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# The Sabbath Recorder

**CLOSING THE DOOR.**

I have closed the door on Doubt;  
I will go by what light I can find,  
And hold up my hands, and reach them out  
To the glimmer of God in the dark, and call:  
"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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## EDITORIAL

### Eastern Association.

The Seventh-day Baptist Eastern Association convened with the church at Rockville, R. I., at 10.30, May 26, 1910. The sun, which had been hidden by dense fogs all the morning, broke through the clouds just as people began to assemble, giving promise of a beautiful day. The delegation, however, promised to be light, since less than a dozen people appeared at Hope Valley ready for transportation to Rockville. As the carriages drove away from the station we noticed many empty seats, showing that the Rockville friends had provided opportunity for several more than came.

When President A. S. Babcock called the association to order, there were thirty-six people present. The devotional services were led by Rev. L. F. Randolph; and beginning with the song, "My Faith Looks up to Thee", the key-note was struck at the very outset for a spiritual meeting. Referring to the world, made so beautiful by the sunshine after the rain of the night, the leader expressed the hope that the days of our sojourn in Rockville might be bright and beautiful in spiritual things. That such might be the case was the fervent prayer of many. The program had evidently been prepared for the purpose of making the association a real spiritual feast that should leave a "genuine

gospel flavor" in Rockville after the delegates had gone home.

The opening sermon, by Rev. Jesse E. Hutchins, from the text, John iii, 30, "He must increase, but I must decrease," was a practical presentation of the Gospel suggested by these words of John the Baptist. It was a spiritual sermon, and our readers shall have it in due time.

At the close of the sermon the pastor of the Rockville Church, Rev. Erlo Sutton, in well-chosen words welcomed the delegates to the hearts and homes of the people. To his remarks were added the words of President Babcock, expressing the hope that the association might bring spiritual blessings. He said: "If the cause of Christ is not advanced by our work, we would better not have assembled. Let us all seek God's blessing that we may help some to find light and hope. Then the president led in a fervent prayer that we might all keep near to God and enjoy a pentecostal season together.

### AFTERNOON SESSION.

The messages from associational delegates was the first order this afternoon. W. L. Burdick, delegate to Central and Western associations last year, reported that the movement then proposed, to change the time of holding the associations, failed because the associations visited could not find a plan that met their approval. Rev. Edgar Van Horn, delegate to the Southeastern, reported that he was most happily surprised to find such a working force of laymen ready to help the missionary pastor in filling his appointments in West Virginia. He regarded the outlook good for the future in a field of mission churches with so many faithful laymen willing to fill appointments for the missionary when needed.

Rev. E. A. Witter appeared as delegate from the Central Association, read its letter and made appropriate remarks regarding the efforts of this association to care for the feeble churches within its borders.

He told of one church that had given up its church life because there was no hope of help for it from the denomination. This is too bad. The denomination that neglects its feeble churches is doomed. The small country churches have, in days gone by, furnished most of the ministers. Rev. Wm. C. Whitford, representative of the Education Society, spoke for the Western Association, and told how his association, through a missionary committee, had been endeavoring to care for its pastorless churches. Rev. M. B. Kelly, for the Northwestern, spoke of the fact that no session of that association was held last year, and gave an interesting account of the conditions in that great field. He spoke of several converts to the Sabbath in Oklahoma, and reported a good spiritual condition in the association. The Pacific coast field was spoken of as full of interest and needing several more men to do the work there. A. Clyde Ehret of Berea, W. Va., appeared as representative of the Southeastern Association, and gave an interesting account of Elder Seager's labors upon the Southeastern field. He also spoke of the hopeful outlook for Salem College, and of the work it is doing for the young people. Mr. Ehret spoke of the great help that comes to his association from the delegates sent to it from the northern churches. Secretary Saunders was recognized as representative of the Southwestern Association, and spoke of the good meetings held there last year.

#### BROTHER WITTER'S SERMON.

The time for preaching having arrived, Brother Witter spoke from the text, "I am come that they might have life, and that they might have it more abundantly." John x, 10.

The speaker referred to the search of the ages to discover the sources of life, all without avail. It is just as impossible to give a scientific explanation of the spirit life that makes us akin with God. Too many fail to see the real life expression, even in a picture, and find only the outward forms of color and shape; and when they come to look at the church they are likely to regard the outward forms rather than the true life within. There is an in-

ner life that comes to him who communes with God in secret prayer, which makes the face to shine, and helps unravel the tangles of trouble.

Men must die to sin before they can live to righteousness. Christ is not content for us to just barely be saved from death, he wants an abounding life. It is too bad that so many Christians are willing merely to exist, with little or no signs of life, and with scarcely a ray of hope.

The speaker told of a class banquet, where each member told what he had accomplished during the twenty years that had fled since the class went out into the world's work. After all had spoken of great success, some of making millions, one shrinking, timid man told how failing health had driven him from the ministry, and compelled him to go West and settle on a homestead. There he quietly started work in a schoolhouse, and stood by it twenty years, until now there were those who loved the Lord in every home in that neighborhood. He thought his life had not been a success, but his classmates gathered around and said, "You have done best of all." The millionaire might gladly give his money for the assurance that he had helped a soul to the true life in God.

#### DEVOTIONAL HOUR.

As Brother Witter closed, Brother Jordan took the lead of a closing hour of prayer and testimony. He led in singing, "In the Cross, in the Cross, be my glory ever," and the prayers that followed showed that the Spirit was working upon the hearts of the people.

Brother Kelly's prayer for the fathers and mothers soon to pass away, and for the boys and girls facing temptations, touched our hearts. He was followed by a fervent prayer of one of the youngest Christian men in the house, who also remembered the fathers and mothers in his petition.

The testimonies that followed were filled with precious words, some of which we give.

"O God, lay upon our hearts the burden for souls, and strengthen us for our work."

"Having been filled ourselves, may we carry spiritual food to our starving fellow men."

"Our hearts are heavy when we hear of the failures and shortcomings of our people; we tremble when we learn of the indifference among them."

"We are thankful for the real power of devoted Christian lives, whose influences make for good, and who inspire us with courage and hope."

"We are thankful God has not left us to ourselves. He is striving with his children to draw them nearer unto him. May his Spirit fill all hearts as we assemble in the evening hour."

The plan of holding a warm devotional service at the close, instead of at the beginning of each session, was fully justified by the work of this hour. It was indeed a season of refreshing that will not soon be forgotten.

#### THURSDAY EVENING.

The evening was ideal. The clouds and fogs had given way to a cool bracing atmosphere that made everything stand clean-cut; and the hills, the tender trees, the rock-covered fields—were all bathed in the glories of a perfect sunset. A good audience enjoyed the praise service led by Brother Edgar Van Horn, and Elder Kelly preached one of his best sermons. Some blessed words from the Sermon on the Mount were read by Rev. William L. Burdick, and Brother Kelly announced his text, or texts, from John iii, 27, "A man can receive nothing, except it be given him from heaven," and from Matt. vii, 7, "Ask, and it shall be given you." After referring to the words of President Babcock regarding the deep-felt need of spiritual quickening, the speaker read a list of thirty-five denominational leaders who had finished their labors and gone home since he began his ministry. The thought of these changes had tended to make him despondent for a time; but then he wrote down the names of those who had come upon the stage of action since he began, and he felt somewhat relieved of his depression. Still he shrank from making any comparison between the men of other days and those of today. The main thing to remember is, that whatever comes to us as a people comes not by virtue of human power, but as a gift of God. No matter how able

the men, if they lose sight of God's part in the work, their efforts must come to naught; but God can use feeble men to bring his greatest blessings to humanity.

#### EIGHT NEEDS.

Brother Kelly then proceeded to name eight needs toward which we should turn attention in these days.

1. We need more hope and less despondency. Worry never helped any one to better things. I have learned to cast my burden on the Lord, and after doing my best in his name to leave results with him.

2. We need more efficient workers. The harvest is great, but laborers are few. We all feel it keenly; but we do not apply the remedy as we should. There is a remedy if we will use it. "Pray ye therefore the Lord of the harvest," if you would have consecrated laborers for the Master's work. I believe it would be a good thing if we as a people would set apart a day for earnest and united prayer for laborers.

3. We need positive gospel preaching. There are too many negative preachers who look for the faults in the Bible, and who start doubtings in the minds of men, instead of giving strength to faith. There is too much policy preaching, patting people on the back and making them think they are pretty good, and not enough heart-searching messages to convict men of sin. We need men who will call sin by its true name, and who will not flatter by calling black, white.

4. We need more hearers. Our churches go empty on Sabbath days while too many are seeking the pleasures of the world. Many who do attend do not seem to care whether they hear or not. They go to church without spiritual preparation and drop to sleep during sermon, or appear indifferent. Indifferent hearers make dull preachers. If I see half my audience asleep I can hardly get up any enthusiasm to preach. Alert, wide-awake hearers always make good preachers—at least, such hearers help a man to do his best.

5. We need the spirit of prayer to come upon the entire denomination. This can come only by the infilling of each individual. Too many family altars in Seventh-day Baptist homes have gone down. Not only do we need the devotion that ap-

pears loyal in church, but we need to have more of it on our knees with our children at home. Too often our impatient, avaricious home life stultifies all our efforts to promote religion through the church.

6. We need *secret prayer*. It is not enough to pray with the family and in church; we need a holy of holies where we can commune with God and receive strength to live right before others. Such prayer would remove most of our burdens, and by it all church troubles may be avoided. We sorely need a burden of prayer in all parts of our beloved Zion. Let there be more praying, more spiritual communion with God, and less tendency to criticize and argue and find fault, if we would see the work of the Master prosper in our hands, and keep our young people loyal to his cause.

7. We need earnest investigation and study of the Bible as God's Word—not for mere criticism, but to find the bread of life. Instead of looking for discrepancies and magnifying them, we must search for the golden threads of truth that lead to the world's Redeemer.

8. We need the spirit of complete self-surrender. The blessing can not come until we are ready to give ourselves and all we have to God. A convicted Indian with aching heart sought relief from his burden of sin. He desired to make an offering unto God for the Master's use, and brought one thing after another to lay upon the altar, but found no relief. When his precious things, even to his gun, had been offered, he still found no relief. The burden was heavy as ever. He could not yield all. But finally after many tears he gave up, and throwing himself upon the pile, exclaimed from the depth of his heart, "Lord, take poor Indian too!" Then was his soul flooded with peace. Thus it is ever with the children of God. So long as they cling to some idol they are not willing to surrender, so long as they can not lay themselves upon God's altar to be used by him, there can be no perfect peace.

Brother Kelly here told of a young lady whose heart was burdened and who could not find rest of soul, but went many days under deep conviction. She was unwilling to give up certain pleasures and amusements that stood in the way of her spiritual

life. Finally, trembling with emotion, she came to a point where she was willing to yield. Rising in prayer meeting she sang the song, "I surrender all," and there she found peace. We as a people, old and young, need more of the spirit that is willing to surrender all.

This practical, spiritual sermon was listened to with deep interest and both saint and sinner must have realized the truths of the texts, "A man can receive nothing, except it be given him from heaven," and "Ask, and it shall be given you."

An interesting prayer and testimony meeting followed the sermon. This was a fitting close for the day's service.

#### EDUCATION SOCIETY'S HOUR.

The Education Society, on Friday morning, was represented by Rev. Wm. C. Whitford, who took charge of the services in the interest of education. He read the parable of the talents as an appropriate introduction; and after a word of prayer that we may all be true to the trusts God has placed in our hands, he explained the purpose of the Education Society.

#### THE THEOLOGICAL SEMINARY.

Rev. Wm. L. Burdick spoke for the Seminary. He emphasized the need of a seminary of our own. All our interests are dear. I would not exalt one above another. All are members of the one body. The Missionary, the Tract, the Education interests—no one of them can say to either of the others, "I have no need of thee." Each must be cherished, but in proportion to its special needs. All have not the same necessities, and we should stand by them in proportion to their separate requirements. Mr. Burdick spoke of the stages of development which resulted in the Education Society. Most of the societies organized in different churches previous to the founding of the general society looked toward education of young men for the ministry. The story of the growing conviction among our people that we needed a theological seminary was set forth in an interesting manner, and an impressive plea made in favor of an institution of our own for theological education.

