, on Ben Hur.—A special collection was taken, Sabbath morning, May 7, for the Western Association missionary work.

CHICAGO, ILL.—Pres. Boothe C. Davis of Alfred University preached for us Sabbath, May 7. His sermon was greatly enjoyed by all.—Monday evening, May 16, the C. E. social was held at the home of Mr. and Mrs. W. J. Sheldon. It was a success socially and financially, about \$12 being secured to be used in the Student Evangelistic work for the coming summer. This sum added to what is already subscribed and paid in will help some. Pastor Webster was fortunate in securing Miss Elizabeth Ordway to plan the social.—Miss Helen Titsworth of Battle Creek, Mich., is here studying in the University of Chicago Library.

MILTON, WIS.—Dr. L. A. Platts is expected home tonight from Los Angeles to oversee the packing of his household goods preparatory to moving his family to California. His many friends will gladly greet him again.—Friday afternoon, May 13, the King's Daughters with lunch baskets in hand gathered at Mrs. Platts' home where a social time and excellent supper was enjoyed. A piece of sterling silver was left as a token of love and friendship for Mrs. Platts who has served the circle as secretary so efficiently for the last year. The best wishes of all go with Dr. and Mrs. Platts as they go to their Western home.

## Program for Western Association, June 10-12, 1910.

- Friday Morning.
- 11.00. Devotional service—Rev. W. L. Davis.  
Report of Executive Committee.  
Moderator's address—W. Gates Pope.
- Afternoon.
- 2.30. Devotional service.  
Introductory sermon—Rev. I. L. Cottrell.  
Reports of Corresponding Secretary, Treasurer and delegates to sister associations.  
Communications from corresponding bodies.
- Evening.
- 7.45. Devotional service.  
Sermon—Rev. A. L. Davis.  
Prayer and conference meeting.
- Sabbath Morning.
- 10.30. Sermon—Rev. Edwin Shaw.  
Offering for Missionary, Tract and Education societies.
- Afternoon.
- 2.30. Junior rally, conducted by Mrs. Lerov Burdick.  
Sabbath school, conducted by Supt. Oscar Burdick.  
Sabbath School Board interests—1. R. R. Thorngate. 2. Mrs. John J. Merrill. 3. Prof. Paul E. Titsworth.
- Evening.
- 7.45. Addresses—Representatives of Y. P. S. C. E.—  
1. Robert Kenyon. 2. Miss Agnes Kenyon.  
Address—Pres. B. C. Davis, representing the Education Society and our colleges.
- Sunday Morning.
- 9.00. Business meeting.  
Devotional service—Rev. S. H. Babcock.  
Addresses—1. Rev. E. B. Saunders. 2. Rev. T. L. Gardiner. Representing Missionary and Tract societies.
- Afternoon.
- 2.30. Devotional service—Rev. A. G. Crofoot.  
Paper—Clyde Ehret.  
Addresses—1. Mrs. W. L. Davis. 2. Miss Mary Lackey. Representing Woman's Board.
- Evening.
- 7.45. Devotional service.  
Sermon—Rev. M. B. Kelly.  
Prayer and conference meeting.

## DENOMINATIONAL NEWS

## Good Words for Samuel H. Davis.

The *American Issue*, published for the Massachusetts Anti-Saloon League, in speaking of the resignation of Brother Samuel H. Davis as superintendent of the Massachusetts League, says many good things about the spirit and manner in which Mr. Davis has performed his duties in that position. Mr. Davis is still retained as a speaker for the Massachusetts League, but gives up the superintendency to enter his chosen profession, the law. We quote from the *Issue* as follows:

"It is with keen sense of loss that we record the going of Superintendent Davis from the Massachusetts League. . . . Mr. Davis has, by his careful and courteous methods, won the confidence and respect of the churches and business men of the State for himself and for the league. Those of us who are much out upon the field find him highly esteemed and we know that his loss will be felt very keenly throughout the State.

