

A Historical Work of Untold Value to
Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and woman who have been prominent in Seventh-day Baptist history . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., L. L. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1¼ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder

THE WAY OF LIFE.

Let others pass the portal wide!
Go thou, repenting, through the narrow gate;
For life, believe on Christ who died,
And for thy happiness, trust God and wait.

Let others for vain pleasure live!
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.

—Eugene P. Mickel, D. D.

—CONTENTS—

EDITORIAL—The Central Association; Second Day of the Association; Eastern Association—A Correction, Delegates; Old People at Rockville	737-744
CONDENSED NEWS—The Tide of Emigration to Canada Turns; Kings' Salaries	744
Studies in the Doctrines and Ethics of the Bible	745
MISSIONS—Letter From Doctor Palmberg; Treasurer's Report	746
Education	749
Northwestern Association	750

WOMAN'S WORK—June Roses (poetry); From Independence, N. Y.; Eastern Association—Woman's Hour; Service	751
Memorial Board Meeting	753
The Little Egg-gatherer (poetry)	754
YOUNG PEOPLE'S WORK—Missionary Needs; Our China Mission; Martha Burnham; Early Morning Prayer Meeting; World-Wide Endeavor	755-764
A Word With the Critics	764
DEATHS	766
SABBATH SCHOOL	767

Alfred University

ALFRED, N. Y. Founded 1836

First Semester begins Sept. 13, 1910.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED ACADEMY GEORGE M. ELLIS, M. S., Principal.

First Semester begins Sept. 6, 1910.

Milton College

Commencement Week, June 10-16, 1910.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM, West Virginia

SPRING TERM BEGINS TUESDAY, MARCH 22, 1910.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.
REV. EDWIN SHAW, Corresponding Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, N. J.

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price, fifty cents per year.
Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.
A. B. KENYON, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Salem, W. Va., Aug. 24-29, 1910.
President—Pres. Chas. B. Clark, Salem, W. Va.
Recording Secretary—Prof. M. H. Van Horn, Salem, W. Va.
Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.
Treasurer—Rev. W. C. Whitford, Alfred, N. Y.
Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Brookfield, N. Y.; Prof. A. E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Albion, Wis.; L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Middle Island, W. Va.

BOARD OF SYSTEMATIC FINANCE.

Geo. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y.; Rev. L. A. Platts, Milton, Wis.; O. S. Rogers, Plainfield, N. J.; G. W. Davis, Adams Center, N. Y.; A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.
Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 68, NO. 24.

PLAINFIELD, N. J., JUNE 13, 1910.

WHOLE NO. 3,406.

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

N. O. MOORE, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year\$2.00

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

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

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

EDITORIAL

The Central Association.

The seventy-fifth annual session of the Central Association convened with the church at Adams Center, N. Y., June 2, 1910, at 10 o'clock. There were more than forty delegates from abroad at the opening session, which was a good attendance when we consider that Adams Center is so far away from the other churches of the association. This year is noted for having all the associational gatherings on the extreme outskirts of the association territory. Ritchie, Rockville, Adams, Little Genesee and North Loup are all on the borders of their associations. This fact suggests one of the greatest blessings afforded by the present plan of holding these annual gatherings. Thus the isolated churches can receive help and inspiration from those more centrally situated, and they can by the delegate system receive representatives from all other associations. In this way the churches on the outskirts can have such help as the Conference brings to the larger and more central churches.

The first session at Adams was drawing to a close when the editor arrived, but the papers of the hour were kindly placed at his disposal, so RECORDER readers will lose nothing by his being late.

Dr. H. C. Brown of Brookfield was president, and it required only a glance at the program to see that he had an excellent feast of good things for those who might

attend. The text for the association was, "Seek ye first the kingdom of God, and his righteousness" (Matt. vi, 33), and the theme of the entire session was, "The Kingdom of God." It was divided into four topics, one for each day, as follows: (1) What it means to the individual; (2) What it means to the home; (3) What it means to the church; and (4) What it means to the denomination. After Pastor Witter's address of welcome, Doctor Brown gave the president's address, which was a strong plea for all to work out the plan of the program regarding the kingdom of heaven. He urged all teachers and ministers to give the lay workers the most practical instruction possible regarding the kingdom of God—something each one can apply in every-day life, and work out in his own field and in the sphere in which God has placed him. Second, he urged the laymen to profit by the teachings offered them. For years they have received wholesome instruction from their leaders; but the speaker thought they had not worked out the instructions as they should. We send our children to school, expecting them to put into practical use the instructions received there, and we blame them if they do not do this. As Christians in God's school, we do not use our knowledge gained from the teachers as we wish our children to do with the knowledge they gain in school. Let us all, teachers and laymen, enter into the spirit of our work here, so that we may come to a practical understanding of the kingdom of God, and work out its principles among men.

The annual sermon by Rev. H. C. Van Horn was spoken of on all sides as a good one; but we can not place in cold type the spirit of such a sermon. Would that we could do so. If all who read the RECORDER accounts could put into them the spirit and enthusiasm of each speaker, much more good might come from their publication. There was a marked spirit of devotion prevalent in this session at the very begin-

ning—a real burden of soul for the prosperity of the kingdom and the conversion of souls. The delegates had some way brought with them the best spirit of the sessions at Berea and Rockville, so that the third association began on a high plane. The fervency of spirit at the opening showed that many had come seeking a blessing from God. Somebody had evidently been praying for this meeting.

Brother Van Horn's subject was, "The Requisites of Citizenship in the Kingdom of God" (Matt. v, 20). The kingdom of God was the one subject of the Master—the crystallized thought of his message to men. He gave no definition, but his Gospel abounds with teachings concerning it. To be a citizen of the kingdom means more than mere belief in something—it means *being* something. Righteousness of character is essential, as we shall find by careful study of the Sermon on the Mount. The beatitudes reveal Christ's idea of man's fitness for citizenship in his kingdom—spiritual poverty, meekness, mercifulness, purity, peacemaking, soul-hunger and forbearance, all soul-qualities to be expressed in conduct. The righteousness of the scribes and Pharisees, mere pretensions, regard for the letter and not the spirit, did not fit men for the kingdom of God.

The law of the kingdom is the law of love. The Pharisees were actuated by the spirit of anger, and retaliation upon foes; and by love for friends only. They were sticklers for the outward forms of the law, to the neglect of the inner life. Their rules for social purity, divorce and oaths were superficial, and did not reach the spirit of the kingdom as set forth by Christ. The Saviour warned them against ostentation in religion, sounding abroad their almsgiving, their prayers and fasting. He taught that, in their superior righteousness, citizens of the kingdom will not judge harshly, but will practice the golden rule. To become a citizen of God's kingdom requires decision, choice, confession of Christ, renunciation of the old life, and allegiance to the King in a new life from above.

This sermon struck the key-note of the session, and people followed the lead given here throughout the meetings.

ENTERTAINMENT.

We soon discovered, after adjournment, that the plans for dinner and supper at Adams were ideal. The pleasant basement rooms in this church were fitted to accommodate about eighty people at one sitting; and the people were able to go from the audience room to the refreshment rooms without going outdoors to do so. This plan enabled all to enjoy superior advantages for social interviews between sessions, as delegates remained at the church from morning until after the evening meeting. Thus, only the morning meals were taken with people in their homes, and the residents of Adams had more time to attend services.

MESSAGES FROM DELEGATES.

Aside from the messages from delegates of the older associations, there was read here a message from the Southwestern Association, by Rev. S. H. Babcock, who was delegate to the Southwest last year from the Central and Western associations. The session which Brother Babcock attended was held in Attalla, Ala., in September, 1909. At that place the way for a spiritual meeting had been prepared by special meetings held by Secretary Saunders before the association convened. Brother C. S. Sayre was delegate from the Northwestern Association, and aided much by his excellent singing and searching sermons. The meetings resulted in an addition of six members to the Attalla Church, and in a general spiritual revival among the members. The ordination of a deacon added to the interest of that meeting. Brother Babcock remained a few days for services after the association adjourned, and greatly enjoyed the meetings with the brethren there.

AFTERNOON SESSION.

It is seldom that devotional services at the beginning are marked by such spiritual power as was apparent at the outset here. These services were led by Secretary Saunders on Thursday afternoon, and were truly strengthening. Next came the messages from associations and denominational societies; and the representatives of these were welcomed to a place in the deliberations and work of the association.

Rev. Wm. C. Whitford read a most interesting paper upon the subject, "What Is the Kingdom of God?" I am glad to be able to give our readers this excellent paper, and only wish I might be able to repeat the words of the speaker, given at different points in the address, which were not written down.

A REMINISCENCE SESSION.

A unique part of the evening session was an hour given to reminiscences, to commemorate the seventy-fifth annual session of the association. It was in charge of Deacon York of DeRuyter. He gave some interesting reminiscences of days gone by, and expressed a hope that we might see a good old-fashioned pentecostal season. Among the pleasant memories mentioned was that of the sunrise prayer meetings which were common years ago. Some gracious awakenings started in those meetings. Mr. York then exhibited four copies of old minutes, from which he read the names of men prominent in the association during the years 1838, 1848, 1853 and 1854. The congregation was deeply interested in the leader's remarks.

Bro. E. S. Maxson, M. D., of Syracuse, next read some reminiscences of the pastors who had helped him. He spoke of his boyhood days, when George E. Tomlinson was pastor at Adams and when the old high gallery surrounded the audience room. He spoke tenderly of Mr. Tomlinson's influence over him while a boy and of the excellent sermons to which he listened. Then came the long pastorate of A. B. Prentice, under whose ministrations Doctor Maxson and his sister were baptized, and to whose preaching he listened for years. Mention was made of the deliberate, easy manner of Elder Prentice at the beginning of his sermons, and the way he threw his life and energy into his exhortation at the close. Elder Prentice held the respect and confidence of every one because back of his preaching was a consistent Christian life.