The minister needs a broader preparation for his work than do men of any other profession; and our Seminary is giving exactly the preparation needed. We must

not expect the school to turn out an efficient minister if God has not called him, and he has not the natural qualifications for a minister. This the Seminary does not attempt to do. We must have a place to educate our own. President Allen said, "The denomination that does not educate its own ministry is doomed."

The speaker gave some telling illustrations of the danger to any people who have no educational home for their young men. Then he made a plea for the moral support and the financial aid necessary to enable the Seminary to succeed.

This important member of our denominational body demands our loyal support. It is suicide to neglect it.

#### EDUCATION IN REGARD TO THE SABBATH.

This topic was spoken upon by Edgar Van Horn. He referred to the time when, by the force of circumstances, he was buried in the far West, until a quartet of boys from our schools came in touch with him, and by the influences of these boys he was resurrected to a new life, enabled to see a new world, and started on the way to the ministry.

He referred to the experiences in New York where every influence tends to draw his people away from the Sabbath, and made a plea for more careful and consecrated home training. He spoke of the "squeeze of the crowd" in a great city and in a commercial world, and the need of inward conviction to enable Sabbath-keepers to stand. A senator who had fallen, when the judge expressed surprise at his fall, replied: "Judge, you have no idea of the awful pressure brought to bear upon us." The judge replied, "Man, where were your inward props?" The one thing most needed is the inward prop of deep conviction and loyalty to truth. There is too much talk of the burdens and hardships and disadvantages of Sabbath-keeping. In early life such talk takes the stamina out of children who have to hear, and prepares them to yield. We should be made to feel that there is no choice left us. It is not a matter of preference. It is a case of *obedience to God*. We should be made to feel that there is no alternative if we would have peace. We must be true to God's law. The value of Doctor Main's

book, Walter Greene's Bible Manual, and Doctor Lewis' new book on Spiritual Sabbathism was the last point made in this live address.

#### GENERAL EDUCATION.

Rev. Wm. C. Whitford made the closing address of the hour, upon the question of general education. He explained the parable of the talents as showing our responsibility for the proper use of truth that comes into our possession. The blessings that come from our public schools were set forth. Education has enabled the race to meet all demands of an increasing population, and by advanced and improved methods to bring in a higher civilization, without which we could not live today. The material advantages we enjoy are due largely to our education. The better citizenship that makes our country desirable and promotes economic conditions favorable to human welfare is due to education.

The work of education has relieved the world of superstitions that made men miserable. This was illustrated by the service of astronomers who have enabled men to understand that the comet we saw last night is only a portion of the universe of heavenly bodies, rather than a messenger of God sent to destroy.

Mr. Whitford's explanation of the fact that giving to schools is giving to bless the race, and placing our gifts where they go on doing good after we are done with earth, was strong and convincing.

As he retired, Pastor Sutton came upon the platform and led the closing devotional service, which was fervent and helpful, and tended to strengthen the "inner props."

#### TRACT SOCIETY'S HOUR.

The hour devoted to this work was in charge of Rev. Edwin Shaw, who found that twelve members of that society were present. There was a fair audience ready when Mr. Shaw took up the work. He placed a chart before the people with the following topics for discussion:

I. The written word. (a) Composing, (b) Printing, (c) Distributing.

II. The spoken word. (a) Through the pastors, (b) Through special messengers, (c) Through field workers.

III. The living word. Through the people.

After giving the people a glimpse of the Tract Board, person by person, Mr. Shaw called for volunteers to speak upon the topics given above, each one to choose his topic from the list as he saw best.

We tried to catch some of the things that were said, and give them here without names.

"I wish the people could understand more fully the burdens the members of the board are bearing as their agents, doing the people's work."

"The most discouraging features of the work are the indifference and the inconsistency of our own people regarding the Sabbath."

"I think our pastors are not preaching and teaching Sabbath truth as they ought to do. Our own children are growing up without being indoctrinated in Sabbath truth as they should be. It is a shame that so many Seventh-day Baptists are afraid to have their pastors preach on the Sabbath question when Sunday people are present."

"I enjoy distributing Sabbath literature. It will bring fruit in God's time."

"I think pastors who have a class for Bible study, giving a regular course of Sabbath truth, are doing a good work."

"I think there are times when a pastor should keep still on the Sabbath question, but he should hold himself ready to speak with no uncertain sound when he ought to do so. I also feel that both the pastor and people should live out the Sabbath truth in the home."

"The Sabbath question is the one of all others upon which we should be especially careful, in order not to give offence and drive people away in anger. It would not be right to plan to get Sunday people into our churches in order to spring a trap upon them and preach the Sabbath truth. We must be wise in these matters."

"In our own pastoral work we should be open and aboveboard in presenting Sabbath truth. There are many opportunities which we should faithfully improve."

The burden of the prayers in the devotional services that followed this hour was for wisdom and faithfulness, and for

the Christ-spirit, that our work may be well-pleasing to God. Fervent prayers for a spiritual blessing to come upon the workers were put up by many hearts.

The Tract Society's hour was filled with good things. It will long be remembered with profit by all who were present.

#### THE ASSOCIATION PRAYER MEETING.

Those who attend associations have come to regard the Friday night prayer meeting as the one session where they draw near to God and where their spiritual strength is renewed. From the first it was evident that the prayer meeting at Rockville would be rich in blessings. The zeal with which the people joined in the service of song, and the close attention paid to the story of Jesus in the temple, as it was read, and of how his parents had to turn back to look for him because they went away supposing him to be in the company when he was not, were clear indications that the audience was interested. The leader showed the folly of *supposing*. Many have *supposed* Christ to be in their company, when to their sorrow they have found him not with them, and have had to turn back and seek him again in the place where they departed from him. When, however, they have found him again, they have always found him ready to go with them. Mr. Van Horn's remarks on "They *supposed*" made a good impression and prepared the way for a spiritual meeting.

#### PRECIOUS SAYINGS IN THE PRAYER MEETING.

"When I find myself failing in my work, weakening in my purposes, and losing the spirit of love, I am pretty sure I have left Christ behind and have lost the blessing of his company."

"O Lord, we remember the companies all over the land, who are met in our churches for prayer tonight. Give them, we pray thee, the abundance of thy Spirit, and may they be strengthened."

"Baptize us with thy Spirit and fill us with thy love. Make us strong to do thy work."

"The consciousness of God's presence and approval will drive out doubts and discouragements."

"We thank thee for the Sabbath; not our Sabbath, but thine, O God. Help us to keep it as thou wouldst have us."

Brother L. F. Randolph spoke of being the oldest minister in the association save one. He rejoiced in the fellowship of the young ministers who gave evidences of being in the company of Christ.

"The fact that your heart goes out in love for others is evidence that you are a Christian."

"I have been praying for my own little church at home."

"They of old who sought Christ found him in the temple. There we too may find him."

"God has brought me out of my cares and sorrows, and I am happy with him in my soul. I do not worry now since I have cast my burden upon him."

"It is sweet to serve Jesus. I am not ashamed of him; I love to do his bidding; I thank him for every trial."

"It was indeed a happy day when Jesus washed my sins away; but this is happier because I have grown in grace and can commune with him now more perfectly than at first."

"Blessed are they that keep his testimonies; that follow him with the whole heart."

A mother in Israel said: "Sixty-eight years ago I gave my heart to God and joined this church. I love Christ today more than ever."

"How precious it is to have with us such a friend as Christ. He makes the pathway bright and makes our burdens easy to bear."

"Just a few of us in 1846 covenanted together here to serve Christ and joined this church. It has been a pleasant service, and I rejoice that I have been able to serve him all these years."

"When I have had at any time an unkind spirit, it has always brought me trouble; and I have often been made so sorry over any impatience with my fellows."

"The best of it all is, that when I accept

Christ and he walks with me, it is my privilege to show him to some one else."

"I thank God that even when we can not answer all questions and doubts, if we have been blessed by Christ we can say this one thing: 'I know, that, whereas I was blind, now I see.'"

"Would that we could take all these good things back to our churches. We can take Christ in our hearts and he will shine from our lives when we come near our friends."

"We thank thee, our Father, that when the heart becomes so burdened we can endure it no longer, we can then find rest and peace in thee. Thou comest to us in our days of trouble. What could we do without thee?"

#### SABBATH DAY.

Sabbath morning was cool and bracing, and many people from Westerly and Ashaway improved the opportunity to enjoy a pleasant ride and attend the services at Rockville. The house was completely filled when the hour for preaching arrived. The sermon was by the editor of the RECORDER from the texts, "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. lv, 22), and "Casting all your care upon him; for he careth for you" (1 Peter v, 7).

After the sermon the people repaired to the boarding house in the village, where arrangements had been made to feed the visitors on Sabbath and Sunday instead of taking them to the homes.

At two o'clock the Sabbath school convened under the charge of Supt. Harold R. Crandall of Rockville, and the lesson was taught by topics to the congregation as one class. "Christ, the Bread of Life," was taught by Dea. H. C. Babcock of Ashaway. "The Boy with the Loaves," was explained by John H. Austin of Westerly, and "The Fragments" were gathered up by Rev. Edwin Shaw of Plainfield.

Then followed an interesting Christian Endeavor meeting which completed the Sabbath services. This has been a good day of spiritual rest and comfort, and will long be remembered by many who enjoyed its blessings.

The main feature of the evening serv-

ice was a sermon by Rev. Henry N. Jordan. This sermon was followed by a prayer and conference service led by Brother Kelly. Mr. Jordan's text was, "I being in the way, the Lord led me" (Gen. xxiv, 27). The subject was, "God, Our Unfailing Guide." The story of Abraham's servant led by God to fulfil his master's will made the illustration out of which the thoughts of the sermon were drawn. The certainty of God's leadership was set forth, and the great need of a guide on the part of man. We need a guide because there is such a multitude of opinions that men become confused. We need a guide because the allurements of the world are so deceptive and fascinating. We need a guide because life is a trackless country and there are few waymarks. We need a guide because we are so ignorant and need one wiser than we are to lead.

Again, if we would find the infinite Guide, we too must be found in the way,—the way of prayer, the way of faith, the way of duty.

"I know not the way I am going,  
But well I know my Guide;  
With a childlike trust I give my hand  
To the mighty Friend at my side.  
And the only thing that I say to him,  
As he takes it, is, 'Hold it fast;  
Suffer me not to lose my way,  
And lead me home at last.'"

The key-note of the after-meeting was, "Put yourselves in the way," and it was indeed a heart-searching time. When the way is all dark, we fear we are not in the way with God. Blessed be his name, he can lead us, no matter how dark. In twenty-six minutes there were forty testimonies, and about twenty-five persons said by rising that they would gladly have testified had there been time.

#### MISSIONARY SOCIETY'S HOUR.

The man who looks out upon the mission fields today, with one fourth of the human race in heathen darkness, and takes upon his heart the burden of responsibility for giving light to those who have it not, is simply overwhelmed by the thought of the work required. After Secretary Saunders had spoken thus, he called on Edgar Van Horn to tell of the Italian Mission. Mr. Van Horn's description of the crowded conditions among the Italians in

New York, of their readiness to respond to the gospel message, and of the good work being done in our mission by Mr. Savarese was very interesting. He showed and explained some tracts translated by this missionary, and gave a word-picture of the way the children are being gathered in. We now have in New York a Seventh-day Baptist church of twenty members, and crowds of children are being helped to better ways of living.

#### PRISON MISSION WORK.

Rev. M. B. Kelly was next asked to give a report of his work in the state prison in Kansas. Having been called to preach in the prison he gladly complied with the request. His story of how nearly a thousand convicts, marching to music, filed into the great auditorium, how he preached to them about missing the mark, how they eagerly listened, and how between four and five hundred of them arose, when he appealed to them to commit themselves to a better life, was indeed a revelation to the association. He read a letter from one of the convicts pleading for a home to relieve the sufferings of the wives and children of prisoners, which was one of the most pathetic things I ever heard. It moved the audience to tears. The movement started by Brother Kelly resulted in ninety-nine baptisms and a glorious communion service in the prison. The work is also spreading to the soldiers' home near by, and Brother Kelly is likely to have a large place in all this good work. It is only just begun. He has several letters from the prisoners and their children, giving their life histories, which are most touching.