"As a speaker, Mr. Davis was of the highest type, dignified, informing, earnest and at times impassioned with chaste and telling language. He was convincing in argument while pleasing in method of address. His personality gained attentive hearing and the effect of his presentation of league work or his pleas for the policy of no-license remained long and stimulating. . . . His manly methods gained for him a most courteous attention as he argued before various legislative committees for their approval of temperance bills and their defeat of adverse legislation. He was respected by legislators, whether favorable or otherwise, to league propositions. No word of reproach of life has ever been possible by the enemy, so ready to use any cruel methods to discredit the league workman. He goes to his chosen profession with the highest esteem of friend and foe. The harmonious relation between him and the headquarters committee has been marked and uniform during his whole term of office."

You must be serving something, some one that needs your help in order to really appreciate the divine care. It may be the parents' care of their children; the teacher and her scholars, the charity worker and the poor, the friendless, the benighted, it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of and value the care which infinite love bestows upon us.—*Julian K. Smyth.*

Rev. Alexander Maclaren, one of the greatest preachers of the Christian Church, died in Edinburgh, Scotland, May 5, 1910.

## HOME NEWS

BOULDER, COLORADO.—We are receiving quite an addition to our church attendance. Four or five families have recently come among us. A teacher in the public schools near Boulder has recently attended our services and I think she will join us.

B.

"MILL YARD" CHURCH, LONDON.—The pastor of the "Mill Yard" Seventh-day Baptist Church, Lieut.-Col. T. W. Richardson, who is an out and out loyalist, is probably the first to have offered public prayer for "our most gracious Sovereign Lord, King George V." The Colonel regularly holds service on Sabbath mornings, at 10 o'clock, at Wood Green; and on the seventh of this month the prayer for His Majesty, the King, was thus offered.

In the afternoon, at the "Mill Yard" service at Mornington Hall, Canonbury Lane, the pastor had his pulpit draped with crape in loyal and affectionate memory of King Edward VII, the Peacemaker. Also, prayer was offered for His Majesty, King George V., and the royal family. It had been intended that the service on the seventh of May should be a floral service; but the nation being suddenly plunged into mourning, the floral aspect of the service was promptly canceled, and the "Dead March" took its place, being ably rendered by the organist, Mr. Alexander Boyle.

The sermon, likewise, instead of being on "Consider the Lilies," and the wonderful works of God as manifested in the opening buds and springing flowers, took the solemn form of admonition for all to be prepared for the great change that must come sooner or later. If we live in love to God, keeping his Commandments, hallowing his Sabbaths, and following in the steps of Jesus, we shall have nothing to fear if "this night thy soul shall be required of thee." Luke xii, 20, 21.

The pastor had lately lost his mother at the age of eighty-four, and the organist had lost his father not long since. Three Seventh-day Baptists, besides another Sab-

bath-keeping lady in association, had been called away within the last nine months. This was a heavy loss to so small a denomination (small in England), and pressed the importance of working while it is yet day. Though three out of the four had passed the ripe age of eighty-four, death is no respecter of age or person; the young man or maid may be summoned before the aged grandparent, and, as in the present case, the king with the peasant.

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." We may feel sure that Jesus will not come personally for another thousand years, but we can not be sure death will not summon us to his presence at any moment, which is practically the same thing. Are our hearts right, so that if Jesus appeared now we could joyfully welcome him? If we are truly Christians they must be so. If it be otherwise, let us examine ourselves whether we be in the faith; and remember, the saints are "they that keep the commandments of God, and the faith of Jesus," and "this is the love of God, that we keep his commandments."

CHICAGO, ILL.—No "Home News" from the Chicago Church has appeared in the RECORDER for a considerable length of time. This has been due, not to indifference, but to a lack of anything which might properly be classified as news. During the nine months the writer has been in charge of the church the various services have been conducted at the usual hours.

The service for Sabbath worship and preaching is held each week at two o'clock. At three o'clock the Sabbath school convenes, and following this a service, more purely devotional in character, is held. Frequently visitors in the city join us in these services. During their stay in Chicago such Sabbath-keepers are heartily welcome to worship with us.

Sabbath day, May 7, President Davis of Alfred University was with us and delivered a stirring and helpful sermon. In the Sabbath school he also gave a short talk in appreciation of the historical method of Bible study.

May 14, a special service was held at

which time Dr. O. E. Larkin delivered an excellent lecture on the subject of "Tuberculosis", and the pastor gave an address on "The Relation of the Christian to Health." This service was in response to a request from the Illinois State Board of Health that the ministers of the city call the attention of their congregations to the subject of tuberculosis and its prevention.