The speaker then referred to several pastors of other churches in the association whom he had met in the annual gatherings. His mother was loyal to these denominational meetings and always encouraged Doctor Maxson to attend them. This gave him opportunities to meet many of the lead-

ers, and probably explains why Brother Maxson is so loyal to the cause today. Would that we had many more mothers who magnify the importance of denominational interests, and who make it easy for their sons to love the Seventh-day Baptist cause.

The speaker then referred to the long pastorates of Elders Joshua Clarke and L. R. Swinney at DeRuyter. These two men had the missionary spirit and did much preaching outside their own church. This was especially true of Elder Swinney, who often drove as far as Syracuse to preach in the parks and elsewhere. He immersed several there who afterwards became constituent members of the Syracuse Church.

Mention was then made of Charles M. Lewis, H. D. Clarke and George W. Lewis, as pastors at Verona, and of the missionary spirit that prompted Verona to send its recent pastors to preach to the Sabbath-keepers in Syracuse. The good work of Arnold C. Davis at West Edmeston, and of J. Bennett Clarke many years ago, was mentioned. They came the pastors of Leonardsville and Brookfield. Time will not permit an extended mention of all the good things said about men both living and dead. Rev. J. M. Todd, of blessed memory, was a man who held the heart-strings of the people in all the churches. Mr. Maxson referred to those pastors only, with whom he had personal acquaintance. There are other names worthy of mention that could not be spoken of at length in a brief address on *personal* reminiscences.

Second Day of the Association.

"Jesus, I my cross have taken," was the well-chosen hymn with which began the work of the second day at Adams. A good company were ready to join in this song service, conducted by Pastor Witter at 9.30, and then Brother Kelly led a service of prayer which made excellent preparation for the work in hand.

The topic for the day, "The Kingdom of God—What It Means to the Home," was referred to by Brother Kelly, who then read from Joshua xxiv, 15, "As for me and my house, we will serve the Lord;" also from Acts xvi, 31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and

thy house." The speaker referred to the home life as the life upon which the cause of Christ on earth depends. The truths spoken upon the power of home influences will not soon be forgotten by those who heard Brother Kelly. The story he told of a father who could not pray for his dying boy, and of a girl who wept because she had never heard her father pray, touched every heart. Then followed a season of prayer for the homes of this land; for more spiritual life in the families; and for the upbuilding of broken-down family altars. If the home life were all it should be among Seventh-day Baptists; if fathers and mothers had the cause of Christ and the church upon their hearts as they should have; if they were more ambitious for their children to become Christians than for them to gain worldly things.—there would not be so many renegades from the Sabbath.

Would that all RECORDER readers could have heard the testimonies given in this meeting regarding the influences of Christian parents upon the lives of those who spoke; also their testimonies regarding the loss of spirituality where great interest is taken in the card-table and the dance. Great stress was placed upon the necessity of giving children in the home some harmless and helpful amusements to take the place of those that are objectionable.

This was indeed a powerful meeting, full of practical thoughts, and it should bring forth excellent results.

CLYDE EHRET'S ADDRESS.

Next came an address by Clyde Ehret, a student in Salem College, upon the subject of the day—"What the Kingdom of God Means to the Home." Before the address Pastor Witter read the story of the Prodigal Son, which was a fitting prelude to what followed. Brother Ehret referred tenderly to his own home, so recently broken up, and said that all his hopes of doing anything for the Master in his chosen calling are due to the influences of a Christian home. No wonder the world does not make greater progress in spiritual living when so many homes ignore God's claims entirely; when so many children never hear a prayer from parents; and when they never see any interest in re-

ligious things manifested in their homes. The nearest thing to heaven on earth is a genuinely Christian home; and the most baneful surroundings for young lives are found in the most godless homes. Parents who care nothing for the church; who think nothing of religion; who go into open sin; who profane the Sabbath; who plunge into the frivolities of the evil world,—are sure to take their children with them. Mr. Ehret's remarks about parents provoking their children to anger contained wholesome counsel. We can train all our tastes and appetites until we long for certain things; and so it is in spiritual matters. We may so train the heart that it longs for the true and the beautiful in life, and will be satisfied with nothing else. What folly to train the heart to enjoy only the false and the evil, when the way is open to a culture in the pure and the holy that shall bring the joys of heaven! What folly to wander into the far country and starve upon the husks of the world, when in the Father's house there is abundance, and peace, and a father's love!

OUR EDUCATIONAL INTERESTS.

Prof. Wm. C. Whitford conducted the services during the hour allotted to the work of the Education Society. The foundation for all good education in schools is found in the homes. Without good homes we can not have good schools. The parable of the buried talents was used to illustrate the responsibility of those into whose hands God has placed the means for doing good and the opportunity for improvement.

Rev. J. L. Skaggs, a student in the Seminary, gave an interesting description of the rooms, library and chapel where the theological students do their work and receive instruction. The benefits of the circulating library were also referred to, and the fact that these benefits are offered to all who will accept them. The main thoughts in this address were: (1) It is our own school. You know what it means to say, "This is my son." The denomination should feel that the theological school is its child in a peculiar sense. It is like home to the students, and home is by far the best place for them. (2) Our Seminary is equal to the best in scholarship. Its dean

is recognized as among the leading scholars, and those who know him best understand his evangelical spirit, his love for the young men, and his interest in the welfare of our people. Mr. Skaggs spoke of the unifying power of a school wherein our leading ministers are educated together until they understand each other and come to see eye to eye as brothers in one family. The last point mentioned was the *needs* of the Seminary. It needs money, and many advantages and improvements; but its greatest need is *students*. The alarming lack of consecrated young men who are ready to give their lives to the gospel ministry is the one matter that should fill us with concern. If we are to realize the value of the Seminary as a denominational center, we must consecrate more boys to the ministry and send them there for preparation. Then, pray that they go out from their school life as spirit-filled, consecrated men. God forbid that any one who goes there shall in any way bring a reproach upon the cause, or cripple the school in its power for good.

EDUCATION FOR THE SABBATH.

This was the subject assigned to R. J. Severance, who spoke of its importance to us in these years of non-Sabbathism. Our people must be educated to stem the Sabbathless tide, and learn to glory in the privilege of being loyal to God's law. The lives of many who have embraced the Sabbath, and who have come to rejoice in the truth, put to shame the ways of some who were born Seventh-day Baptists.

Loss of interest in the Sabbath brings deadness of spiritual life, while any true revival in the Sabbath interests is sure to add to the spiritual life of those who experience it. We need more of the spirit that makes heroes for truth. True Sabbathism must be spiritual. Our righteousness must exceed the mere literal righteousness of the Pharisees, if we would meet the approval of our Lord.

Our young people must be educated as to what true Sabbath-keeping means, that they may keep the day as God would have them keep it. If this is not done, we can not hope to hold them, and they will not be able to stand the pressure from a Sabbathless world. The foundations for all

true Sabbath-keeping must be laid in the home. Doctor Main's book is a good one for study, and should be in use in every society. The Tract Board offers to furnish books free for classes that will make a careful study of them.

EDUCATION FOR THE GENERAL WELFARE.

Professor Whitford followed somewhat the same line of thought offered by him at the Eastern Association. He regards the talents referred to in the parable read at the beginning of the hour, as meaning the truth entrusted to any people, to which truth they are expected to be loyal. The importance of education to the general public, through the public schools, was forcibly set forth. Our civilization, our freedom in a republic, are the results of our system of education. Education makes our great country one, by enabling those of widely separated sections to see things from all points of view.

College education goes farther than that of public schools in this great work, and provides men for the greatest enterprises of engineering and world-wide improvements. The highest good of all education is the building up of the spiritual man, the allaying of superstitions, and the lifting up of men toward God.

THE POOR IN SPIRIT.

The first beatitude, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," was the topic for the devotional hour led by Brother Skaggs, on Friday afternoon. This service was fervent and helpful in its influences, tending to impress us with our own poverty and God's riches. The plea was for Christlike humility in the Master's service, on the part of all who would help to bring in the kingdom of God. There were moments in all these devotional hours when the Master seemed very near, in fulfilment of his promise, "Lo, I am with you always, even unto the end of the world."

LETTER OF APPRECIATION.

The fact that Bro. Riley G. Davis had offered his resignation, owing to sickness in his home, was a source of regret to the association; and in view of the great need of his help in the West Edmeston Church,

the association ordered its clerk to write him the following letter, which was approved, and forwarded to Brother Davis.

DEAR BROTHER DAVIS:

The Central Association desires to send you from its heart this message of greeting, extending to you its sympathy in the cloud resting over your home, owing to the serious illness of your wife. Our prayer is that the heavenly Father may restore her to health and strength again.

We wish to assure you of our friendliest and most fraternal feeling, and of our appreciation of your work in this association. We trust that circumstances may be so shaped that you shall remain among us; and we earnestly and affectionately urge you to continue your work with us. Now we commend you to the keeping and fellowship of God, the Father, whose we are and whom we serve. Most fraternally yours,

For and in behalf of the Central Association,
H. C. VAN HORN,
Secretary pro tem.

THE PASTOR AND THE HOME.

Two sub-topics, under the topic, "The Kingdom of God in the Home," were discussed in the afternoon session as follows:

1. "What the Pastor Expects of the Home," by Rev. L. A. Wing. We hope to give his paper in full in the RECORDER. It was good and you will enjoy it when it comes.