The closing address of the missionary hour was by Secretary Saunders. He asked if we would educate our boys and girls for missionaries, rather than have them educated for the world only to have some of them turn out convicts by and by. His plea for missionaries to go forth for the Master was earnest and convincing; and his story of the board's discouragements over the scarcity of ministers for mission work should be heard in every home. It is a shame that Seventh-day Baptist homes and churches are giving us so few missionaries. Brother Saunders touched our

hearts by the story of Ebenezer Amokoo's anxiety to go out and work through vacation in order to pay back the money it has cost us to educate and help him. This brother is also doing more to secure subscribers for the RECORDER than any other one man I know.

This powerful missionary meeting closed with fifteen minutes of fervent prayer.

#### WOMAN'S HOUR.

The woman's hour of the Eastern Association was in charge of Mrs. W. L. Burdick. The editor was obliged to leave in the midst of this session, but the excellent papers read will appear in the RECORDER, thus making any comment here unnecessary.

Mrs. Loofboro led in prayer, and Mrs. Harold Crandall, Mrs. Emery Kenyon, Mrs. C. Irish, Mrs. John Austin, Mrs. Lizzie Spicer, and Mrs. W. L. Burdick read papers, some of which were written by people who could not attend. These papers were unusually well read, and were listened to with great interest. The duets and songs in this hour were especially good.

#### YOUNG PEOPLE'S HOUR.

The young people's hour came in the evening of the last day, and was to be in charge of Miss Gertrude Stillman of Ashaway. Clyde Ehret of West Virginia was to deliver an address, which we hope may be given our readers in due time. The editor had to leave for his home train before this session began, and must wait for other data before saying more.

The story of the Eastern Association would not be complete without some mention of the ancient Rockville choir, led by A. S. Babcock. For many years Mr. Babcock has had charge of the song services here, and the results of faithful work are seen in the choir that served the association so well. We all enjoyed the anthems and spiritual songs. Then the fact that there were three or four good leaders in evangelical songs for praise services added much to the power of the meetings. The gift of song is one to be coveted by him who is to lead the people of God in public worship and praise.

Too much can not be said about the royal hospitality of the Rockville people. The

way they waited upon their guests, bringing them from trains, supplying the comforts of life, and returning them to the cars whenever they desired to go, proved them to be excellent and thoughtful entertainers.

#### ROCKVILLE MILLS.

There are four cotton-mills within a mile of each other at Rockville, each of which is surrounded by its group of operative's homes, all painted a pure white. This gives a clean, tidy effect, and from many points the visitor may obtain the view of a most inviting picture made by these clean houses set among trees, green fields and granite walls. The ponds too and reservoirs, surrounded by forest-clad hills and slopes, make little gems of which the lovers of nature never tire. The one drawback, however, is that most of the mills are still, and men have to seek employment elsewhere. Some of the mills run three or four days in a week. It is a misfortune to a manufacturing town when great mills have to stand idle. We could wish no greater earthly boon for Rockville than that all her mills might find employment to their utmost capacity.

The reports from letters showed that there had been eleven baptisms, thirteen additions by letter, and one by testimony, making twenty-five additions to the churches. The letters also show a net loss of twenty-one members. Thirty have died during the year, and several have joined other churches.

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#### Alfred's Debt Goes Down.

When you see this paper the last days in which to pay Alfred's debt will be passing. Since last report \$1,917 has been pledged, and they still need \$4,874 in order to pay the last dollar, and secure the \$25,000 from Mr. Carnegie. It must also be remembered that \$5,000 of the money pledged is to be forfeited if the debt is not raised by commencement. It will require heroic effort, but we believe it will be done. There is too much at stake for us to allow it to go by default. It is too late to say more here. The RECORDER will reach its readers in the midst of commencement week. Next issue should see the debt all paid.

## CONDENSED NEWS

## Death of Robert Koch.

Prof. Robert Koch, the famous bacteriologist, died in Baden-Baden, Germany, May 27, from disease of the heart.

Professor Koch is the man who discovered the microbes of tuberculosis, cholera, and other diseases. Probably his most important triumph was the discovery of the bacillus of consumption. This discovery led to the correction of certain errors regarding the disease, one of which was that it came by inheritance. His theory that tuberculosis from cows is not transmissible to the human race created a great sensation and is not accepted by a majority of those who have made a special study of consumption.

## Flies From Albany to New York.

Glenn H. Curtiss flew in his aeroplane from Albany to New York, a distance of one hundred and fifty miles, in two hours and thirty-two minutes. Mr. Curtiss made two stops, one at Poughkeepsie, where he replenished his gasoline, and one in upper New York, to which point he had to go in order to win the \$10,000 prize offered by the *New York World*. But he did not rest long there. He soon ascended again, flew over the great city and landed on Governor's Island below South Ferry. He was two hours and fifty-four minutes in the flight, including both stops. The flight was swifter, much of the way, than the fastest train on the Hudson River Railroad.

The state labor commission of California submitted to the Governor of that State a report indicating that cheap labor such as the Japanese can give is a necessity to the welfare of the State.

The Legislature of New York State did its work so unsatisfactorily, and adjourned with so much necessary work undone, that Governor Hughes has called a special session for June 20. What would this country come to if it were not for a few such men as Governor Hughes?

Following a speech by Senator Lorimer in the United States Senate, in which he vehemently denied that there was any bribery in his election, State Senator Holstlaw confessed to a grand jury that he had received \$3,200 to vote for Lorimer, \$700 of which came from a common fund. With the exposures of corruption in Albany, Pittsburg and Harrisburg, and in the investigations at Washington, the people are getting their eyes open to the corruption in politics. It would seem that we have had enough to arouse the citizens to a deeper sense of their responsibility regarding elections.

Commercial organizations of Augusta, Ga., offered President Taft \$50,000 to meet the deficit in his traveling expenses; but the President could not accept the gift.

Another degree was conferred upon ex-President Roosevelt when he reached Cambridge, England. The Cambridge University made him doctor of laws, amid scenes of great enthusiasm.

Three hundred families of Jews left Kiev, Russia, under orders of expulsion by the government. Just now there is quite a revival among Hebrew people upon the subject of settling in Palestine.

The famous Dewey dry dock which was taken across the Pacific during the Spanish War has been sunk through the carelessness of Japanese laborers. Steps are being taken to raise it.

## Letter to the Eastern Association.

God bless your present session by the outpouring of the Holy Spirit. My first and last pastorates were in the Eastern Association. For sixteen and one-half years it was my delight to be with you.

I respectfully ask the association's approval of the efforts to raise a fund for the support of superannuated ministers, and recommend the plan adopted by the Plainfield Church. Wishing you the richest of God's blessings, I am,

Respectfully yours,

J. G. BURDICK.

"Liberalism is that generous spirit which gives away all that does not belong to it."

## Missions

DEAR DOCTOR GARDINER:

I have been reminded that the week ending April 9 was my time to write for the RECORDER. You will see that I am a full week late in beginning my letter. Friends sometimes suggest that I write more about every-day happenings, and suppose this time I tell you of some things outside the regular routine of school work which claimed our thought and energy the week I ought to have been writing my letter. A complete story can not be told for some things would not make proper paragraphs for the RECORDER.

Sunday afternoon Mrs. Crofoot came from Lieu-oo bringing E-ling who had been having sore eyes and was needing medical attention. E-ling is following Doctor Palmborg on her homeward journey with much interest. Soon after she came we were wondering just where Doctor Palmborg might be at that time and I said probably on the Red Sea. "Oh!" said E-ling, "the water of the Red Sea must be very beautiful." When she heard of the "Middle of the Earth" Sea she caught her breath. Such picturesque and suggestive names evidently excite her imagination.

This week was exceptional in that so many of the older schoolgirls have been heard from in one way or another. Dzau Soo choen who is teaching in a Bible school in another mission, an hour's ride by train from Shanghai, was home over the Sabbath and made us a visit. From her own account and the witness of others she seems to be taking hold of her work with good spirit. From one of the girls who was with Doctor Palmborg until she left for America and who is now helping in a mission hospital at Soochow there came a letter saying that she was finding it pleasant and that she could do the work required, but she forgets that "sufficient unto the day is the evil thereof." and is fearful as to what may be ahead of her. Another girl wrote asking me to correct, copy and

mail the enclosed letter written to her mother who is in England. One was glad to correct the letter but had to insist that she copy it herself.

Monday afternoon four of the girls had to be taken to the oculist to have their eyes examined, and when that was done and they had been sent home with the Amah I went on to the regular Union Missionary prayer meeting. It was a most helpful meeting, the subject God's nearness and sufficiency whatever our burden or trouble. Before leaving the room I had occasion to recall for my own comfort the thoughts presented. The one sitting next me detained me a little to make some inquiries about one of our girls who is married to a member of their church. It seemed that a scandal in which our girl was sadly involved had just come to light. How serious it was no one knew but it was to be investigated. This is the sort of thing that gives one the heaviest kind of a heart. I may add right here, more than a week later, that after searching into the matter the verdict is that there appears to have been an aping of foreign manners with a good deal of unhappy talk in consequence. It is "all right now."

On Tuesday Siau me's husband, himself formerly a pupil in the boys' school, came to say that his wife was ill and to get his sister, who is now in the school, to go and care for her. Two visits during the week found her each time suffering very much.

Tuesday evening came the monthly Missionary Association. Doctor Garritt of Nanking presented the paper on "Problems of Literature in China." He has given much attention to this subject and after listening to him one has fresh sense of its importance. At the Centenary Missionary Conference a secretary of one of the societies rebuked the missionaries because they did not write more to the home people about the crying need of the preparation of Christian books and periodicals and induce boards to set aside more men for that particular work.

Wednesday was "Tshing ming", the great day which ushers in the period given to the worship of ancestors. It was a beautiful, sunny day with crowds of peo-

ple passing continually, not only passing but gathering to see the procession, for on this day many idols, in sedan-chairs are brought out for an airing. The long, straggling procession which accompanies the idols has many features which show how debasing is such worship. As one stood at an upper window and looked out over the surrounding country one could see many groups gathered around the graves kowtowing and burning the long strings of imitation paper money. This is also done for days before and after the "Tshing ming", but this is the great day for attending to it.

The day brought us trying experiences. For one thing there was a case of flagrant disobedience in the school. A girl, who came into the school at the beginning of the term, in an openly defiant manner went to worship in a temple near by. It was a solemn occasion in the school and for a time it seemed that for the good of all the girl would have to be sent home. We were urged to give her another opportunity and as she was a new girl she was, after an apology to the whole school, allowed to remain.

During the afternoon a telegram came from Lieu-oo, "Vung pau ill, physician." It was too late for any one to go that day and for a little it seemed that nothing could be done. Finally Doctor Davis thought of Doctor Selmon of the Adventists who most kindly consented to go the following day. For days I had been planning to go to Lieu-oo on Thursday with the wife of the late Koeh Yau-tsong, who had been for some weeks in Shanghai. Mrs. Davis had kindly offered to look after the school in my absence. On Thursday we—Doctor Selmon, Mrs. Koeh, who is another old schoolgirl, and her wee, wee baby and I—started out in the rain, somewhat depressed in spirit because of the sickness we were to find at Lieu-oo and because the little baby had a day or two before developed sore eyes and we were not at all sure it was wise to take her away from Shanghai. Our good neighbors, the doctors of the Woman's Union Mission, gave us remedies and Doctor Selmon gave us good advice by the way; and the eyes seemed better at night

than they had been in the morning. Doctor Selmon was also able to speak hopefully of Vung pau's condition.

Mr. Eugene Davis is sure to write more fully about this young man so I will only say that before going to Lieu-oo he had been ill for months with dropsy. As he seemed to be better it was thought he and his wife, a former schoolgirl, could between them take care of the day school at Lieu-oo and so be earning something, have good air, and deliverance from some trying circumstances. Now the young man is having the benefit of some of the good things in the way of packs, baths and massage which Mr. Eugene Davis learned at Battle Creek. Since Doctor Selmon's visit and the change in treatment he seems to be improving slowly.