At Easter time a special service was arranged by the quartet which was appreciated by the congregation. An appropriate sermon was preached.

All classes in the Sabbath school are now considering the course of "Bible Studies on the Sabbath Question", by Dean Main. Formerly the pastor's class had been engaged in study of social problems, Mrs. B. F. Langworthy's class in a course in "The Life of Jesus", and the other classes the International Lessons. In order to give more unity to the curriculum it was voted that all classes adopt the same course. The present plan is resulting in a great deal of interest, much difference of opinion, and, we trust, the formation of a more rational and helpful attitude toward the Bible. Last Sabbath the pastor's class of men joined with Mrs. Langworthy's class of young ladies in order to have the benefit of Dean Lewis' instruction. We hope to prevail upon Doctor Lewis to continue this plan whenever it is possible for him to accept the task.

Several Seventh-day Baptist young people have been spending some time in study in Chicago. Dr. Laverne C. Bassett of Richburg, and Dr. Jesse G. Maxson of Walworth completed this month their four-year medical course. Wallace W. Coon of Milton Junction has also just finished his second year's work in medicine. Dr. Ansel Van Horn, who has been doing graduate medical work in Europe, has returned to Chicago. Mrs. Sabella Randolph Barker, formerly of Alfred, who has been teaching in the School of Education at the University of Chicago the last four years, has resigned her position and will leave for the East at the end of the spring quarter. Miss Helen Titsworth of Alfred has accepted a position in the library of the University of Chicago and expects to be here for some time. Miss Titsworth's mother,

Mrs. Belle Titsworth, will also move here in the fall and live with her. Mrs. Eugene K. De Witt is residing in Chicago where Mr. De Witt is attending McCormick Theological Seminary. These temporary residents increase the attendance at church services and form a welcome addition to our little society.

Several occasions of a social nature have been enjoyed during the last few months. The Ladies' Society has given socials at the home of Mrs. L. C. Cutler, Oak Park, and at the home of Mrs. G. W. Sherman on the South Side. A very successful supper was served and program rendered by the men of the congregation at the hospitable home of Deacon Maxson. May 16 the young people of the society held a social at the home of Mrs. William Sheldon in Oak Park. After supper had been served the host entertained his guests with a number of selections on his Victrola.

The young ladies in the church have recently begun the practice of enjoying luncheon together down-town every other Wednesday.

In the early spring the music pupils of Miss Elizabeth Ordway and Miss Hazel Pierce gave a creditable recital in Kimball Hall. The entertainment was attended and enjoyed by a number of our society.

PASTOR WEBSTER.

#### The Death of Mrs. Fryer.

Editor of the RECORDER,

DEAR BROTHER:

Perhaps—since no names will be used—it is not a violation of confidence to transcribe here a few sentences from a long private letter concerning Mrs. John Fryer, whom many of us knew so well as Miss Lizzie Nelson, and who passed away at Berkeley, Cal., May 10. The letter is from a lady who is quite unknown to readers of the RECORDER. She is a Sunday-keeper, a widow who has had a long, hard struggle to bring up her children. The letter throws light upon the fine character of the writer, and yet more light upon the noble, gracious and transparent character of Mrs. Fryer. Mrs. Fryer's influence was like a benediction upon all who knew her.

"All the winter before their recent trip to the Orient, Mrs. Fryer was feeble, and almost to the last Doctor Fryer did not expect her to accompany him. . . . She gave me a parting gift of a beautiful little water-color which she had painted, and across the back of which she had written a message. . . . I had one or two precious messages from her in her absence, and my fears that I should never see her again began to subside. . . . Such a meeting when she returned! But she looked thin and frail, though they had had a happy journey, and though she was especially interested in what she saw in Egypt, and in the great changes that have taken place in China. . . . She was deeply grieving for her mother, who had passed away just before she reached that home. . . . Oh, if you knew the services rendered me during these eight years by those dear tired hands of hers! She was so blessedly unselfish, so saintly, so brave, such an uplifter of human kind! She helped all, no matter what their nation or creed. Her own views were fixed. So, quietly, she kept her own Sabbath with her Bible, and spent nights of prayer and thought, going like the prophet of old "into the thick darkness" that she might receive help and guidance in her work for others. The commands which she there received she followed with perfect faith. . . . Her left hand knew not what her right hand accomplished. . . .