2. In the absence of the one appointed to speak upon, "What the Home Expects of the Pastor," the editor consented to speak in his stead. He made these points: (1) The homes have a right to expect all the attention a pastor can give them after making his own pulpit strong; and he can not meet these expectations if he tries to do too much outside work. (2) The homes have a right to expect the pastor to be a gentleman in the presence of the young people, and not to lower his dignity to the level of the common rabble in matters of gossip and undignified conversation. (3) The homes expect the pastor's sympathy and help in every time of trouble or discouragement. (4) The homes expect the pastor to enter into their purest and holiest social joys. He will be a welcome guest at weddings and family reunions, and can on such occasions find the heart-strings of the young people. (5) The homes expect the pastor to be a true shepherd of the little family flocks in spiritual things in a

sense similar to that in which he shepherds the great flock in the church. He is expected to feed the hungry, watch for opportunities to bring back the ones that stray away, comfort the sick, and visit the lone sheep that can not gather with others in the great fold.

THE WOMAN'S HOUR.

Under the leadership of Miss Agnes Babcock, the woman's hour proved to be a very helpful one. Mrs. E. A. Felton read a message from Mrs. Babcock, the corresponding secretary of the denominational board. Following this, Mrs. Alva Davis read a paper upon the question, "How Can the Woman's Society Help Its Members?" The leader then briefly stated the purpose and work of the Woman's Board in the denomination. A short and most interesting review was given of the year's work in the interests of the Missionary and Tract societies, of the preparation of leaflets for society programs, of the plans looking toward better acquaintance between scattered societies, and of the efforts to help the colleges. In closing, Miss Babcock spoke of the need of woman's societies in all parts of the land. The organization of societies makes a strong bond of union between the workers, helps to bring the young women into the service, and paves the way for the children to enter the work. The woman's societies may press a campaign of education in denominational lines and Christian truths. The papers of this hour will be found in Woman's Work in the RECORDER.

ASSOCIATION PRAYER MEETING.

Sabbath eve at Adams was beautiful. The clouds that had shut out the sun most of the time for two days parted and gave a beautiful sunset. The cool bracing breeze from Lake Ontario made everybody glad, and the house of worship was well filled when the shades of night fell upon the town. The preparatory service for the evening's work was led by Pastor Witter, and seemed indeed like a Sabbath vesper song. Would that the spirit of it might fill all the hearts of earth and prepare them for sweet communion with God on his own holy day! But, alas! the great

outside world little understands the spirit of true Sabbathism.

The meeting was in the hands of Secretary Saunders, who preached from the text, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17. It is strange that we can sit here side by side, with shoulders touching each other, and still be in separate kingdoms. But this is true; this is real. We may be in the kingdom of God, a spiritual kingdom which is not meat and drink, which is nothing you can handle or see, and still have it as real to us as anything on earth. The gospel of the kingdom is given for those who are weary of sin and long for something better. Love of God's kingdom is as real as love of country. O that we could appreciate what the love of God can do for sinful men! None of us can say we have never been invited into the kingdom of God. If we find ourselves shut out by and by, we can blame no one but ourselves. It is easy now to get into the kingdom; but when you and I stand at the judgment bar of God, this question will be settled. If it is not settled now, we have no surety of another chance. Now is the accepted time; now is the day of salvation. Why not settle it now? Let go of all perishing things, and take hold of the eternal. God can not break his promises, and you can trust him to make you a new creature.

Is mother-love or father-love real? Can you handle it; can you weigh it; can you measure it? Yet it is as real as anything on earth. The love of God is just as real; and the consciousness of citizenship in his kingdom is also real.

Christ can take you as you are and make you what you ought to be. We can not afford to live in any other kingdom than the kingdom of Christ. He wants the one who is farthest off tonight. If there is a man who feels that he is the worst of sinners he is just the one Christ wants. He can make him a true citizen of the kingdom.

At the close of the sermon a male quartet sang, "The Wayside Cross," and an invitation was given to all who are now citizens of the kingdom to show it by the up-

lifted hand. Then followed a few testimonies that would have been multiplied many times if there had been time; but the evening was far spent and all testimonies had to be condensed into a few words. It was nearly ten o'clock when the meeting closed. It was a good meeting.

(Continued next week.)

Eastern Association.

The last evening session of the association at Rockville was held by the young people after the editor had gone home. We hope to be able to give our readers the address of Cyde Ehret; and we are sorry we could not catch the living words of ex-Governor Utter and give them. The latter made a strong plea for a good example before the child, in view of the fact that there are no more powerful influences in shaping his ideals than those which come from example.

A Correction.

Imagine if you can the editor's surprise when, on his return from Adams Center, he discovered what the cold, heartless types had made him say about the Rockville choir! If the friends will get the RECORDER of June 6, 1910, and put the word "efficient" in place of the word "ancient," they will then have just what the editor actually wrote.

Delegates.

The Eastern Association adjourned to meet with the church at Berlin, N. Y., on Fifth-day before the last Sabbath in May, 1911. Charles C. Chipman, 220 Broadway, New York City, is president; and John H. Austin of Westerly, R. I., vice-president. The recording secretary is Mildred Greene, Plainfield, N. J.; and L. Gertrude Stillman of Ashaway, R. I., is corresponding secretary. Arthur J. Spicer of Plainfield, N. J., is treasurer.

The delegates to sister associations were appointed as follows: To the Southeastern Association, in 1911, Rev. Henry N. Jordan of New Market, N. J., with Rev. Jesse E. Hutchins, Berlin, N. Y., as alternate. Delegate to Central, Western and Northwestern associations, in 1911, Rev. Clayton A. Burdick of Westerly, R. I., with Rev. Henry N. Jordan alternate. Delegate to

the Southwestern Association, for this year (1910), Rev. Wm. L. Burdick of Ashaway, R. I.; alternate, Rev. Lewis F. Randolph, Hopkinton, R. I.

Old People at Rockville.

The unusual number of aged ones in attendance upon the association at Rockville attracted some attention. Session after session these fathers and mothers in Israel came walking up the steep path, some leaning on their canes and bowed down with the weight of years. Here is one sister with bent form and staff in hand, walking an eighth of a mile three times a day. Some eighty-four winters have passed over her head. She has had many sorrows, and now, alone, she waits by the river for her time to pass over. It is her meat and her drink to wait on the Lord before the altar in his holy temple. She seems to stand on hallowed ground in the presence of the Lord and at the very portals of heaven. There comes another pilgrim with staff in hand, with shortened step, with locks frosted by more than ninety winters, and with visage marred and form bent by many years of toil. He has kept in touch with the denominational life through our papers until too blind to read, and now eagerly seeks information, by questions put to those he meets, about the various leaders whom he knew in years gone by. But there are others—too many to be described in this little sketch—who could be seen every day, either at home ministering to our wants, or seeking the house of God. There were eight almost constant attendants whose ages averaged eighty-one years, fourteen whose average age was seventy-seven, and a larger number who had reached the threescore and ten.

It was truly an inspiration to many in life's prime, to see these aged pilgrims, and to listen to their testimonies regarding the way God has led them through all the years. We pray for them, that, as they linger a little longer this side the river, they may find nothing but the joys of Beulah land while they wait; and when their feet reach Jordan's strand, may the glories of heaven shine about them and the rod and the staff of Jehovah be their all-sufficient help.

CONDENSED NEWS

The Tide of Emigration to Canada Turns.

The reclamation of lands by our government is working great good in more ways than one. It is estimated that seventy-five to one hundred thousand land-hungry farmers have gone to Canada each year in order to secure farms. Since the Reclamation Service has been at work, irrigating and redeeming arid lands and making the desert to blossom like the rose, not only has the tide of migration been checked, but it has actually turned back; and the stream of land-seekers is now flowing from Canada to the United States. This is a blessing in more ways than one. Those who leave us for Canada are already well fitted for citizenship here; and when we can hold such men by making farm room in the West for them, it is infinitely better than to allow them to drift away and have their places filled with people who care nothing for our institutions and who do not assimilate with our people. Our government is wise to reclaim all arid lands within its power to reclaim, and thus keep the best farming people on the right side of the Canadian line.

Kings' Salaries.

The King of Prussia has demanded an increase of his civil list for salary and expenses to \$5,000,000 a year. The first task upon the ascension of a new king is to fix his income. This duty will now fall upon Parliament as King George V takes the throne. Under the laws of Great Britain, the civil list of Edward VII will hold for the new king for six months. Edward's list for expenses and salary and household affairs amounted to \$2,350,000. This is less than half the amount demanded by the King of Prussia. It will be interesting to see what Parliament will do for George V.

One evidence that Turkey is awakening to the demands of civilization is the fact that the Turks are pushing railroads into countries where for years they blocked every movement that looked like progress in that line. They are now pushing forward with

all speed for the construction of a railroad from the Mediterranean into the heart of Mesopotamia.

Another great railroad project is nearing completion, which will give the world its longest railroad. It is now expected that the road being constructed in Africa will be completed in a year or so, making a continuous line of steel five thousand six hundred miles in length. When this is completed one can travel the entire length of Africa in comfortable modern cars.

A bill has passed the lower house in Congress, appropriating \$30,000 to enable the Secretary of Agriculture to investigate methods of making paper from various plants and woods.

Ecuador and Peru agreed to withdraw their troops from the frontiers and submit their trouble to arbitration by America, Brazil and Argentina.

Studies in the Doctrines and Ethics of the Bible.

ARTHUR E. MAIN.

VIII.