One of my objects on this trip to Lieu-oo was to see again the woman who had come when I was there just before the Chinese New Year and had said she wanted to become a Christian. Mr. Davis has already written something of her to the RECORDER. Friday afternoon Mrs. Koeh and I went to see her. Her home is about an hour's ride by wheelbarrow from the mission compound. We prolonged the time by losing our way and wandering about for quite a while. When we finally reached the place we were met outside the yard by the young woman, surrounded by a crowd of neighbors, but the others of her family were "not at home." It came to light that they had run away from us. It was evident that we were not welcome guests. The other time we were there we were cordially welcomed, invited in, given tea and cake; but this time we were not even asked in. The young woman said that with just one in the family a Christian made much trouble and several in the family had been sick in consequence. Mrs. Koeh said that could not be the reason of the sickness. She was one of eight children and the only Christian of the family and it had not induced illness. There were neighbors who said the young woman had been better in her conduct since we were there before, and she said those of her family had treated her more kindly. She was evidently reluctant to talk to us as there was always some one within hear-

ing. When we came away she came with us for some distance but even then there was no opportunity to "tell us all about it" as she said she wished to do.

The next morning as we were in the midst of the Sabbath-school lesson she came in. She had deceived the home people in order to come, as she frankly admitted. She stayed through the afternoon service and between times there was much talk. She apologized for her treatment of us the day before and went on to explain that ever since I was there before there had been sickness in the family and "they said" it was due to my having either frightened or offended the household idols who had left and their places been taken by "wild" gods who had made all the trouble. She had not dared to invite us in again and in another week they were to have the priests come and go through various rites to call the deserting gods back and she asked us not to come again.

They had also been telling her what an awful fate awaited her if she believed in the "Jesus religion." For one thing, when she died there would be no rest for her, but an iron hook would be put through her nose and she would be dragged through space and finally deposited in a basket with large meshes through which her flesh would drop little by little, a most painful process, and after that annihilation.

They had also told her that no one at the Mission believed in God, now; that Doctor Palmborg's parents would not allow her to believe any longer. They had called her home and she had gone to worship her ancestors. She told how her relatives had forcibly compelled her to "light candles" and kowtow. Then she asked the old question, could she be a Christian and at the same time "bow down to Rimmon?"

It is a strange case. The neighbors do not speak well of her and she frankly admits that she hasn't a good name, but every now and again there would be such an intelligent question and what seemed like real reaching out after God. We say to ourselves that the end is not of necessity yet. If there is the least real hunger for God and his righteousness, I believe he sees and will some time and some way meet it.

Sunday came the return trip to Shanghai, little seven-year-old Koeh Tsung-ling coming with me. It was his first journey away from home and all in one day he rode for the first time in a steam launch, a ricksha, railway train and electric tram. The last three vehicles he had never seen. It was a great day. He saw everything, and very common Chinese sights had the charm of novelty for him. In Shanghai there was no end to the strange things and people. It was interesting to see how pictures he had seen prepared him to understand many things. But this is already too long a letter.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,

April 16, 1910.

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**Studies in the Doctrines and Ethics of the Bible.**

ARTHUR E. MAIN.

VII.

If the book of Genesis were literal narrative and history, in the modern sense of these words; if the Pentateuch had come from the hand of Moses in exactly its present form; if the books of the Old Testament were all in sober prose, or easily interpreted poetry; if all chronological, ethnological and geographical references were plain and wholly accurate; if there were no unsolved problems of dates, authorship and composition; if the history of the world's religion and civilization did not long antedate the religion and civilization of Israel,—the case would be quite different. But, for example, because of the nature of the material of Genesis, and of other parts of the sacred Scriptures, and of the probable results of historical and literary criticism in this field of inquiry, many who believe devoutly in the Bible as the recorded revelation of redeeming love and power, can not believe that all of the Scriptures are actual history or literal narrative; but are persuaded that we have here only an honest, religious, and also inspired use, by the writers and compilers, of what they and others believed or knew of, or in primitive and patriarchal times.

One can not understand why the great



world is not different, in many particulars; but when one surveys it as a stupendous whole, he can not but exclaim, Yes, God created the heavens and the earth! One can not comprehend all the details of painting, sculpture, architecture, or other works of art and skill; but when one beholds them in the greatness of their unity, beauty, strength, or utility, he can not but feel that they had their birth in the soul of some great genius. One may not understand why the Bible is just the book it seems to be, in content, origin and form; but when one views it as a progressive and living whole, and dwells upon its proved religious and moral value to men and nations, he can not but say, concerning the books of this Holy Book, More to be desired are they than gold, yea, than much fine gold. And the writer would like to say for himself, here, that he reveres, exalts and loves "the Book his mother read", more and more; otherwise he would not consecrate the working time that a good Providence may yet give him, very largely to its study, and to an effort to bring the riches of its spiritual and ethical teachings anew to the attention of student and reader.

It is altogether probable that no one can tell exactly how much of Genesis, or of some later books, is literal narrative and history; or distribute their contents with perfect certainty among the original documents. But this need not lessen at all their religious value; and every conclusion of Christian and scholarly criticism that commends itself to us, will make this religious value all the more intelligible.

Neither is it necessary to suppose that each or the final compiler or editor himself understood clearly the real significance and the actual origin of all the early customs and beliefs that are recorded. Not all Hebrew or even Christian writers have always been free from heathen superstitions, or from misconceptions of truth and fact.

For instance, conscientious and painstaking historians of the Christian Church and religion do not agree, in many particulars, in the results of their investigation, even with the light which recent centuries throw upon the past. And the theory of the Atonement which held that the sufferings of Christ were the purchase price paid

to Satan for the deliverance of the redeemed; or that the Cross was necessary to appease the wrath of an angry God, before he could forgive penitent sinners, was essentially pagan, although taught as a Christian doctrine.

But of this we are assured, in the advancing redemptive history recorded in the Scriptures, that when the source and meaning of primitive ideas and usages were understood, they were either condemned as bad, or approved as of permanent worth to the kingdom of God and righteousness. Human sacrifice is an example of a custom divinely condemned. And the Sabbath survived the New Moon festival, with which it was long associated, because of its superior and essential religious value.

And we of today, with the accumulated knowledge and experience of the centuries, ought to see the eternal truths that relate to God, man and the world, to sin, salvation, righteousness and social order, in a clearer light than was granted to men of earlier times.

*Alfred Theological Seminary,  
Alfred, N. Y.*

#### **Snow Hill, Franklin County, Pa.**

EDWIN SHAW.

Gardiner was to visit the Southeastern Association in West Virginia, so he could not go; Chipman had an appointment with President Davis at Shiloh, so he could not go; so it came about that the Tract Board asked me to go in company with Corliss F. Randolph to attend the annual love-feast of the German Seventh-day Baptist Church of Snow Hill, Pa., May 19-21. And a most delightful and pleasant experience it was for me, the only thing to mar my pleasure being the illness of Mr. Randolph, who had an acute attack of inflammation of the larynx which forbade his speaking above a whisper most of the time.

We were entertained, with the other visitors, in the spacious dining-room of the large brick structure called the "Nunnery" for our meals, the men sleeping in the old chapel just over the dining-room, while the women were provided beds in the apartments once occupied by the single sisters of the church.

The services really began with the song and prayer at the supper table Friday evening, and then with another service of Scripture reading, song and prayer just before retiring for the night. Sabbath morning people began arriving early, driving in for miles by team, or coming on the cars; for Snow Hill is only five minutes' walk from the railroad station. At the noon hour I walked about the grassy meadow where the clear mountain brook comes dashing along between the church building and the "Nunnery," and I began counting the people sitting on chairs and benches or on the ground or walking about, and I made an estimate of over one hundred children under twelve years of age, and about five hundred people in all. I was told that possibly seventy-five of these were members of families belonging to the German Seventh-day Baptists; the rest were visitors, Sunday people, who had come to attend the meeting for the day, Sabbath day. Years ago people came by the thousands. One man told me there had been as many as ten thousand people present at this love-feast. The church will seat, when crowded, possibly one hundred and fifty people. The rest sat under the trees and visited.

The Rev. Samuel Zerfass of Ephrata, Pa., preached an earnest sermon and Rev. William Bechtel of Salemville, Pa., followed with an earnest exhortation. This seems to be the custom; one minister preaches and another supplements the sermon with a few words of exhortation. I was asked to preach in the afternoon, and in this case Mr. Zerfass made the concluding remarks. In the evening the church was filled again, and after short addresses by Mr. Bechtel and Mr. Zerfass, the service of humiliation and of the Lord's Supper were administered, the Rev. Jeremiah Fyock of Salemville, Pa., taking the lead, assisted by the other ministers. About forty-five people took part in these services. Sunday morning Mr. Fyock led in the preaching service. The afternoon was spent in visiting at the homes of resident members. At the evening services all the ministers spoke. There are two ministers at Snow Hill, Rev. J. A. Pentz and Rev. W. A. Resser. These brethren had stu-

diously remained in the background until this last meeting, for they were the hosts of the visiting members. When the Salemville Church has its annual meeting (love-feast) then Mr. Pentz and Mr. Resser will take the lead in the preaching. This Sunday evening meeting is a farewell, God-with-you meeting. Mr. Randolph was able to say a few words, but the effort made it necessary for him to retire before the close of the service.

We were received in the kindest manner; everything possible was done for the comfort of Mr. Randolph. He was given a room by himself, and specially prepared food and medicines were furnished with great care and solicitude. As for me, so far as I could discern, I was received on an equal footing with the visitors from Salemville and Ephrata and other places, and was made to feel perfectly at home, to be among friends, true and loyal. I hope to see some of these people at our General Conference in Salem, W. Va., as delegates from their home churches.

When Mr. Randolph recovers from his illness he will prepare for the RECORDER a fuller and better account of our visit to Snow Hill. So many things about the place speak of the past, a past worth calling to mind because of the noble lives, the high ideals, the unselfish labor, the religious loyalty, which it contained; and I suppose no living man is better fitted to speak of these things from the historical point of view than is Mr. Randolph. As for me, I had a good time, I found new friends, I should like to go again.

#### **The Letters I Have not Sent.**

I have written them,—keen, and sarcastic, and long,

With righteously wrathful intent,  
Not a stroke undeserved nor a censure too strong;

And some, alas! some of them went!

I have written them, challenging, eager to fight,  
All hot with a merited ire;  
And some of them chanced to be kept over night,  
And mailed, the next day,—in the fire!

Ah, blessed the letters that happily go  
On errands of kindness bent;  
But much of my peace and my fortune I owe  
To the letters I never have sent.

—Arrow.

## Woman's Work

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

Let us not be weary in well doing.

### What Have We Done Today?

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer;  
But what did we speak today?

We shall be so kind in the after while,  
But what have we been today?  
We shall bring to each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth.  
We shall feed the hungering souls of earth;  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we reaped today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the thing our souls must ask,  
"What have we done today?"

—Nixon Waterman.

### Woman's Work.

METTA P. BABCOCK.

Read at the Southeastern Association,  
Berea, W. Va., May 21, 1910.

As the collective work of the Woman's Board and the auxiliary societies has been presented in different ways from time to time, it may be well on this occasion to consider the subject as it affects us individually; for large bodies of any kind are but an aggregation, or collection of particles, that possesses the same nature or quality.

Thus a unity of thought and purpose must serve to make stronger and more enduring our conformity to the principles

for which we, as Seventh-day Baptist women, stand.

No one questions the fact that woman's first duty is to her home; but she may be better able to do that duty if the mind is kept fresh and bright from some definite interest outside of the home.

The keeping of the home in the home-like condition, with all that the word implies of what the home-keeper alone can do toward making the home the most pleasant and altogether the loveliest place in all the wide, wide world, for the children and the bread-winner of the family, means that much of woman's strength of body and mind must go to the endless routine of days and days of labor; for since to live, man must eat, it follows that women must cook, and this is not the place for relaxed effort. There must be no shirking of this duty, for plenty of good nourishing food is one prescription against disease. A great specialist said recently that a majority of the cases of nervous prostration and insanity among women are due solely and simply to the deadly monotony of household routine.

In a leading daily newspaper one morning a few weeks ago, there appeared on the first page a cartoon bearing this heading: "In the Federal Census housewives are classed as 'Persons of No Occupation', and the housewife *don't like it*."

The picture represented Columbia dressed in neat kitchen garb, a rolling-pin in one hand, and a long list of appointments held up in the other. The rolling-pin is mutely suggestive of good things in preparation for dinner; the list names many duties with which every housemother is familiar who hurriedly prepares breakfast, gets the head of the family off to daily business, the children ready for school, with limited time at her disposal, and subject to many interruptions from unexpected sources. At 10.30 by the little clock on the shelf over her work-table she is trying to hurry the census taker who, dressed to represent "Uncle Sam", is down on his knees, and who, from the pained expression on his face, is evidently dreading the task of scrubbing the kitchen floor, which she has assigned to him.