"Her death was like her life—sweet and peaceful. The full details I do not know as yet. . . . She had gone to Doctor Maxson's sanitarium here, and she seemed to be improving; then one night she went peacefully to sleep and did not awaken. She was not, for God took her. . . . The services were on May 14, at two, in the First Congregational church. . . . It was all beautiful and simple, as she would wish. Flowers were everywhere, and the light-colored casket was covered with blossoms—sweet peas. Dear old Doctor McLean, with quivering voice, conducted the service. The music was soft and low—"Sometime, somewhere", "Abide with me", and "Good night." The reading was John xvii, and Psalm xxiii. Doctor McLean with brief words sketched Mrs. Fryer's life, and sounded the keynote of her life, which



was love. Then a representative of W. C. T. U. read a paper about her work in China. Then came Chopin's Funeral March, and all was over. . . . I could not trust myself to go to the graveyard—Mountain View. . . . I had no friend here that I could fully trust but her. . . . My heart aches for her husband. He is terribly shaken. . . . She will live in more lives and hearts than we can know. . . ."

Such is the tribute of one who loved her.

E. H. L.

## MARRIAGES

RANDOLPH-TAPPEN.—At the home of the bride's parents, on March 16, 1910, by the Rev. Henry N. Jordan, Orson W. Randolph and Miss Emma A. Tappen, both of Piscataway.

H. N. J.

## DEATHS

LIPPINCOTT.—At Garwin, Iowa, May 6, 1910, Alwyn June, son of J. H. and Alva Lippincott, aged one year, eight months and four days.

The blighting of this life, to us so dear,  
Brings heartache and a feeling of unrest:  
But we'd submit with trust that knows no fear,  
And say, "Thy will, O God, be done;" thou knowest best.

J. T. D.

RYNO.—Martha Jane Ryno was born July 1, 1852, near Samptown, in Piscataway Township, and died at her home in Dunellen, N. J., Sabbath afternoon, May 7, 1910.

She was a daughter of Maxson and Sarah Ann Dunham. Her mother died just after Mrs. Ryno's marriage and her father passed away about ten years ago.

In April of 1872 Martha was married, by Rev. L. A. Platts, to Ambrose B. Ryno of New Brunswick, N. J. To this home were born four children: Cornelius M., Sarah Ann, Charlotte Ann, and William H., three of whom are living, with the memories of a Christian mother as the most sacred legacy that could have fallen to them. Besides her husband and three children she leaves two sisters, Mrs. John Amerman of Somerville and Mrs. A. H. Burdick of New Market. While Rev. Lester C. Rogers was pastor at New Market, Sister Ryno accepted Christ as her Saviour and was baptized into the fellowship of the Seventh-day Baptist Church, October 22, 1865. It was a great delight to her to recall that her husband, her two sons, one daughter, and two daughters-in-law were active

members of the same church. For eighteen years Sister Ryno has been a cripple because of rheumatic paralysis and for three or four years has been afflicted with heart trouble. In all her sufferings, which at times were intense, her patient, uncomplaining spirit was a strong witness to her faith in him whose arms sustain the afflicted and whose presence gives grace to the weak. She rested on the promise of him who said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Farewell services were held at the family home, Tuesday afternoon, May 10, and were conducted by her pastor, Rev. Henry N. Jordan. Interment was in the family plot in Piscataway Town Cemetery.

H. N. J.

### Moody Bible Institute.

The Rev. Francis L. Patton, D. D., LL. D., president of Princeton Theological Seminary, gave the graduating address at the close of the winter term of The Moody Bible Institute, on April 17, on The Integrity of the Bible. Twenty students graduated, most of them men, some of whom are going to foreign fields, some will engage in evangelistic work in this country, and two or three are to take further studies in theological seminaries.

The institute keeps its doors open throughout the year, however, the summer term beginning May 3. A special course is planned for the latter part of this summer beginning in July, when Prof. G. Frederick Wright, Dr. C. I. Scofield, Pres. W. G. Moorehead, Marion Lawrance, and possibly Stuart Holden of London, will be special lecturers. All the instruction is free.