Primitive man seems to have peopled natural objects with spirits, and to have looked upon the great forces of nature as personal powers, upon whom he was more or less dependent; between whom and himself there might arise conflict; and whose favor and help he desired to gain. This gave rise to nature-worship, with its element of fear, with something of reverence, little of moral worth and influence, and a tendency towards immorality, as even Hebrew history shows. In nature-religion the divine is limited by nature, as the ruling power; in true religion, the divine, as the ruling power, determines nature. In one, for example, the sun is worshiped; in the other, *God* who set the sun in the heavens. In one the god or goddess of sensuous and sensual pleasure and love is the ground of character and conduct; in the other the holy God and Father of men, who desires true happiness, friendship, purity, and rational order, in family and social life.

We may well believe that the earliest roots of religion, on its *natural* or human side, were in some form of nature-worship.

It would almost seem strange to me if the first men and women did not adore the greater objects of nature. But when we first meet with the Hebrew religion, it is in the process of emerging from the influence of heathenism, and struggling, in the course of historical and spiritual development, toward higher and higher conceptions of God, man, the world, and their relations,—toward a truly ethical and prophetic religion.

The degree of intensity in one's religious experience; its form of manifestation; and its description, depend very much upon the stage of ethical and intellectual progress reached, and upon existing psychological, and even physical conditions. It can not be that God was any nearer Adam and Eve, Cain and Abel, Enoch and Noah, Abraham, Moses, and Joshua, than Elisha and Elijah, Amos, Hosea, Isaiah, and Jeremiah, or Peter, John, and Paul, or the pious, trustful, and obedient of any age. Indeed, we may say that the Divine nearness must have grown from age to age, in its spiritual reality and transforming power. The truly saintly men and women of the twentieth century are not the yet unredeemed intellectual and moral ruins of our first parents, in their Edenic innocence.

The books of the Bible record, with evident candor, the development of religious and social life among the people. The Old Testament, particularly in its earlier portions, uses expressive, but accommodated sensuous language (Genesis iii, 8; viii, 21; xi, 5; xviii, 21, etc.). This language, though primitive, is a true revelation of deep religious and moral convictions respecting truth and duty; and because pictorial, many of these early stories of the Bible can be taught to our boys and girls intelligibly.

But, of course, such language as this gives way to that which is more spiritual and profound, as the Spirit of revelation and redemption helps the people to higher levels of thought, faith and life.

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

To live is a gift, to die is a debt; this life is only a prelude to eternity.—*Seneca.*

Missions

Letter From Doctor Palmborg.

Secretary E. B. Saunders,
DEAR FRIEND:

Thinking that our people might like to know where I am and what I am doing, I will send on another letter for the RECORDER.

I sent you one on our arrival at Naples, which I hope you received. We arrived there on the third of April, in the evening. It was most beautiful, the harbor being surrounded on three sides, nearly, with the lights of the city on the shore and the hill-sides. In front we saw what looked to be an immense arch of electric lights, but it proved to be the ship on which Mr. Roosevelt had come from Africa, and which was therefore decorated with ropes of lights from mast to mast. We heard that he went to Rome the morning after our arrival.

We spent the greater part of our first day on shore in a visit to Pompeii. We thought at first that it was not very large, but after walking about for several hours, the wonder grew upon us how so much excavation had been done. There it stands, a silent city, or half a city rather, as the roofs and upper parts of the walls are almost all gone. One tried to picture the inhabitants, engaged in their work or their pleasures, as the awful destruction came upon them. In a museum on the place are preserved many things which have been excavated from the ruins. Some loaves of bread burned to charcoal were of exactly the same shape as some I saw in the bakery windows of Naples; and from other things I noticed there, I think the manner of building and the manner of life then must have been much the same as now, in that part of the world.

The next day, after a delightful visit to the aquarium, said to be the finest in the world, and a ride about the city on the tram-car, we went on to Rome.

As the lady I met on the steamer had a

card of introduction to the Y. W. C. A. Home of which I also had the address, we went there and were kindly received and given entertainment at a reasonable price for six days. Those days were full of sightseeing, except the Sabbath, which we spent quietly in the house resting. I was glad it rained on that day, so my friend would not feel that it was a day lost to her. We visited many of the usual places of interest—galleries, museums and churches—and I fear they would all be a confused mass in my mind, had I not the guide-book to refer to, as well as some notes I was careful to write down.

The church that pleased me most was that of St. Paul, outside the walls of the city, said to be built on the spot where St. Paul was stoned. Its simple, smooth stone columns and quiet decorations were so much more to my taste than those of some of the other churches, and they seemed to me more typical than anything else could be of Paul, in their solid strength and simplicity.

The places making the deepest impression on my mind were those associated with the early Christians: the catacombs where they worshiped among the dead; the Coliseum, where they were torn by wild beasts; and remains of the prisons, where they were confined.

The Forum, with all its ancient pillars and monuments, parts of temples, and triumphal arches, was of great interest, of course, as was the Palatine Hill, where Cæsar dwelt, and his stadium and circus. Most interesting was the Arch of Titus, built after his conquest of Jerusalem, with a relief representing men bearing away the seven golden candlesticks of the temple.

The Pantheon, the oldest building now in use in Rome, where Raphael is buried, and where the late king of Italy and his son are also entombed, was rendered even more attractive by the fact that we found there on those tombs immense wreaths of flowers left a few days before by our ex-president.

In connection with one of the churches we saw the Santa Scala, or Sacred Stairs, said to be the stairs of Pilate's palace, which Jesus trod. The Catholics make pilgrimages to go up these stairs on their

knees (no one is allowed to go up any other way), and many were mounting them so, as we stood there. They have been used in that way so much that to prevent the marble from being worn out they are covered with wood! When I read a notice which was printed and framed at the foot, I did not wonder. It was even translated into English, and stated that an indulgence of nine years was granted for each step so mounted, on which a prayer was said. As there are twenty-eight steps, I suppose one could go on sinning even in purgatory and still be guiltless!

The constant evidences of Catholicism oppressed me: priests and monks everywhere, singly, by twos and threes, in companies and in processions; numerous confessionals in all the churches; the kissing the feet of images of the saints. With so much external evidence of religion, one looked for the people to be especially good, while the contrary seems to be the case. It seems as if almost every one is on the lookout to "take in" the unwary "innocent abroad." After my friend had been cheated out of two francs in buying railroad tickets, much to her astonishment and disgust, and I had received too little change in a postoffice, we learned to count our money carefully in every case, and prided ourselves on the number of times we escaped.

In one church I saw an image of Christ, in a sitting posture, crowned with thorns, and on his neck and arms were hung many golden chains, while the walls of the niche were massed with gold and silver hearts and all kinds of jewelry, which had evidently been bestowed on him by worshipers. It seemed to me, as I considered it, that he would much rather have our real hearts, a living sacrifice.

The last afternoon we were in Rome, we took a leisurely walk up to the Pinca Gardens, where we had a beautiful outlook over the whole city and the winding Tiber, and I think we enjoyed that the best of all.

We spent only about a day each in Florence, Venice and Milan.

In Florence, that which I remember best was the tomb of Michelangelo, in the

Church of the Cross. On the stone sarcophagus sat three beautifully sculptured statues of women, in attitudes of sadness, representing Architecture, Painting and Sculpture. The tomb of Dante was also beautiful, but the guide told us he was not buried there.

A ride on the electric tram up to Fiesole gave us a fine view of Florence and the hills surrounding it, with the River Arno winding its way between, and a glimpse of the snow-peaked Apennines in the distance.

Venice would have seemed more novel to me, had I not been so well acquainted with canals flowing through the towns in China. Of course the buildings were much finer, and the black gondolas more picturesque than the Chinese boats, and St. Mark's Square gave me quite a new sensation. I was especially glad that a fine band played some very beautiful music that afternoon, and I enjoyed looking into the shops all around the square, although it made me wish I were a millionaire so that I could patronize them more.

In Milan we reached the cathedral in the morning just in time for high mass. The only thing I really enjoyed about that was that I heard the great organ played, and some fine singing. I felt almost glad to see no mosaics, and only gray stone and the most wonderful stained glass windows I have ever beheld. The truly immense stone pillars, scores of them, around one of which two people could lose each other, and the wonderful stone carving, created a feeling of awe.

We went on top of the cathedral, among the many spires—hundreds, it seemed to me—and I was really oppressed when I tried to imagine how much work it all meant; for every spire is surmounted with a large statue and surrounded by numbers of small ones, which can not be seen at all from below. The work on all is as carefully done as if it were to be placed in a parlor, and they were up so high, that the city below looked like a ragged mat of brown tile spread out on the ground.

But the pleasantest of all was the ride over the Alps into Switzerland. No description can do it justice. The mountains and valleys, rocks and waterfalls—it was,

"O look!" or, "See that!" every moment, and the train went all too fast. I was so glad I had some one to whom I *could* exclaim!

We spent the night in a charming little hotel at Fluelen, a village nestled at the foot of high mountains at the head of Lake Lucerne. In the morning we took the little steamer and had a ride to the other end of the lake, to Lucerne. The lake winds in and out among the mountains, but our pleasure was a little dampened by rain and clouds, which hid much of the scenery. Even then we could not complain of it!

It seems to me no place in Switzerland could be anything but beautiful, and that is all I can say of Lucerne and Zurich, which we next reached. There my friend and traveling companion left me for her home in Germany, quite troubled that I must travel alone the remaining sixteen miles to this place, as she had acted as interpreter all the way and I knew so little German. But I was provided for as usual and had no difficulty.

I had been told of this village on the north shore of Lake Zurich by one of my fellow passengers. It is about 1,300 feet above the sea, and has a most wholesome climate. By climbing the hills back of the town, I can look over the lake and the hills beyond to the Alps, range upon range, covered with fields of snow. Walking still farther, I can enter the deep pine woods and pick wild flowers to my heart's delight. One could not possibly imagine a greater contrast to China.