We are told there is a time for every

purpose and for every work. We often forget these words of wisdom, and are inclined to have a feeling in common with Columbia, and wish that many of our simple duties might be hurried out of the way. It is true that it is better to wear out than to rust out, because the busy person has no time to brood or fret. We scarcely need refer to the old saying, "Satan finds some mischief still for idle hands to do", for there is not much danger, in these days of great friction of obligations, that the corroding rust of idleness shall affect the lives of any of our women. The tendency is rather to the overcrowding of duties into days seemingly all too short for the accomplishing of the many waiting tasks, labors of love though they be, that multiply on our hands.

The old saying, so familiar to all, that "anything that is worth doing, is worth doing well," is emphasized by the Scriptural injunction, "Whatsoever ye do, do it heartily, as to the Lord." Thus in deciding, as individuals, in what way we are called to make the best use of our time, we may be fully assured that however humble in appointment and obscure as to results our work may appear to be, we may find great pleasure and profit in doing that work well.

Labor was truly said by the ancients to be the price which the gods set upon everything worth having, and honest work is never thrown away.

However, not all of any day's work must be done at once. The thought of all that must be done throughout the day magnifies the required effort and causes loss of strength, and often creates great distress of mind and positive suffering at the outset, just when the mind needs to turn to God for guidance and strength such as can come from communion with the Master only.

The thought expressed by Thoreau, "Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself", may be made our own as to our moments and hours.

Aside from the duties in the home there comes to each of us the opportunity of Sabbath-school, church and denominational

work, and opportunity spells re-spon-si-bil-i-ty. Have you thought how Jesus called his disciples individually? Speaking each name, he said to each one separately, "Follow me," and they immediately left all, and followed him.

Perhaps we may be tempted to put off a duty, thinking it may become lighter, or possibly that another may be called to perform it instead. Such excuses are childish, and beneath the dignity of Christian womanhood. Waiting only adds to the weight, as we very well know, and surely we must not allow some one else to carry our sheaves to the Master. The tempter would gladly weaken our strength and lessen our faith,—that is his work with us.

We are too indifferent to our work. Jesus said, "Where your treasure is, there will your heart be also." If we could put as much enthusiasm into all our work as the boys do into their ball games, we should secure better results. Why not try it? But if from any reason enthusiasm falters, keep on with just common faithfulness. "He that is faithful in that which is least is faithful also in much."

In the parable of the wicked husbandmen, that Jesus gave to the people, they listened with little apparent interest in the application that the great Teacher was making on their own rejection of himself, until the truth broke upon them as Christ answered the question, "What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." And when they heard it, as the meaning of the truth became clear to them, they said with feeling, "God forbid." Can it be that this parable was in any sense spoken against us? We may be inclined to choose for ourselves our line of work, perhaps shirking the responsibility of burdens that are distasteful or that loom up like mountains in our way.

It is possible that we reject Christ, we certainly lose rich blessings, by refusing to do the seemingly disagreeable duty, or the one to which we are called, but for which we do not feel quite equal, forgetting that in our own human strength we are equal to none of these things. We can only do our best, and our whole strength is none

too good for God's service; and as has been truly said, "Our every service ought to be God's service."

A certain minister, when in failing health, was urged by his friends to spare himself, and preach with less strength and intensity. He answered that they were asking an impossibility, for he never preached without the feeling that this might be the last time that he would be permitted to utter the gospel message. Why should not we do each duty as though it were our last—as indeed it may be?

So we have no right to offer less than our best. How may we gain strength to do this? J. Stuart Holden says: "The Holy Spirit is the power for the doing of small things on high levels, which constitutes practical holiness."

It is this dependence upon divine guidance in our individual lives and in the larger work of the denomination that will make us see and grasp great opportunities; and from small beginnings great work may be accomplished for the cause of God.

"Our Master has taken his journey  
To a country that's far away,  
And has left us the care of the vineyard,  
To work for him day by day.

In this "little while" doth it matter,  
As we work, and we watch, and we wait,  
If we're filling the place he assigns us,  
Be its service small or great.

There's only one thing should concern us,  
To find just the task that is ours  
And then, having found it, to do it  
With all our God-given powers.

Our Master is coming most surely,  
To reckon with every one;  
Shall we then count our toil or our sorrow,  
If his sentence be, "Well done?"

Milton, Wis.

From Berlin, N. Y.

The Ladies' Aid Society can report a fair degree of success. It has, since last report, had an egg supper which netted us \$14.35. For May 19 a lawn social was appointed at the home of John F. Greene. But the weather rendered ice-cream more fitting indoors (and in flannels), where a pleasant social time was enjoyed. Our sister teachers will soon be leaving for their homes, and Sister Evalena Vars is very ill at this writing, causing anxiety in

our circle. We expect our portion of clouds, sunshine and comets while on this mundane sphere.

E. L. G.

#### Southeastern Association.

Address of the president, V. B. Lowther.

DEAR BRETHREN AND SISTERS OF THE  
SOUTHEASTERN ASSOCIATION:

I am not coming to you this morning in the eloquence of man's wisdom; but I am coming to you with a few suggestions that burn in my very soul for utterance.

We are standing at the door of opportunity this morning and the door is wide open. In front of us is a needy world asking for the bread of life. Within the reach of our hands is this bread of life, and we can satisfy this hungering multitude if we will.

To enter this open door and to supply these wants, some things are needed, and needed badly. In these few minutes before us I wish to mention some of these needs as they appeal to me at this time. They can all be summed up in three words.

The first I wish to mention is *Consistency*. As Seventh-day Baptists we stand in the world for a special truth, and the world has a right to expect of us consistency of life. We may be honest in our business relations and faithful in our church attendance; but if we fail to be consistent in the way we spend the remainder of the Sabbath hours, this hungering world says—and it has a right to say it—"You people are not consistent."

We may be very careful about the Sabbath, and a little careless about our business dealing; and this same needy world says again, "You are not a consistent people. If these truths for which you stand were as vital as you claim, you would be more consistent in your living them."

Brethren and sisters of the Southeastern Association, I plead with you in the name of Jesus, our Saviour, let us be a consistent band of Christian workers.

This consistency—or the lack of it—reaches out into every avenue of life. It goes without the saying that if we are a consistent, thoughtful company of Christian workers, we will not have men who disregard the Sabbath of Jehovah doing work

for us on his holy day. Godless men do say, and will continue to say, "It is not consistent."

The second word is *Consecration*. If there ever was an hour in the history of this world when there was need of a consecrated people—a people set apart to live Christ among men—this is that hour; and Seventh-day Baptists ought to be that people.

The history of the past, and the needs of this present hour—all demand of us to be such a consecrated people. Consecrated men are the most consistent of all men; and this consistent consecratedness God demands at our hands.

Seventh-day Baptists can not afford to fill their church rolls with cold, heartless, godless men and women, simply because they pay well toward church expenses.

Consistent consecratedness will convert people and make them strong, spiritual leaders in the great work before us.

I believe more of our young people leave us and the Sabbath because of our inconsistency and lack of consecration than from all other causes.

This leads me to suggest, right here, the need of education and early religious training in the home. I believe in education with all my heart; but the best foundation for an education any child ever received was the early influences of the home and home life.

You need not be surprised that children leave Christ and his Sabbath when constantly in the home they hear of the hardships and handicaps we have to endure because we are Seventh-day Baptists. Brethren, it is false! God does not lay upon his children restrictions to hinder them in life's work. He asks only that we give up those things that are damaging and hurtful to us. God is not trying to rob us and keep us poor. Stop talking about what we have to give up because we try to follow God's law.

God gives us a thousand fold more than we ever give up for him. Every year his service grows more blessed and joyous.

Then let us in our homes, in the ears of our children, in our relations with our friends, teach them by our happy, joyous lives that it is a blessed thing to obey God's law. Help the children to see that we

are a blessed and favored people. Such teaching and living will beget in our children a love for the Sabbath and a deep and holy reverence for God's Word such as the world needs at this hour.

Brethren, we have dwelt too long on the dark side of life. There is no need of despondency. Light is breaking. Let your heart beat with a new hope.

I told you three words could tell our needs; they are these: CONSISTENT, CONSECRATED CHRISTIANS.

#### Bible Studies on the Sabbath Question.

The writer of the book fails to see that Jesus Christ, our Lord, while on earth was, as the apostle says, "the minister of the *circumcision*." Rom. xv, 8. He fails to recall what the Lord himself said of his own earthly ministry, "I am not sent but unto the lost sheep of *the house of Israel*." Matt. xv, 24.

He fails to comprehend that the church is a *new* thing in the world; that it did not come into existence till after the death and resurrection of the Lord, as he says, "Upon this rock (his deathless sonship as the Son of the *living* God, demonstrated by his resurrection—"declared to be the Son of God . . . by the resurrection from the dead"—Rom. i, 4) I will build my church." Matt. xvi, 18. The writer does not apprehend Paul when he declares that the "mystery of the Christ—*τοῦ χριστοῦ*" was not revealed before the resurrection. Eph. iii, 4, 5.

He utterly misses the truth that the church is the beginning of the new creation of God, and that the first day of the week—the "Eighth Day," not the Sabbath (the memorial of the Adamic creation) is the memorial of that new headship and that new creation.

All that Jesus said and did on earth had primary relation to Israel and, necessarily, to the covenant kingdom, not to the church. The argument, therefore, that would legislate the Sabbath, "the old creation," on the church, is outclassed before it starts.

It is a waste of time to read after a man who can not distinguish dispensational differences; who does not understand that Scripture in its application is divided among, "Jew, Gentile and Church of God."

and that the legislation for one is *not*, and can not be, in every case for all. Starting wrong, the author is bound to end wrong, filling his pages, as he does, with irrelevant quotations and ending with appeals to the opinion and judgment of men.

The teacher who does not see the church is a *parenthetic thing* between the postponement and the restoration of the kingdom of Israel is bound to blunder and flounder hopelessly concerning the "Sabbath Question."—*Rev. I. M. Haldeman.*

The book is just the one we need for use in the family, and is very much appreciated. . . . Mr. Webster's Bible class, in Chicago, is studying it with much pleasure and profit.—*Mrs. Margaret D. Hull.*

I admire your book on the Sabbath. It is a very desirable addition to our special literature.—*L. D. Scager.*

Every re-reading delights and pleases me more and more.—*Edwin Shaw.*

I am more impressed with the epoch-making character of your work for our people, in that book, the more I see it.—*J. N. Norwood.*

The book seems excellent. Good work.—*W. C. Daland.*

I will not take time to tell you how I appreciate the help which it brings me; but will simply say that it seems to me that any one who will take time to follow the Studies as outlined in the book, need have no fear of his ability to defend his position as a Sabbath-keeper. And it seemed, too, that it should be in every Seventh-day home in our denomination; so I went about it to give every one in our community the opportunity, and have met with first-class success.—*C. L. Hill.*

Permit me to express to you most hearty appreciation of "Bible Studies on the Sabbath Question." I feel that this is a most timely work; admirably presented; and it will certainly be of inestimable value to every pastor and student of the Word. Personally, I have long felt the need of just such a book. Please accept my thanks for the copy sent me.—*A. L. Davis.*

*Alfred Theological Seminary, Alfred, N.Y.*

### Make A Chum of Your Boy.

My heart goes out in sincere pity to the man who can not make a companion of his boys. Do you know, fathers, that you are unconsciously depriving yourself and your sons of the sweetest pleasures if you do not make them your companions?

Think what you are doing by allowing them to grow up without your protecting care. Some day, perhaps, you will realize what you miss by not associating with them more. Be with all your children just as much as possible while they are little, for by so doing you will become young yourself and will appreciate with keener zest the good things of this life.

The reason why many boys go on the wrong road is because their fathers maintain an indifferent attitude toward them from the time they are two years of age until they are eighteen or nineteen. You can not reasonably expect a boy to turn out as you should like to have him if you take no personal interest in his welfare. I know of a father who has a son in whom he takes a genuine interest, and they are the closest chums it is possible to imagine. It is, of course, impossible for them to be together all the time, for the father works all day at his store and the boy goes to school, but at night they are always together. The father does not monopolize the companionship of his son by any means for he invites other boys to call at the house, and when you see them all together you can well imagine that there is no man about. The father enters into all the sports of the little fellows, who rightly aver that "he is great." That boy is now almost nineteen, but when he had passed the age of twelve, the father said:

"My, oh, my! next year you'll be in your 'teens, and then what shall I do?"