"I have heard a great deal of preaching, and I have heard most of it with respect, but I have heard a great deal of it with disappointment because I felt that it had nothing to do with me. So many preachers whom I hear use the Gospel in order to expound some of the difficulties of modern thought, but only now and again does a minister direct me personally to a raking fire of self-examination."—*President Woodrow Wilson.*

There are times and circumstances in which not to speak out is at least to connive.—*The standard.*

## Sabbath School

LESSON XI.—JUNE 11, 1910.  
THE CANAANITISH WOMAN.

Matthew xv, 21-28.

*Golden Text.*—"Great is thy faith: be it unto thee even as thou wilt." Matt. xv, 28.

### DAILY READINGS.

First-day, 1 Kings xvii, 8-24.

Second-day, Rom. ii, 1-16.

Third-day, Rom. ii, 17-29.

Fourth-day, Matt. xv, 1-20.

Fifth-day, Mark vii, 1-23.

Sixth-day, Mark vii, 24-30.

Sabbath-day, Matt. xv, 21-28.

## 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. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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 118 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 Hill Street. All are cordially invited.

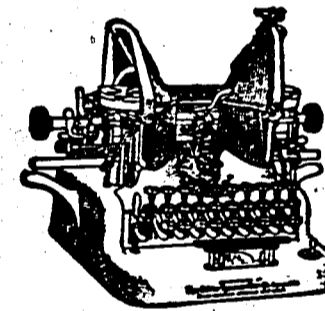
The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

**Sunday.**—What is it? Its origin? Its influence on Paganism? On Judaism? On Christianity? How regarded by them? How regarded by God? Answered in "**Sunday as Sabbath.**" Third edition, just out. 48 pages, 10 cts. Address Albert D. Rust Sr., 1010 9th St., N. E., Washington, D. C.

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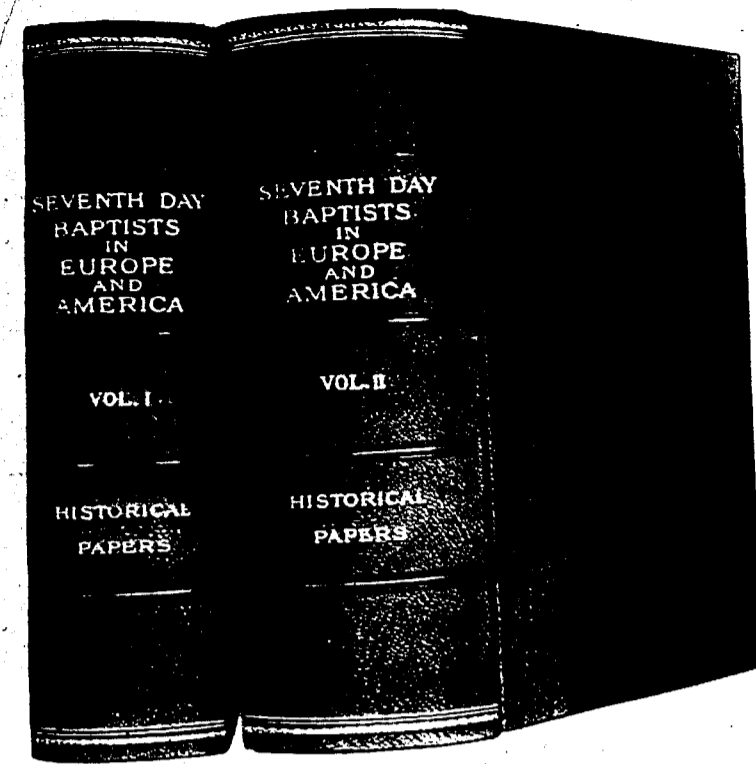
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"I am thine, though I grope and stumble and fall.  
I serve; and thy service is kind."

I have closed the door on Fear.  
He has lived with me far too long.  
If he were to break forth and reappear,  
I should lift my eyes and look at the sky,  
And sing aloud, and run lightly by:  
He will never follow a song.

I have closed the door on Gloom.  
His house has too narrow a view.  
I must seek for my soul a wider room,  
With windows to open and let in the sun,  
And radiant lamps when the day is done,  
And the breeze of the world blowing through.

—Irene P. Mc Keehan.

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