I had not made much progress toward recovery till I came here; but since then I have made rapid strides, and already feel like a different person. I am staying at a little temperance restaurant, which is not too expensive. I was pleased to find a lady staying near my lodging, who was an English missionary, home from India on furlough. She has gone now, but while she was here we spent some time together each day, walking and talking.

She was in the midst of the wonderful revival in India and she told me about it. It gave me a great yearning for such an awakening in China and in America, too. Perhaps God can find no instruments pre-

pared for his use. I do pray that he may prepare me and all his servants to be used in leading many souls to him.

I expect to leave this place on May 9, for Zurich, and from there I hope to go to Germany, gradually traveling northward; but my plans are not yet all defined, as I am waiting for guidance.

This letter is already too long and I must close.

Yours for the Master,

ROSA PALMBORG.

Männedorf, Switzerland,

May 6, 1910.

Treasurer's Report.

For the month of May, 1910.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, May 1, 1910.....	\$129 81
Church at	
Haarlem, Holland, for China Mission.....	28 00
Rotterdam, Holland,	
Home missions	\$5 00
China Mission	9 00—14 00
Verona, N. Y.	5 65
Garwin, Iowa	6 98
Plainfield, N. J.	160 44
Sabbath school at Alfred, N. Y.....	6 00
Mrs. E. P. Van Horn, Boulder, Colo.....	1 00
Pulpit subscriptions	5 50
Ladies' Sewing Society, Alfred, N. Y.....	10 00
A friend, Wisconsin, Ammokoo Fund.....	10 00
H. Alice Fisher, Northboro, Mass., Pulpit	5 00
S. L. Wardner, Plainfield, N. J., China schools..	1 00
W. H. Ernst, Gentry, Ark.....	40 00
J. H. Coon, Milton, Wis.	10 00
T. A. Saunders, Milton, Wis.	5 00
Income from Permanent Fund.....	457 98
S. C. Maxson, Utica, N. Y.	5 00
Collection at Southeastern Association.....	10 05
W. B. Maxson, Milton, Wis.	50 00
	\$961 41

Cr.

E. B. Saunders,	
Money advanced for Ebenezer Ammokoo....	\$ 5 00
For J. J. Kovats, labor in April.....	20 00
Ticket for Doctor Palmberg at Missionary Conference, Edinburgh	3 12
Salary and expenses, April and May, 1910....	112 82
Interest paid	9 35
Loan paid	250 00
J. J. Kovats, Milwaukee, Wis., traveling expenses	5 00
B. D. Coon, Boulder, Colo., labor in April, 1910	50 00
D. E. Titsworth, Missionary Society's share toward Jacob Bakker expense.....	100 00
Cash in treasury, May 31, 1910.....	406 12
	\$961 41

GEO. H. UTTER, Treasurer.

E. and O. E.

"Keep not back a word of kindness
When the chance to speak it comes.
Though it seems to you a trifle,
Many a heart that grief benumbs
Will grow strong and brave to bear it,
And the world will brighter grow,
Just because the word was spoken.
Try it—you will find it so."

Education.

MRS. ALMA J. SEARLE.

Prepared for the monthly meeting of the Women's Benevolent Society, and requested for publication.

Education is so general a term and so broad in meaning, that it will be impossible fully to present all sides of the subject. It is, of itself, something much to be desired, and in all its bearing on life is of unlimited importance. Few are the occupations for which people are not better fitted by a liberal education; and with the opportunities which are offered by our schools and colleges there is small excuse for young men and women to enter upon life lacking in this respect.

But education, in its truest sense and as I shall discuss it here, means not merely book-learning but the proper development of the physical and moral side of the child's nature as well as the mental.

Most parents realize the need of educating their children, and it frequently seems that this urgent need is felt most among people whose educational advantages were limited. Many of us, as parents, feel, however, that our responsibilities, in an educational line, are ended when our children are provided with text-books and sent to school, when really this is but the slightest beginning. Children should early be taught the value of their school work and its bearing on their future, and in no way can this be more deeply impressed upon their minds than by the interest shown by parents in the school, its teachers and its work. This interest should be greater. Few of us find time to visit our schools, to become personally acquainted with the teachers and in these ways know to our own satisfaction whether those to whom we entrust our children and who in so large measure influence their minds and characters are worthy of this great trust. I am sure no one can estimate the results for good to the children if parents and teachers would work together more, and if children and teachers both felt the influence of the kindly coöperation of parents.

With this coöperation many a child might be saved hours of misery and tor-

ture; for, as I have said, education is not just learning books. There are many children who are defective mentally, others who are "born short"—to use a borrowed term—in some of the subjects required to be taught in schools—children who absolutely can not conquer the work. Teachers must make an effort to conform to department requirements—to have all children pass their examinations. The effort and result are often trying for both teacher and student.

So long as the department of education demands that each child shall conform to a given standard, perhaps there can be no remedy for this trouble; but I have often thought what it would mean to the children who are lacking in ability to master books, if they were given the opportunity to use their hands at something which they desire to do and for which they have a latent aptitude. If there could be a teacher of the simpler arts and crafts in every school, as there is in a few, I am of the firm belief that the question of discipline would, to a large extent, be solved. For the child, or grown person either, who is busily and happily employed has no time for mischief.

Not all children are mentally fitted for filling positions in life which demand scholarly requirements. If schools for manual training and the teaching of trades for both boys and girls were more common, then when in the judgment of both teacher and parent it is found that a child can not master books, beyond a certain extent, it would be possible to give that one a chance to acquire ability to do well some work for which nature has especially endowed him. Such schools would give an added dignity to manual labor and relieve congestion in many of the professions.

Home coöperation again might do much in the way of education in manners and morals, as well as in physical education. Too often we see minds developed at the expense of bodily health, though no greater mistake can be made; for a healthy body is the only right foundation on which to build for the future. Perhaps no one so well as a mother, can supervise the physical development of the child, and hap-

pily this phase of education is in these years receiving more attention.

The selection of reading matter for a child is an important item in his development, and this may be largely guided by home influence. Public and school libraries offer a wide field from which to choose wisely.

Following the work of the common school, for those who have ability and can accomplish it, college and university work is greatly to be desired. The work of such schools, the contact with young people from all parts of the world, the association with the instructors of such institutions—all give a breadth of thought and wideness of vision that can be obtained in no other way. The libraries, the apparatus, the museums, the lectures by prominent men, and many other opportunities that are found in college life give a fulness to one's education that can scarcely be appreciated or fully understood until experienced.

And not for a moment shall we imagine that education is completed with the end of college or high school life, or that the means of obtaining higher education is denied to those who do not aspire to a college course. The world of books and people is always at our command, and he or she who is a thorough student of either need not remain uneducated. Nearly all cities and large towns have public libraries. The state library is available to all at a nominal sum; newspapers and periodicals are within the reach of all, so that the desire for information along any line is easily gratified. Even if but a few minutes each day can be given to good reading, let us make the most of them.

Many opportunities for instruction are afforded in cities by art exhibits, lectures, concerts, etc.; but if these things are denied in a large measure to those of us who live in the country, we have all the outdoor world at our disposal, and surely no greater or better school can be found. Add to this and our good reading, the privilege of pure thinking and right living, and we may round out an education that leaves little to be desired.

Leonardsville, N. Y.,
May, 1910.

Northwestern Association.

To be held with the church at North Loup, Neb.,
June 23-26, 1910.

PROGRAM.

Fifth-day Morning.

- 10.00. Opening service.
Welcome—Pastor Geo. B. Shaw and Eld. Oscar Babcock.
Response—Rev. C. S. Sayre.
Report of Executive Committee.
Introductory sermon—Rev. A. J. C. Bond.

Afternoon.

- 2.00. Devotional services (10 minutes).
Communications:
From churches.
From sister associations.
Report of delegates to sister associations.
Sermon—Clyde Ehret, delegate from South-eastern Association.

Evening.

- 8.00. Praise service (10 minutes).
Sabbath School Board—Rev. Geo. B. Shaw.
Sermon—Pres. W. C. Daland.

Sixth-day Morning.

- 9.00. Devotional services (10 minutes).
Business.
Education Society—Rev. W. C. Whitford and Pres. W. C. Daland.
Sermon—Rev. H. L. Cottrell, delegate from Central and Western associations.

Afternoon.

- 2.00. Devotional services (10 minutes).
Missionary Board—Sec. E. B. Saunders.
Sermon—Rev. W. C. Whitford.

Evening.

- 8.00. At church:
Devotional services (10 minutes).
Sermon—Rev. G. W. Burdick.
Conference—Rev. E. B. Saunders.
Auxiliary meetings:
Barker Schoolhouse—Rev. M. B. Kelly.
Pleasant Hill—Rev. W. D. Burdick.
Home of Alma Sweet—Rev. Edwin Shaw.
Home of Fred Green—Rev. A. J. C. Bond.

Sabbath Morning.

- 10.30. Sermon—Rev. T. L. Gardiner.
Offering.
Sabbath school—Supt. C. W. Thorngate.

Afternoon.

- 3.00. Junior Christian Endeavor.
4.00. Y. P. S. C. E.

Evening.

- 8.00. Praise service (10 minutes).
Sermon—Rev. Edwin Shaw, delegate from Eastern Association.

First-day Morning.

- 9.00. Devotional services (10 minutes).
Tract Board—Sec. Edwin Shaw.
Sermon—Rev. M. B. Kelly.

Afternoon.

- 2.00. Praise service (10 minutes).
Business.
Woman's Board:
Paper—Mrs. J. H. Babcock.
Paper—Mrs. T. J. Van Horn.