"Same as you've always done," said the boy, while a dimple came in his cheek and a sly twinkle came to his eye. "You know we've pledged ourselves to stick together for ever."

"So we have, so we have," said the father, "and no matter how big you get, you will always be my chum."

That's the way to treat your boys.—*Baptist Commonwealth.*

## Young People's Work

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

### Christ's Yoke.

REV. E. D. VAN HORN.

Topic for prayer meeting, June 18, 1910.

#### Daily Readings.

Sunday, June 12—Purity and humility (2 Cor. x, 1; Phil. ii, 7, 8; Luke xxiii, 24).

Monday, June 13—Self-control (Heb. xii, 3; 1 Peter ii, 23).

Tuesday, June 14—Obedience (Heb. v, 7-9).

Wednesday, June 15—Sacrifice (Isa. 1, 6; John x, 17, 18).

Thursday, June 16—Love (Matt. xxii, 37-39).

Friday, June 17—Prayer (Mark i, 35; Matt. xxvi, 36-44).

Sabbath, June 18—Topic: The yoke of Christ (Matt. xi, 25-30).

#### NOTES ON THE TEXT.

One of the favorite means of teaching with Jesus was the agricultural metaphor. Such was the use which he made here of the yoke. It "was a bar which connects two of a kind usually—as the ox-yoke—fastened by bows on the necks of a pair of oxen and by thongs to the horns or the foreheads of the oxen. It consists generally of a piece of timber hollowed or made with curves near the end, and fitted with bows for receiving the necks of the oxen, by which means two are connected for drawing. From a ring or hook in the bow is extended a chain to be attached to the thing to be drawn." I suspect that there are a few of our young people who have seen oxen thus yoked together for agricultural use, though probably the majority have not. I have a friend at Alfred Station, N. Y., who keeps a fine pair of oxen in training on his farm and when he wishes to hitch them up he simply gives the word and the oxen back out of their stall and put their necks under the yoke. The oxen and the yoke were familiar objects in the time of Christ. Indeed the ill-fitting

and galling yoke had become an emblem of authority and oppression, as in Deut. xxviii, 48 and Isa. lviii, 6. It was this fact which lent meaning to the words of Christ when he said, "Take my yoke upon you, . . . for my yoke is easy, and my burden is light." As he looked upon his own generation he saw them under the yoke of oppression. They were suffering under the intolerable yoke of the Law which the high priests had laid upon them. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. xxiii, 4). In the second place they were suffering under the yoke of Rome and many of them were impatient to throw it off; but worse than all they were suffering under the yoke of sin, "sold under sin", as Paul said. And it was to the people restive under these various yokes that Jesus gave the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, . . . and ye shall find rest unto your souls."

#### SUGGESTED THOUGHTS.

Now I suspect that we have been over this passage a great many times without fully realizing just how much this blessed invitation of Christ's has meant to many burdened souls or how much it means even to us. You know a man's yoke is his connection with his load, and we all have some load in life. But many men are hitched to their work by some method, or manner, or motive, which is not Christian, and hence find the load heavy and oftentimes intolerable. What Jesus offers is a manner of "connection" which always insures a "nicely adjusted yoke" and a burden that is "light". In the midst of the incessant strain of modern life we all need such a connection with our load.

The "yoke of Christ" was his spirit; and if we may be allowed to paraphrase this sentence—"Take my yoke upon you"—it would mean this: "Take my *spirit* upon you." It is his spirit which sweetens and lightens the burdens of life; and as each new day brings its new and added responsibilities, every Christian Endeavorer should

prepare himself for the day's work by taking upon himself the "yoke", the spirit of Christ. How often do we forget this and find the load "grievous to be borne", so that it might be well to apply the test of *cheerfulness*. "Just how much cheerfulness can I put into this thing?" "Can I do the next duty, the next day's work, in a sweet and happy spirit?" Any one can look sober and get worried, any one can fret and chafe and gall under the load, but the Christian who takes the spirit of Jesus can master the hard things of life, bear its heavy burdens, and meet his duties with a joyousness and liberty that is simply wonderful. Have you tried it? If not, will you do so? Begin each new day by accepting the invitation, "Come unto me . . . take my yoke upon you." Then as the day comes on you will not find the burden wearing you out; you will not feel when the day is done that your toil has counted for nothing; but instead the burden will be light all the way and you will be singing in your heart because of the consciousness of something achieved, something done to make the world better.

#### HINTS FOR THE LEADER.

Take "time by the forelock" and prepare yourself at least one week ahead of time. Plan for an interesting meeting by looking up references in the Bible to "yoke" and assign to those who need encouragement some definite task in making the coming meeting helpful. By the aid of the brief suggestions above and what you can get from other sources, try to get at the meaning of the "yoke of Christ." Bring out practical suggestions that can be applied to every-day life. Emphasize the fact that the "yoke of Christ" does not add to the burdens of life but helps to make them lighter.

#### Martha Burnham.<sup>1</sup>

MARGARET BELL.

#### Chapter XXIII.

Previous to Martha's home-coming she had arranged to keep house by having Paul Holtze live with her. In three weeks after her return she felt that the state of her finances compelled her to take up the

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

housework; so she dismissed her help. While she had managed through these trying years to keep the home free from any encumbrance, there was quite a debt standing against her, and the income from the farm was sufficient to give her only a very plain living. In taking up the work, however, she did not realize that by so doing she would injure her health for life. She was alone the greater part of the time, only at meals, very seldom going anywhere, even to church.

In a little while after she commenced to observe the Seventh-day Sabbath she called for a letter of dismissal from the church of which she was a member. Wishing to avoid as far as possible everything that would tend to irritate her father, she had deferred uniting with the Seventh-day Baptist Church while he was living. Before going to the hospital she had sent her letter to the church of that faith at Auburn Junction, with a request to be admitted as a member, which was granted.

As soon as practicable after her return home, she went to church one beautiful Sabbath morning in June, just sixteen years to the day from the time she had put on Christ by baptism, and received the right hand of fellowship. As Doctor Heilman extended to her the hand of welcome in behalf of the church he said, with a voice trembling with emotion, "I thank God that you have been rescued from the jaws of death and saved to cooperate with us in the work of the Lord; and I hope that that remarkable faith which has carried you through so much will not waver in the work to which I am sure God has called you."

After Martha had decided to go to the hospital, in compliance with Doctor Heilman's request she wrote an account of her experience on the Sabbath question and gave it to him. It was very unsatisfactory to her because it fell so far short of the real experience; but it was afterwards published in tract form and a copy sent to Rev. Mr. Velthuysen of Rotterdam, Holland, who translated and published it in the Dutch language. From there a copy found its way to Java and was such an inspiration to the daughter of a missionary there who was just coming into the light

of the Sabbath truth, that it was published by her in one of their newspapers.

During the busy season of the autumn Martha worked far beyond her strength, and when the work grew lighter it was with difficulty that she could do even that.

Throughout the winter she seldom saw Paul, save at breakfast and supper, and except for an occasional call from a neighbor she had no human companionship; yet her diaries speak of this as being a very happy period of her life, because she was abiding in the presence of the unseen.

Winter passed away, spring came and went, summer was advancing, and with it the twelve years of the dream were drawing to a close. Again Martha is sitting by the window. She is not working, but is looking out with an air of eager expectancy. She does not look long, for at the appointed hour Doctor Heilman, who is still pastor of the church at Auburn Junction and who has been living alone since the death of his companion, drives up to the gate. Notwithstanding the fact that the visit was expected, she who has faced death calmly is all of a tremor as the Doctor approaches the house. It is to be doubted if an anesthetic would have been powerful enough to still the beating of her heart that day.

The interview that followed is too sacred to unveil to the public. Words were spoken that were intended for Martha's ears only and to no one else can they be given. Suffice it to say that Martha was filled with amazement as this noble man opened up to her his heart and added, "If you see fit to accept the love I have to give you, it will be the pleasure of my life to prove to you that these are no idle words."

Martha had come to another critical period in life's journey. Here was a man offering her his heart who approached so near her ideal that it would not be worth while to make any exceptions. She knew she could give him all the wealth of her affections, which had been purified by fire, but she did not belong to herself. She had previously given herself to God and had been so thoroughly impressed with the thought that he had brought her up out of "the valley of the shadow of death" because he had a special work for her to

do in the world, that she felt she could not accept Doctor Heilman's offer until she was thoroughly satisfied in her own mind that it was in accordance with God's will. She shuddered as she thought what the consequences might be should she make the wrong decision. She spoke frankly to her suitor, and his reply was what any one who was acquainted with him would have expected it to be.

He told Martha that he would be unwilling to enter into such an engagement until she was fully satisfied that it was in accordance with God's will; that he himself was convinced that it was so, or he should not have made the proposal, but that he wanted her to be convinced also. So he went away.

Could this be God's call? Martha at first could not believe that it was. A call to the ministry could have surprised her but little more than did this call. She felt that to be a minister's wife was second in importance only to being the minister; and that no matter how efficient the minister was, his influence for good would be increased or diminished by the influence of his wife. Was she fitted to be the wife of a man possessing the ability and influence that belonged to the man who sought her hand? She candidly felt that she was not; and if not, the Lord certainly would not call her to fill such a position.

So she wrote Doctor Heilman there were serious objections in the way of their marriage. She told him how her education had been given up that she might care for her parents, and how her life had been confined mostly in her home neighborhood, only as she had gone out of it to consult surgeons.

Doctor Heilman replied kindly that he regretted with her that she could not have completed her education, but added: "The Lord has had you in his school all these years; and if you could not have the benefit of both schools, I prefer the training of the latter. And as to your being confined in that neighborhood all your life, should you become Mrs. Heilman, possibly you might have a chance to travel without going to consult a surgeon as an excuse."

This reply caused Martha to reconsider the matter, and after the most careful and

prayerful thought it became her conviction that God was leading her in that direction; so the engagement was made. But how she marveled at the honor God had bestowed upon her; and as her soul was filled with both the human love and the divine, she "wondered if the shining ones of Eden were more blest."

But oh, the discussions that this prospective marriage called out. Were all the columns of the RECORDER thrown open to the story of Martha Burnham, we could not begin to chronicle all that was said; but Martha told the critics that it was in this case just the same as it was with the surgical operation—she would be obliged to settle the question herself.

The marriage ceremony that transformed Martha Burnham into Mrs. Heilman made her not only wife but mother and grandmother also, although she had not yet reached the thirty-fourth anniversary of her birth; and thus was fulfilled the prophecy of her parents when she was a mere child, that she was destined to do something in the world a little out of the ordinary course of events.

The marriage was solemnized in Martha's home on a December day. The wedding was a quiet affair, no one being present except a few friends and relatives, and it was the first party of any kind ever held in Martha's honor. Some of her friends thought the marriage ought to take place in church, but Martha felt that no place was suitable save the home where in the days of her deep trial she had been shown in a dream that in twelve years a change would come into her life and no room so suitable in which to put her hand within her husband's and go forth to a new life as the room in which she had taken leave of her parents.

The wedding dinner was in charge of the friend who had cared for Martha during the winter of her affliction and bereavement. Needless to say that it befitted the occasion. After it had been served Doctor Heilman and his bride left for Auburn, where they took train for the home of a friend living in the same State.

During this visit Martha said to Doctor Heilman: "I know very little of your history previous to the time that I embraced

the Sabbath. Can you not tell me the story of your life?"

Taking off his spectacles and leaning back in his chair the Doctor replied: "I think I can. It has never been very easy for me to speak of myself, but you have a right to know what my past life has been and I will gladly give you an outline at least.

"I was born in Wheatland, Monroe County, New York. On my father's side I am of German descent. My grandfather was born on the ocean while his parents were en route from Germany to America. My mother was probably of English descent and was a native of Vermont. My parents were devoted members of the Baptist Church, my father serving the church for many years as deacon. My mother is said to have been a woman possessed of many lovely graces of mind and heart. She was intensely interested in missions, and often after doing the work for her family would sit up late at night doing work she had taken into the house that she might have something to contribute for that purpose.

"I am the youngest of nine children, all of whom with one exception are boys. When I was born my mother dedicated me to the missionary cause, but I did not know this until I had decided to become a missionary.

"When I was two years old I came very near being drowned and the fright impressed the event so deeply upon my mind that there is nothing in my past history that I remember with greater distinctness. I remember that a man took me out of the water and carried me home; that my mother took me in her arms, changed my wet clothes for dry ones, wrapped me in a blanket, laid me upon the bed and then sat down and cried."

A shadow passed over the Doctor's countenance as he said, "That is all I know of a mother's love—just that one remembrance, but that has been of inestimable value to me in my journey through life.

"When I was but two and a half years old God called my mother home. I remember the funeral and that they lifted me

up so I could see my mother as she lay in her casket.

"Father married again and in some respects his choice was very unfortunate. The woman he married was unreasonable and often under the control of a bad temper. The best there was in her came out when any member of the family was sick. Being the youngest of the family, as I became old enough to work I was left in the house to help her and consequently received more of her unkindness than did any of the others.

"Father was a carpenter and this took him away from home a good deal and in his absence I suffered more than when he was at home. On one of these occasions the step-grandmother was living in the family. She and her daughter were somewhat alike in their dispositions. One evening as I brought in the milk the grandmother said there was not as much milk as there ought to be. The tone in which she said it was so insulting that it was more than I could do to control my feelings. As I went out of the door I mumbled that I didn't know as it was everybody's business if there wasn't. I did not intend my words to be heard, but they were and were reported to mother. When I came back to the house she called my sister to hold me while she gave me a whipping. She took a stick that would compare favorably with my wrist for size and proceeded to deal out the punishment. I was actually afraid she would break my back.

"After my feelings from the cruel punishment had subsided I thought the situation all over carefully. I did not feel that I could tell father about it. I decided that if she ever attacked me again in that manner I should try to defend myself as a duty I owed to myself. I also decided that if possible I would never allow myself to speak disrespectfully to her, no matter what she might do. She was my father's wife and I would treat her as I should wish I had were I called to look upon her face in death.

"Why, what are you crying about, wife?" the Doctor asked. "It is rather late in the day for any one to be crying over that affair. This is the first time any tears

have been shed over that whipping so far as I know."

When Martha had succeeded in controlling her emotions the story was taken up again.

"Previous to this, when I was five years of age, father had moved to another county. He was in embarrassing circumstances at that time and for several years following this, so that I had few advantages for mental culture. He did the best he could by us and strove earnestly to implant Christian principles in our hearts.

"One winter I had no shoes save as mother made them out of pieces of old grain-bags. The only thing I had to wear on my head was an old stocking leg from which the foot had been cut and around one end of which a string had been tied. My head was more comfortable than my feet." A smile flitted over the speaker's face as he said: "I had not thought of my cap for a long time until I saw a boy on the street the other day with a cap on his head that reminded me of the one I used to wear. Upon inquiry I learned that it was a tam-o'-shanter; so all I lacked of having a tam-o'-shanter was a tassel."

"My father and brothers used tobacco. When I reached the age when boys usually contract such habits, the desire came into my heart to imitate my elders. Like most other boys I preferred to try it alone and did so. I was making good progress, had reached the point where I could spit scientifically and was about to show my folks that I had mastered the art when, as I was by myself one day, I fell to thinking the matter over. I had noticed that no matter what other necessities were lacking, my father and brothers must be kept supplied with tobacco; that if the tobacco gave out it made no difference how urgent the work might be, some one had to leave it, take the team and go to town after the tobacco. I had never heard a word said in condemnation of the habit, but I decided that I could not afford to make myself the slave of such a habit. I took the tobacco out of my mouth and threw it away; so my folks never enjoyed the privilege of seeing how artistically I could spit. When I learned that tobacco was the cause of my father's death you can imagine how I re-

joiced that I was not in the toils of the habit.

"I was in my nineteenth year when I made a public profession of Christ. All the other members of the family had taken the step and the anxiety over me was great. The world had charms for me, and I passed through a severe conflict before I could decide to become a Christian.

"Before my conversion I had felt that I ought to prepare myself for some other calling than that of a farmer; but after this came the impression that I ought to prepare myself for the ministry. I was the one father had selected to remain at home with him and care for him in his declining years, and he had given me the best offer he could in a financial way if I would do so. He had always been a tender father, and I suppose I loved him the more dearly because I had no mother. Then I had not enjoyed the advantages of a common education, and it seemed to me I could not think of the ministry; so I tried to dismiss the subject from my mind and for a time succeeded in so doing. But the conviction came back deeper than before, and as I hesitated my religious enjoyment was sadly affected thereby. My father would not consent for me to leave him, making the situation very trying indeed. I remained at home three months after I had passed my majority, hoping to gain his consent, and then decided that if the will of my heavenly Father and that of my earthly parent conflicted I must obey the higher call.

"When I left home I had eighteen pence in my pocket and was without clothes suitable to wear to church. I first procured a suit of clothes and then, as the Seventh-day Baptist school at Belmont was more convenient for me, I entered that school with nothing to pay my expenses but what I could earn. I boarded myself, allowing but twenty-five cents a week for provisions."

Here Martha begged the privilege of asking what he lived on at that price. The reply was, "Corn-meal and molasses. My hours not required for study I spent in sawing wood or in doing whatever I could find to do, for which I received six cents an hour. I received some help from

friends the last year I was in school, but aside from that I worked out all the expenses of my education."

At this point of the history dinner was announced and the story suspended while they repaired to the dining-room.

(To be continued.)

#### Young People and the Missionary Movement.

CHLOE S. CLARKE.

(Concluded.)

To greatly increase the number of well-trained volunteers who can go out in the near future is the greatest work of the movement. There never was so great a demand for such workers. No other student generation has faced a situation like that of today. There have been times when in one or few sections of the continent the church was confronted with a grave crisis, but never has there been such a world-wide synchronizing of crises. In all the principal parts of the world this crisis is an acute and momentous one. To meet this crisis, thoroughly capable and well-equipped missionaries must be sent out. The demand is for young people who are of the highest order of ability. The problems, in most countries, which the missionary must face are so important and so difficult as to demand persons of exceptional ability and training. Never was the need of true leadership so imperative. While more missionaries are needed and must be sent out, great attention must be given to their qualifications and thorough preparation. A missionary of today must not only understand fully the grounds of faith and belief and be of a genuine Christian character, but he must in addition be intelligent as to the social, political and industrial conditions. In other words, he must add statesmanship to the other qualities which make up a missionary.

Mr. Mott says: "The time has come when the Volunteer movement must widen its program so as to do more to improve the opportunities for advancing the interests of Christ's kingdom which present themselves in the non-Christian world to those who are not missionaries. Such opportunities are multiplying on every hand. Some of them are quite as important as

the opportunities presented by the regular missionary career. How important it is, for example, that the men who are to fill the positions in the diplomatic and consular service and in various departments of the civil service of our own and other Christian countries, shall be men of genuine Christian character and men who by word and work will not only safeguard the missionary interests committed to their charge, but will also throw the full weight of their influence on the side of Jesus Christ and his program."

Then again: "In this day of commercial and industrial expansion an increasing number of our most ambitious and enterprising young people will be scattered over the sections of the missionary field to help develop the material resources or to extend commerce." In many cases much good may be done if such young people are fired with missionary zeal, for they come in contact with a class of people who are not reached by the ordinary missionary methods. To quote again: "The greatest opportunity which presents itself before the young people who are not to become regular missionaries is in the realm of education. There is a great and increasing demand for teachers in government schools and in other non-Christian institutions in foreign countries. These teachers may wield a great influence over the youth which shall greatly increase the progress of evangelization. An opportunity which comes to us and which we are apt to overlook, presents itself with the coming of many students from foreign countries to this country." They are easily impressed with our ways of treating them and with our ways of living. They see what we count as most worth while; what we believe is most worth striving for. They estimate our ideals in life. It is for us to show them that we are striving for something that is of real value. It is for us to help them in the great question of life. When they return home, what a chance they have of doing more among their own people than any we might send over to them!

But if we are to have this influence both abroad and at home, we as young people must pay more attention to our lives which

are to be taken as examples. We must help in creating an influence which shall crush out all those things which hinder the growth of a Christlike life. We can not hope to win the non-Christian world for Christ when we ourselves do not show what Christ means to us. We must enter into close fellowship with Christ himself.

The demand is for heroic young people; and how can we hope to figure in a great fight if we are not in training daily through facing courageously and conquering the perils and evils of our lives? In a final analysis, we may say that we must fully surrender ourselves to Jesus Christ as our Lord and let him rule; let him make his will so prominent and so plainly experienced that we can not fail to execute it according to his great plan.

Alfred, N. Y.

#### News Notes.

RIVERSIDE, CAL.—During the year three members have been added to the church by letter and two by baptism. There are others ready for baptism.—Our pastor preaches at the city union services, the Indian School, County Hospital, and has engaged in Sabbath-school organized work in the county by visiting the various schools of the county.—Dr. L. A. Platts was with us at our annual meeting.—Pastor Loofboro assisted in the organization of the church at Los Angeles in February.—A committee has been appointed to arrange for the enlargement of our church building.—A missionary from India addressed our Christian Endeavor Society at its meeting, May 14.—Our much enjoyed socials and suppers are free and not arranged for money-making.

NEW MARKET, N. J.—A union Christian Endeavor prayer meeting of the Plainfield and New Market Endeavorers was held here May 21. A good service was enjoyed by all under the leadership of Mr. Charles Witter.—We are looking forward to the Plainfield local union mass-meeting of Christian Endeavorers to be held in our church, June 2. We expect a good attendance and a very helpful service.

ASHAWAY, R. I.—The Christian Endeavor Society is planning a salad supper, proceeds to be used for missionary work.—Rev. S. H. Davis spoke to us a few weeks ago in the interests of the Anti-Saloon League work.—We were greatly pleased to have Pastor Burdick withdraw his resignation made a few weeks ago. Sabbath day, May 14, he exchanged pulpits with Rev. Erlo E. Sutton of Rockville.

BROOKFIELD, N. Y.—The Christian Endeavor Society held its regular business meeting with social time and refreshments following at the

home of Clarke Todd, May 14.—The Ladies' Aid Society gave an apple blossom social at the home of Mrs. Esle L. Rogers, the night after the Sabbath, May 21. Color scheme was carried out in everything, the decorations of the dining-room being especially beautiful. Proceeds, \$10.50.—Contract has been let by the Ladies' Missionary Aid Society to remodel the interior of the parsonage. The much needed changes will greatly add to the convenience and pleasantness of the pastor's home.—A special program was arranged for Old Folks' day, Sabbath, May 7. A goodly number of elderly people and others not often seen with us were present and enjoyed the session very much. An old-time choir and testimony meeting were features of the program. The theme of the pastor's short address was Walking with Christ. The church was prettily decorated with flags, potted plants and cut flowers, under the artistic supervision of the chairman of the Christian Endeavor Flower Committee.—At the Sabbath school, May 7, a special temperance program was carried out.—May 21 the pastor preached on The Importance of Studying the Bible, text John v, 39, and in the Sabbath school following, the special opening program arranged by the Executive Committee of the World's Sunday School Association, with some little alteration, was carried out.—The class of Christian Endeavorers are enjoying the study of the Sabbath question under the leadership of Mrs. Abbie B. Van Horn.

#### A Word With the Critics.

F. O. BURDICK.

No. I.

Having been in a measure the cause, although unconsciously, of the flurry regarding so-called "criticism", I desire to review some of the positions taken by the "critic" and his "friends", and in doing so my first effort will be to "keep sweet."

First, allow me a word with the public critic. Much has been said in the SABBATH RECORDER of late, especially editorially, regretting "that some who are zealous in defending the Bible against its critics do not write in a sweeter and more charitable spirit." Certainly charity and moderation should be exercised at all times, but, in my opinion, not carried to the extent of covering up or rendering uncertain the writer's attitude or meaning towards the question under consideration.

The radical position taken by many of the teachers of "new thought", and their attacks on religion and the Bible, have been so unwarranted in some instances and under the cloak of "criticism," that the de-

fenders of truth feel called upon to speak in no uncertain manner.

And while challenging these infidelic arguments "gentlemanly" and "charitably," a spade should be called a *spade*.