Evening.

- 8.00. Praise service (10 minutes).
Unfinished business.
Sermon—Rev. W. D. Burdick.
Farewell conference.

"Fret not, my soul,
For things beyond thy small control.
Do thou thy best and thou shalt see
Heaven will have care of thine and thee.
Sow thou thy seed and wait in peace
The Lord's increase."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Let us not be weary in well doing.

June Roses.

If I could pluck a rose in June and keep it all the year,
Fragrant and fair and full of grace, just as it greets me here;
If I could wear it on my breast, could feel the subtle spell
June roses have the power to cast o'er those who love them well;
If I could steep my soul in bliss, ne'er feel one pang of pain,
Ne'er struggle, suffer, toil or weep, to what should I attain?
Would other Junes be just as sweet if I could always keep
Unwithered roses in my hand, could neither sigh nor weep?
Ah, if the pain of loss for aye my soul had been denied,
Should I with life be more attune? Should I be satisfied?

—Helen M. Richardson.

From Independence, N. Y.

The Ladies' Aid Society met at Dea. S. G. Crandall's the night after the Sabbath, May 28, with eighty-three present, including the Deacon's family, and babies. Proceeds \$8.70. At the business meeting held in connection with the social, the ladies voted to send twenty-five dollars to the Woman's Board and twenty-five dollars to "The Betterment Fund" of Alfred University.

PRESS COMMITTEE.

Eastern Association—Woman's Hour.

DEAR SISTERS OF THE EASTERN ASSOCIATION:

Often have I wished to meet with the sisters of Rockville and vicinity. My few visits to Rhode Island have left very pleasant memories, but physical weakness forbids the thought.

When Christ was here among men, his heart was filled with compassion as he looked upon the world and saw the people as sheep without a shepherd. He taught them the brotherhood of man, and that God was their Father. In the lessons of his life we learn of him as the friend of mankind—a friend to the sorrowing, the afflicted, and the sinner. He tells us that whatsoever is done for the needy is done unto him.

There never was a time when there were more calls to us, as a people, and more open doors to enter than there are now. We have put our hand to the plow and dare not turn back, but must press forward. When Christ saw the need, he said to his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Let us pray, as they did; for his promises never fail. May the Divine Presence be with you, is the prayer of your sister,

ANNA C. RANDOLPH,
Secretary of Eastern Association.

Service.

MRS. WILLIAM C. HUBBARD.

Read by Mrs. G. Carlton Irish, Woman's Hour, Eastern Association.

One of the distinctive attributes of Christ's character was his unstinted service to his fellow men. This was evinced not only in his daily contact with all classes of people, but we also find it in his messages to us. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants . . . but I have called you friends." His commendation was assured to those who rendered any service to others, when done from a right spirit.

This fundamental idea of service is responsible for two of the most influential organizations of our times, the Order of King's Daughters, and the Young Women's Christian Association. Because the work of our local branches is typical of the

parent associations, let me relate briefly what they are doing in Plainfield.

Not long after the first circle of King's Daughters was started in New York City, by Mrs. Margaret Bottome, about twenty-five years ago, a similar one was founded in our own city. From its incipiency the work has ever increased and additional groups have come into existence to help carry it forward until, at present, fifteen circles are interested in these three lines of work.—employing a city nurse, maintaining the Day Nursery, and conducting a camp on the mountain during the hot summer months.

Our city nurse, a graduate of a training-school, devotes her time to visiting the sick poor, going from house to house wherever there is a demand for her services, remaining a little while to make the patient comfortable, changing the dressings if need be, showing those in charge—often children—how to properly administer the remedies, and giving those little attentions so necessary in the sick-room. To those whose circumstances deny them even the necessities of life, she brings supplies from the dispensary which is kept well stocked for that purpose, it frequently being necessary to provide decent clothes and bedding; or a glass of jelly from the same supply closet often proves a treat to one whose luxuries are few. Each day, the nurse visits the nursery and her timely calls prevent many an illness that might become serious. The grateful words of her many patients attest their appreciation of her faithful labors on their behalf.

The Day Nursery is another embodiment of service, in that its best work is done in helping others to help themselves. Situated in the center of the homes of the working population, the nursery is open from six-thirty in the morning till seven at night for the reception of children under seven and eight years of age, while their parents are out at work. A nominal fee of five cents is charged for each child, its mother being required to leave the address of her employer for the day. Many times the matron and her assistant have their hands more than full, providing for the little ones, often numbering close to thirty,

especially when a dozen wee babies claim their attention. A nourishing dinner and supper are given the older ones, and more often than not a bath and clean clothes are necessary to make the children sanitary and comfortable. All this requires financial backing and personal services which the King's Daughters are glad to render. The third charity supported by them is the Fresh Air Camp where twelve hundred children were taken from the city's heat last summer, and given a rest and an opportunity to regain their health. Remembering Christ's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," our loyal Daughters gladly undertake their work "in His Name," trusting to be of some service to their Master.

Where the King's Daughters' work for children ends, that of the Young Women's Christian Association begins with its special department for Juniors, which now has a membership of seventy-five, its youngest one being nine years old. With its beautiful home, with special rooms for games, entertainments and club meetings, the association aims to provide for the adolescent age attractions worth while, to counteract the baneful influences of moving picture shows, and idle wandering on the streets with its kindred evils. Its greatest work is done for young women, and though figures convey little meaning when listened to, it is of interest to know that four hundred ninety-three girls are making use of the association rooms every week. Classes in millinery, dressmaking, cooking, arts and crafts and gymnasium work have been conducted by competent teachers, each week during the winter, and during the past year eight Bible classes have met, weekly, for study. Classes in English speaking were held for foreigners and the interesting personnel of one class was as follows—Japanese, Polish, Finnish, Irish and German.

Frequent lectures have been given on Hygiene and Health by our leading physicians. A library of one thousand volumes is much used by the members, and the five rooms for the use of transient guests are always occupied.

The membership numbers between eight and nine hundred, but the association is constantly reaching out after other girls in all walks of life, especially those employed in offices, stores and mills all day, who frequently have so little of pleasure and of what is worth while in their humdrum lives.

Beneath the social, the physical and the intellectual development of the association runs a deep current of religious life that manifests itself in many ways. Each summer an increasing number of its members attend the Silver Bay (N. Y.) Conference to learn new methods and to gain new inspiration which bears fruit in the consecrated lives of those in charge of the work.

Although both of these societies are entirely unsectarian, it is a pleasure to state that many of our own women are deeply interested in them, some of them doing splendid work in an official capacity. While the opportunity thus to work in such helpful organizations does not come to us all, we may rest assured that there is some service each one may render for the Master, and when we hear his loving voice bidding us to come home, may we all merit his divine approval and hear him say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord."

Plainfield, N. J.

Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Board was held in the parlors of the church, at Plainfield, N. J., Sunday, April 10, 1910 at 10.15 a. m. Present: David E. Titsworth, Joseph A. Hubbard, William M. Stillman, J. Denison Spicer, C. Clarence Chipman, Stephen Babcock, Orra S. Rogers, and William C. Hubbard. Visitor: Accountant Asa F. Randolph.

President Henry M. Maxson being absent, Vice-President David E. Titsworth presided.

The minutes of the last quarterly meeting, and a special meeting, were read. Communications were read from Jacob Bakker, Rotterdam, Holland; W. L. Davis, pastor of the Hebron (Pa.) Church; M. H. Van Horn, financial agent of Salem College; George Potter, Edelstein, Ill., and Auten & Auten re the Board's assuming the trusteeship of the estate of Edward W. Burdick, deceased; L. T. Titsworth, and J. P. Towne.

The communication from W. L. Davis regarding the gift of \$200 to the Hebron Seventh-day Baptist Church, to help them pay for a

parsonage, was taken up and after a full discussion the following resolution was adopted as an expression of the decision as to his request:

Whereas, Inasmuch as definite bequests have been made for specified denominational objects,

Resolved, That in the judgment of this Board, the net income of the Discretionary Fund shall be devoted to such objects as are of general denominational interest and not for the benefit of specific churches or localities.

The following resolution was unanimously adopted:

Whereas, Mr. George Potter of Edelstein, Ill., a trustee under the will of the late Edward W. Burdick of West Hallock, Ill., advises that his co-trustee, C. Gilbert Runner, has moved away, and as Mr. Potter desires to be relieved of the care of the trust; and,

Whereas, There is a provision in the will of the late Edward W. Burdick, deceased, appointing the Board of Trustees of the Seventh-day Baptist Memorial Fund to act if Messrs. Potter and Runner, administrators, decline to continue to act; therefore,

Resolved, That this Board take over the fund now in the hands of George Potter and C. Gilbert Runner and administer it as per the terms of the will.

Mr. Potter advises that the fund amounts to the principal sum of \$8,150.

The Committee on D. C. Burdick Bequest reported progress.

Lewis T. Titsworth's communication, offering to purchase two lots on Dunellen Ave., given to the Board by his father, the late I. D. Titsworth, was referred to the Investment Committee, with power.

The Finance Committee reported changes in securities, etc. Report adopted and synopsis ordered placed on record.

The Treasurer's regular quarterly report was read, and being duly audited was adopted and placed on file.

The Discretionary Fund (\$195.16) was appropriated to Salem College.

Voted that the sum of thirteen dollars (\$13) each be paid to the five students studying for the ministry at Alfred, one in Holland, and one at the University of Chicago, from the Fund for Young Men Preparing for the Ministry.

The Board desires to record that the Plainfield Seventh-day Baptist Church, at its annual meeting April 3, 1910, passed a resolution setting aside annually an amount equal to 5% of the pastor's salary to be paid to the Board towards the Ministerial Relief Fund.