Now, Brother Editor, may I have a word with you? And I assure you it shall be in the very kindest of spirit. If my bluntness or Scotch enthusiasm gets the advantage of tongue or pen, believe me the heart is in the right place. In a recent editorial you say, "I can not see that it makes one whit of difference to the soul seeking salvation through Christ, whether he accepts the theory of plenary or verbal inspiration, or whether he accepts as literal or figurative some Scripture texts." In my opinion you carried the statement a little too far; and at the risk of being considered, by some, dogmatical, I must differ, as I see it on reasonable grounds. The statement, "some Scripture texts," makes your meaning somewhat indefinite. With me the question arises, How far can we carry our liberties with Scripture interpretation? How are we to tell what is literal and what is figurative? From the Scriptures themselves or from the theory of the "critic"? True, some portions of the Bible are figurative and plainly so; on the other hand, much is literal and plainly so. The tendency has been to make much of the literal, figurative. It really seems to me that on all important questions "which a soul seeking salvation" ought to know, the literal portions are as apparent as the figurative. I see no reason for calling plain, positive statements of fact, figurative. Here, largely, is the ground of contention between the defenders of the truth and a certain class of critics. Logically there is no more reason to say that the statement, "The Lord God prepared a gourd, and made it to come up over Jonah", is figurative, than to say the statement, "Thou shalt not steal", is figurative; or that "The Lord prepared a great fish to swallow up Jonah" is to be considered in a more figurative sense than the command, "Arise, go to Nineveh, that great city, and cry against it." If so, who could blame Jonah for not heeding? Again, how much more literal is the command, "Remember the sabbath day to keep it holy", than the command,

"Sun, stand thou still upon Gibeon," which the critics tell us is figurative or mythical.

Finally, if the statement, "Jonah was in the belly of the fish three days and three nights," is figurative, how do we know but that the words of the Saviour, "For as Jonah was three days and three nights in the whale's belly", etc., is figurative also? Then go a step further; if these plain, positive statements *may* have a figurative instead of a literal interpretation, how do we know, from any statement of the Bible, that there was a literal Saviour? And so, it seems to me, such conclusions or reasoning might lead astray "a soul seeking salvation through Christ." If these statements are figurative then I am not able to distinguish the figurative from the real, and the Bible becomes a mysterious book to me and can not, therefore, be my guide.

The tendency to call everything in the Bible which we do not readily understand, and which seems to clash with science, figurative, is lamentable, in my opinion, and damaging to the cause. It is a lowering of the integrity of the Bible, say nothing of its claims to inspiration. So, I think, it *must* make a difference to the soul seeking salvation whether these things are *real* or *figurative* basic Scripture teachings.

Again you say, "It may be that modern research has made some modification necessary regarding historical data in Bible story." Pardon me, if it were simply regarding data, story, allegory or what not, *then* it would not be so bad. But when the modern philosopher goes so far as to teach that it is "absurd for humanity to stake its hope of salvation on what the Christian world has accepted as inspired writings," then it is time to call a halt. And by the way this is the position I took in a recent sermon, "Philosophy versus Religion", published in the SABBATH RECORDER, little dreaming, that any one who believes the Bible an infallible book or even a safe guide would take issue.

When it comes to the position which some hold, that only these teachers of philosophy are capable of interpreting the Scriptures aright, and that we must accept their theories or be called dogmatical, I am comforted with the statement of the Saviour, which for the sake of the argu-

ment I shall take literally, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and prudent and hast revealed them unto babes."

Now a word with the keep-still critic. There are certain ones, who for lack of a better term I may call the "keep-still order", who take the position "that it is not best to be alarmed. If the position taken by the teachers of the 'new philosophy' is incorrect, it will fall of its own weight." Too much skepticism, brother, in the teachings of "advanced thought," not to be alarmed. The keep-still plan is the very thing these champions of "advanced thought" desire. The good Book says, "While men slept, his enemy came and sowed tares among the wheat, and went away,"—a beautiful *figure* to illustrate a tremendous truth. I haven't the slightest fear for the truth. "As for the truth, it endureth and is always strong; it liveth and conquereth forevermore." There can be no injury to the Rock of Ages, however determined the blasting by its enemies; but it is *the seeker after truth we are alarmed about*—especially the young seeker. As my observation goes, much harm has been done by the "keeping still" policy. Orthodoxy ought to use every timely and legitimate effort to remove the stumbling-block from the feet of the seeker after truth which the teachers of new philosophy place in his way. As a preacher of the Gospel, I fail to do my duty if I fail to promulgate the truth as I see it from the Bible standpoint.

In the sermon above referred to, I quoted quite largely—from authority which I *then* thought and still think to be excellent—some startling statements made by teachers of "advanced thought", detrimental to the Christian religion and derogatory to Bible teachings. Higher Criticism was not mentioned and was not even in mind. The sermon dealt exclusively with the infidelity, which, I am sorry to be obliged to reiterate, is being extensively taught in the higher institutions of learning throughout the country. I did not once doubt that all lovers of the truth would agree to the position taken. Soon after the publication of the sermon, letters of commendation as well as some not so commendatory, were



received. One article printed in reply, besides quite a number of "compliments" under cover. From these I have been compelled to learn a lesson. Till now I had not dreamed of the affiliation between Destructive and Higher critics. That the Higher Critic should arise to defend the Destructive Critic has led to the conclusion that there is but a step between them; and that, in harmony with the Darwinian theory, it is simply a matter of "development" from orthodoxy to Higher Criticism, to Destructive Criticism to agnosticism and infidelity.

Now a word with the writer of the open article, RECORDER, March 14, page 324. Allow me to say in all kindness, brother, that your quotations from Münsterberg, *et al*, of uncertain date, prove nothing. I admit their genuineness without a question, and that *sometime* in the past they believed what they then said. But by this "evolution" process one can not tell today what these "advanced thinkers" will teach tomorrow.

Once I listened to a paper, in which the writer compared his former belief of fine orthodoxy with his present belief as a Higher Critic. His former attitude toward the Bible was clean-cut, and splendidly orthodox. He had a childlike faith in the inspiration of the Scriptures and the simplicity of Bible teachings; but in his "advanced" attitude he had outgrown those simpler notions.

Might not this be the case with Münsterberg, Royce, Cooley, etc.? At any rate it behooves teachers of the young to be very careful regarding their words and their attitude towards religion. For one, I can not excuse these men; for such teaching, unguardedly—which you admit and say "no one can deny"—has been done. Inasmuch as no mention was made regarding the sensational teachings of Professors Earp, Sidis, Sumner, Willett, Foster, Wendell, etc., I take it they were quoted correctly.

I am not of the opinion that these men are the victims of "designing men" who go about the country "heresy hunting." "unfair," "malicious," instigators of "yellow journalism." I am of the opinion that they have been correctly quoted. If not,

then why not, in so grave a matter as this, have they not arisen with their denial.

These statements have been made public and scattered broadcast. It does not remain for those who know them not to attempt to disprove them or to call the periodicals in which their views were published, "yellow journalism." That is not what I call "keeping sweet."

Now, brother, as to your closing thought regarding the attitude of the young exponent of the "new truth" to church life, let me say, I have no fear but that the *young* critic, as well as the *old* critic, will receive a fair treatment at the hands of the public press, pulpit, or platform if he avoids sensationalism, avoids taking radical grounds to arouse the public sentiment, and refrains from belittling the faith that orthodox Christianity has in the inspired Word of God. Otherwise, better—far better, let the "burning fire" grow cold and even live the "private religion apart from the church."

Boulder, Colo.

(Continued.)

#### The Servant Girl Disappearing.

During the last thirty years, the demand for servants has doubled, while the supply has increased only by half—in the last decade only by five per cent. In 1870 there was one to every twelve; even in the recent crisis, when the cities were filled with unemployed, the demand still outran the supply. And yet, during the thirty years past, the number of self-supporting women—that is, the actual labor market—has more than trebled. Forty years ago a woman thrown upon her own resources would tend to select housework for a living; in fact, one woman in two did so select. Thirty years ago only every third woman entered domestic service. Ten years ago only one in four rapped at the kitchen door. The other three applied—where?

Every one knows: at the shop, the factory, the store.—*McClure's Magazine*.

"Travel broadens the mind,"  
Declares one sheet.  
But, pshaw! It, too, we find,  
Flattens the feet.—*Houston Chronicle*.

## Sabbath School

LESSON XII.—JUNE 18, 1910.

THE PARABLE OF THE SOWER.

Matt. xiii, 1-9, 18-23.

*Golden Text*.—"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." James i, 21.

DAILY READINGS.

First-day, John iv, 27-42.

Second-day, Gal. vi, 1-18.

Third-day, Isa. vi, 1-13.

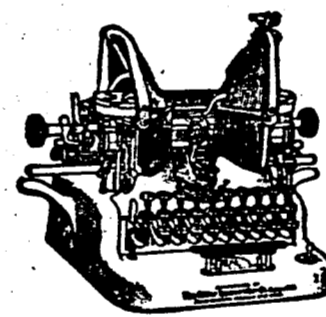
Fourth-day, Acts xxviii, 16-30.

Fifth-day, Mark iv, 1-20.

Sixth-day, Luke viii, 1-18.

Sabbath-day, Matt. xiii, 1-23.

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## SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. 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.

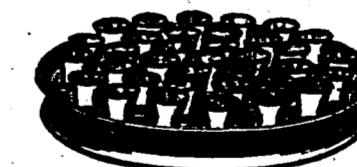
The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

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.

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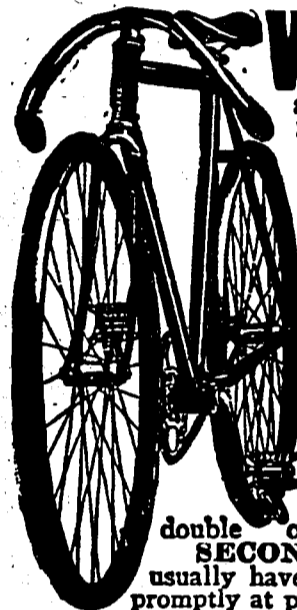
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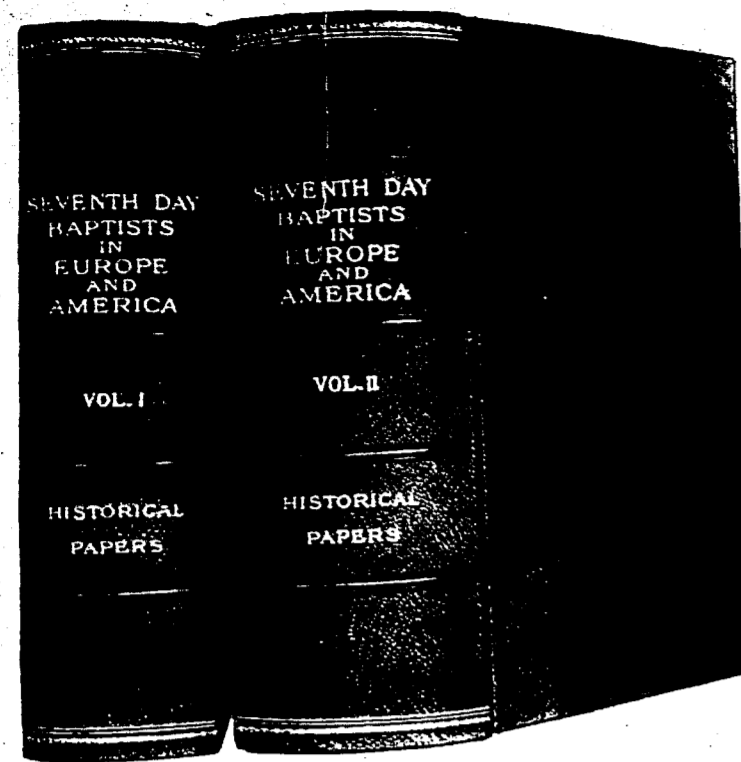
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Choose thou a nobler object for thy quest;  
To God, thy King, thy service give,  
The most denying are most richly blest.

Let others walk in boasting pride!  
Seek thou, in truth, the earnest, helpful way;  
The only fame that shall abide  
Is for those proving faithful day by day.

Let others of tomorrow dream!  
Do thou the simple task today hath brought;  
Tomorrow, life's swift flowing stream  
Bears thee to scenes of which thou knowest naught.

Let others strive this world to woo!  
Win thou a smile on thy dear Father's face;  
Find out what God would have thee do,  
Then do that well, as he shall give thee grace.

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