The income from the Utica (Wis.) Church Fund (\$14.54) was voted to the Seventh-day Baptist Missionary Society.

Minutes were read and approved, and the meeting adjourned.

WILLIAM C. HUBBARD, Sec.

DISBURSEMENTS.

William A. Allen, Treas. Alfred University . . .	\$788 47
Prof. Albert Whitford, Treas. Milton College . . .	676 75
Frank J. Hubbard, Treas. Tract Society	411 67
George H. Utter, Treas. Missionary Society	173 25
Moses H. Van Horn, Treas. Salem College	195 16

Dean Arthur E. Main, theological students, Alfred	65 00
A. E. Webster, theological student, Chicago	13 00
Peter Taekema, theological student, Rotterdam	13 00
Mary E. Babcock, Bequest	75 00
Rev. T. G. Helm, 3 months appropriation	45 00
Rev. J. G. Burdick, 3 months appropriation	45 00
	\$2,501 30

The Little Egg-gatherer.

MARY BASSETT CLARKE.

An incident of 1777.

The snow lay white on wooded hill,
And white in vale and glen,
While Washington at Valley Forge,
With his heroic men,
Struggled through dreary winter days,
Unheeding comfort scant,
Undaunted still and brave of soul
Through hunger, cold and want.

Lord Howe with British troops secure,
Of Yankees not afraid,
In Philadelphia's pleasant streets
His winter quarters made:
His officers a welcome found
In homes of generous plan,
Where wealth and beauty, wit and wine,
Made glad the heart of man.

Half-way from there to Valley Forge
A straggling station lay,
Where Colonel Tallmadge with dragoons
Held British troops at bay.
Harassing, spying as he could,
Their movements everywhere
Were noted, and reports were sent
To Washington with care.

One day to him the order came,
"Be silent, swift, and sure
To meet a friend, near British lines,
Some papers to secure."
"To horse at once," the Colonel said,
"We take a little ride."
A score or more of trusty men
Were mounted by his side.

They rode to the appointed place,
A humble, wayside inn,
But found not waiting man or beast,
Nor sign where one had been.
Just then a smiling little maid
With timid steps drew near,
Though shyly glancing up and down,
As still in doubt or fear.

A basket, laden well with eggs,
She held as if for sale,
And to the Colonel offered them,
With eyes which told the tale.
He bargained for the eggs, and found
The papers, deftly hid
(Where he could quietly secure)
Beneath the basket lid.

That moment came the ringing cry
From watchful soldiers near,

"The light-horse of the enemy!
The British troops are here!"
"Make haste to flee," was the command,
Each to his saddle sprang,
And swiftly down the winding way
The fleeing horse-hoofs rang.

The little girl dropped on her knees,
"Oh! take me too, kind sir.
The soldiers, if they find me here,
Will kill me ere I stir!"
"But can you ride?" the Colonel said;
"An ox or anything,"
The child replied; "Please, give your hand,
And help me up to spring."

She scrambled up, they hurried on,
Their distant friends to gain,
While fast the well-armed troops behind
Came riding o'er the plain,
Who sent their fiery messengers
Death-dealing on before,
And soon a hissing stream of lead
Upon the breeze they pour.

The dragoons turned and answered fire,
By their brave Colonel led;
Thus volley after volley flew
Around the fair child's head.
Her slender hands with frantic clasp
Around the sword-belt clung,
But never word of doubt or fear
Was uttered by her tongue.

"Don't mind me, sir," she bravely said,
"But give them fire again,
For when the smoke is thickest here,
They can not see our men."
Thus wheeling, firing, riding fast,
They soon escaped the foe,
And all unharmed in safety reached
The garrison below.

Next day the Colonel, to her home
In Germantown, conveyed,
With thanks and praises not a few,
The winsome little maid,
Who lived long years, the tale to tell,
Proud that her own right hand
Had helped bring freedom and success
To this her native land.

Deeds.

There is no heart beat in the day,
Which bears a record of the smallest deed,
But holds within its faith alway
That which in doubt we vainly strive to read.

One seed contains another seed,
And that a third, and so forevermore;
And a promise of as great a deed
Lies folded in the deed that went before.

—Lowell.

The only way to get rid of a past is by
getting a future out of it.—Phillips Brooks.

Young People's Work

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

Missionary Needs.

REV. E. D. VAN HORN.

Prayer meeting topic for June 25, 1910.

Daily Readings.

Sunday, June 19—Prevailing prayer
(Acts xii, 5-11).

Monday, June 20—God's gold (1 Chron.
xxix, 14-16).

Tuesday, June 21—The call (Isa. vi,
8-10; Matt. ix, 9).

Wednesday, June 22—Helpful prayer
(2 Cor. i, 10, 11).

Thursday, June 23—Gifts from the
heart (Ex. xxv, 1-8).

Friday, June 24—Say not, No (Jer. i,
1-10).

Sabbath, June 25—Topic: Money, men
and prayers; the three great missionary
needs (2 Cor. viii, 1-9; Matt. ix, 35-38).

"We would remind you, brothers, of the love that God has shown to the churches in Macedonia—how, tried though they were by many a trouble, their overflowing happiness, and even their deep poverty, resulted in a flood of generosity. I can bear witness that to the full extent of their power, and even beyond their power, spontaneously, and with many an appeal to us for permission, they showed their love and contributed their share towards the fund for their fellow Christians. And that not only in the way we had expected; but first they gave themselves to the Lord, and to us also, in accordance with God's will."—*Twentieth Century Testament*.

Of course that to which our attention is especially called here is the unbounded generosity of the Corinthian brethren. Although they were experiencing many troubles and were in deep poverty, they were so happy in the love of Christ they simply poured out of their means, "in a flood of generosity." They begged for a chance to give; and then when it

did come, they gave far more than they were able. And Paul furthermore adds that this gift to their brethren in need was in addition to the fact that they had given themselves to the Lord.

Now, it is a significant fact that these people, although "poor as poverty" themselves, gave with such unstinted liberality. They had given themselves unreservedly to God, and they felt that God's goodness to them was unbounded. Such were their feelings of gratitude that they simply longed for a chance to express their joy and gratefulness in some practical way. Here was the chance; Paul had laid before them the sore need of their brethren in famine-stricken Palestine, and they were quick to show their true Christian spirit by their ready response to his appeal.

What a blessing would come to us and our cause if such a spirit of giving as this would possess our hearts. Then, what a blessing to those who need help! Our pastorless churches would not be pleading in vain for some one to care for the shepherdless flocks; the many open doors on the home field for missionary work would be entered by consecrated workers; some one would be on the way to China to help in the Lieu-oo Mission. The great need today is men, but I suspect that the Missionary Board would tell us that the next great need is money—funds to support those who are already on the field and those who might be sent. In this connection I wonder if it is not possible for us to have too much money; if, when the Lord blesses us freely with this world's goods, we do not get "close-fisted." If this is so, we need a rebaptism of the spirit which possessed the Macedonian Church—the spirit which gives first of self; then seeks opportunity to give of money; then quickly embraces it with joy when it does come.

Paul reminds us in the next chapter that, "Scanty sowing, scanty harvest; plentiful sowing, plentiful harvest. Let every one give as he has determined beforehand, not grudgingly or under compulsion; for 'God loves a cheerful giver.' God has power to shower all kinds of blessings upon you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all

kinds of benefits upon others. (As Scripture says—

'He scattered broadcast, he gave to the poor;
His righteousness continues forever.'

And he who supplies 'seed to the sower, and bread for eating', will supply you with seed, and cause it to increase, and will multiply 'the fruits of your righteousness'. Rich in all things yourselves, you will be able to show liberality to all, which with our help, will cause thanksgiving to be offered to God.—*Twentieth Century Testament.*

The same condition which prevailed in the time of Jesus continues still. Then, multitudes touched his heart; for "they fainted, and were scattered abroad, as sheep having no shepherd": and it is the same today. "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." *Prayer* is then a third great need of missionary work; and may it not be, that, if we all prayed as we ought the need would soon be supplied?

HINTS TO THE LEADER.

This topic will be used all over the denomination; therefore, remember that we can make it a day of concerted action in presenting and arousing interest in our mission work. If you lack information of the home and foreign fields, ask your pastor. It might be well to make this a missionary Sabbath on which you ask your pastor to preach a missionary sermon, giving you some definite aims and needs over which to pray and plan in your giving. Make the meeting full of interest by talking of, and planning for, it weeks beforehand. Look up the last Conference Minutes and study the report of the Missionary Society; it will give you much needed help.

Our China Mission.

Sixth Study.

REV. WILLARD D. BURDICK.

Scripture Lesson: Phil. ii, 1-11.

This study outlines the work of the mission for the years between the annual reports in 1891 and 1896.

The workers on the field during this period were Elder and Mrs. Davis, after their return to China, March 14, 1893; Elder and Mrs. Randolph, till their return to the United States, March 25, 1893; Dr. Ella Swinney, a part of the time; Miss Susie Burdick, till she was called upon to return to the homeland with Doctor Swinney, July 6, 1895; Dr. Rosa Palmberg, after her arrival in Shanghai, December 1, 1894; the native preacher, Dzau Tsung Lan, till his death, December 17, 1893; the blind preacher, Zah Tsing San, till his death in the spring of 1895; one licentiate, Bible-women, teachers, and other native helpers.

EVANGELISTIC WORK.

Our missionaries reported the regular Sabbath preaching services and the Sabbath schools maintained; occasional visits to neighboring towns and cities for the distribution of literature, preaching, and personal work; preaching and personal work in connection with the school and medical work.

Elder Davis and family remained in the homeland nearly two years. They visited many of the churches and attended several of our annual meetings, in this way meeting a great many of our people and increasing their interest in the work of our China Mission. Not long after their return to China Elder and Mrs. Randolph permanently retired from the China Mission, in harmony with the plan agreed to by the Missionary Society and Elder Randolph. Their good service while on the China Mission field has been supplemented by a deep interest in the prosperity of the mission since their return to work in the homeland.

In 1894 Christian Endeavor societies were organized in the girls' and the boys' boarding schools. The same year a missionary society was organized, to encourage giving by the Chinese. The money was to be used to purchase supplies for the mission and for additional evangelistic work.

Elder Davis spent a good deal of time and labor for several years on a committee to revise the New Testament in the Shanghai colloquial. This work was reported as completed in 1896. The final proof-read-

ing was done by Elder Davis. During this same year the Shanghai Vernacular Society appointed a committee to "take into consideration the preparation of an English and Chinese vocabulary of the colloquial dialect." Elder Davis was chosen chairman and secretary of the committee, which necessitated his doing the correspondence and much other work of the committee.

During the latter part of this period Dzau Sing Chung, son of Dzau Tsing Lan, and the teacher in the boys' school, frequently assisted in the preaching service and in other evangelistic work. Several of the members of the church died, rejoicing in the Christian's hope. The membership of the church was 32 in 1891, and 38 in 1896.

EDUCATIONAL WORK.

The day schools and the boys' and girls' boarding schools were continued with good interest and good attendance. (Statistics are given in the *Conference Reports*.)

The boys' school was held in the boys' boarding school building, in rented Chinese buildings, and, later, in the hospital. This was necessary because of the transfer of the boys' school building to the medical department. Great anxiety was manifested during this period that a teacher be secured and suitable buildings obtained for the boys' boarding school.

Our missionaries occasionally gave us interesting glimpses into the schoolrooms; for example, after an examination in the day school in the native city, the native teacher, "calling up one child after another, required each to recite portion after portion from the books they had been studying the past half-year; very well they did, too, so the teacher said, and so it seemed to me as well." After the examinations the teacher, "looking at the pile of thumb-ed and ragged books before him," said, "I see that in the past you have used your hands; when school reopens and you study again, use your hearts and not your hands."

During another year the older boys in the boys' school, besides their regular studies, "committed the greater part of the Gospel of John; also the names of the books and number of chapters in each, in both the Old and New Testaments; the

number of miracles performed by our Lord, their nature and the circumstances attending some of them."

Several of the scholars in the boarding schools were supported by our Sabbath schools. Evidence of the excellency of the work in the schools is seen in the closing of the earth-life of Sing Tsu, aged eight and one-half years, and of Do-Me, who "entered the school nine years ago and was eighteen at the time of her death. Six years ago she was baptized and entered the church. She was supported in the school by the Nile Sabbath school; and it will certainly be a joy to them and to other friends, as it has been to us, that although she was denied a life of usefulness here, she has assuredly entered upon life everlasting." (See *Conference Report*, 1894, p. 8.)

With the departure of Miss Burdick for America, made necessary by the serious illness of Doctor Swinney, the entire supervision of the schools rested upon Elder and Mrs. Davis, who were already burdened with work.

MEDICAL WORK.

At a special meeting of the Missionary Society, August 30, 1891, the corresponding secretary stated that about \$1,500 had been contributed by the Chinese, and \$1,000 in this country, toward the enlargement of the dispensary in Shanghai. The following resolution was then passed:

"Resolved, That the buildings now used as a boys' boarding school, and the land upon which they stand, be transferred to the Medical Mission for use as a dispensary at a fair valuation to be determined by the committee on permanent funds, and that temporary arrangements be made to accommodate the boys' boarding school at the City Chapel building, until such time as land can be obtained and a building erected for such purpose, either contiguous to the present mission property or at some point inland, as shall in the future be determined by this Board."

This action was thought advisable for the reason that it would not be best to have the dispensary enlarged and brought close to the boys' school building.

A plan was decided upon to remodel and enlarge the boys' school building, and the

supervision of the work was given to Doctor Swinney.

In the *Annual Report to Conference*, 1892, Doctor Swinney says, "After many delays the contract for building the hospital was signed on the nineteenth of April, the contractor promising to complete the work by the eighteenth of August. Alterations and repairs are to be made in the boys' boarding school building, two additions erected, and this building and the dispensary joined by a covered way."

The hospital was opened November 8, and a patient was received from the mission home on the opening day. December 28, 1892, dedicatory services were held, to which were invited the missionaries of Shanghai and many Chinese friends. Several of the missionaries took part in these impressive services.

Of the wards, Doctor Swinney wrote (RECORDER, 1892, p. 647): "In the long ward there will be sixteen beds, in the smaller one eight, and in the two private wards one each, making twenty-six beds to start with. We will furnish the long ward down-stairs at some future time, when better able, when we have grown accustomed to the work, and the helpers have become more capable."

It was estimated that \$25 a year would support a bed. A physician and his wife promised to provide for the support of a bed for five years. Mrs. Ng served as matron for some time, and Lucy Taung as Bible-woman, each receiving \$4.50 a month.

May 27, 1893, Doctor Swinney left China for a short visit in the United States and for rest and change. "In her brief visit in the homeland she endeared herself greatly in the hearts of the people, and largely increased, by her earnest words and consecrated life, the missionary spirit in them." She arrived at Shanghai, January 30, 1894. The mission reported 2,182 patients in the hospital during the year closing June 30, 1894.

Some time before this the Missionary Society had extended a call to Miss Rosa W. Palmborg of the West Hallock Church to go to China to assist in the work of the medical department. Accepting the call Miss Palmborg entered Hahnemann Medical College, in Chicago, completing her

medical course with honors, April 5, 1894. Consecratory services were held at the Conference at Brookfield, August 16, 1894. After Conference she spent several weeks in New York City, taking special medical work on the diseases of the eye.

Doctor Palmborg reached Shanghai, December 1, 1894, and "was met at the landing by all our workers, and most joyfully received." The Y. P. S. C. E. of the denomination assumed one half of Doctor Palmborg's salary, or \$300 a year.

Doctor Swinney had an attack of influenza, in April, 1895, resulting in pleuropneumonia. For a time it was thought she could not live, but she rallied under the excellent care given her. Other complications set in, and it was decided that she must be taken home. Her condition was such that some one had to go with her, and Miss Susie Burdick was selected. They left Shanghai, July 6, 1895. The voyage proved very beneficial to Doctor Swinney, both in body and mind. Not long after reaching the United States she went to a sanitarium in Pennsylvania, where she spent several months, until she had nearly regained her health. She then went to her invalid mother in Smyrna, Del.

Inasmuch as Doctor Palmborg had not learned the Chinese language at the time of the sickness of Doctor Swinney, it was decided best to close the hospital for a time, but the dispensary was kept open. Doctor Palmborg held clinics five mornings each week; 2,409 prescriptions were filled during the year closing July 1, 1896.

SUGGESTIONS.

A brief outline of the work of the mission during this period is found in *Seventh Day Baptists in Europe and America*, pp. 392-405. The annual reports of the mission as given in the *Conference Reports* are of great value, and very interesting. The history of the hospital enlargement, and the plan of the building, are more fully given in RECORDERS of 1892, pp. 230, 598, 647, 662.

Have some one read the account of the death of Sing Tsu, "just a little Chinese girl," RECORDER, 1892, p. 663. Invite some older person to tell about Doctor Swinney's first visit to the homeland.

Our Endeavorers should keep posted concerning present conditions in China, particularly about the uprising in Hunan Province. Read in the RECORDER about the return of Doctor Palmborg, for rest and change; the need of a helper in the medical department, and another lady teacher; the recent death of Mrs. Fryer, in California. Make use of your chart and of mission pictures.

Martha Burnham.¹

MARGARET BELL.

Chapter XXIV.

After the bountiful dinner had been partaken of the Doctor again took up the story of his life.

"As I came into association with the Seventh-day people, I began to wonder why it was that they adhered to the observance of that day at so much inconvenience to themselves, and when it subjected them to so much criticism. I commenced making inquiries of my school-mates about the matter, and tried to show them how the Sabbath had been changed in honor of Christ's resurrection. When they called for the proof I went to the Bible to get it, but did not find it as satisfactory as I had expected it to be. This led me into a thorough investigation of the subject, which, owing to my limited time, extended through a period of three years.

"The conviction that the seventh day of the week was God's Sabbath and that he required me to keep it brought me into deep anguish of soul. I was a member of a large and thriving denomination, to which all my family belonged. My favorite brother and brother-in-law were ministers. My brother and I had planned that if it were practicable we would locate near together so we could render each other mutual assistance.

"The Seventh-day people were few in number, with no foreign missions, and despised for their supposed narrow-mindedness. It was not an inviting field for an ambitious young man to enter. It seemed to me that to unite with them would be to throw myself away.

"I went home and talked with my folks

¹ Copyright, 1910, by Mrs. Martha H. Wardner.

about it. There I met the most determined opposition. They told me that should I put my convictions into practice, I would die in the poorhouse. To that I replied that heaven was just as near to the poorhouse as it was to a mansion. But I could find no peace of mind and I decided to cast myself down at the foot of the cross, and if I must perish, perish there. Upon this decision being made my soul was filled with joy that far exceeded what I had experienced at the time of my conversion.

"My decision put a barrier between me and my folks that cut my soul with deep anguish, yet I have found God's grace sufficient for even that. My brother who is a minister told me once that for some time after I made the change I was to him as one dead; that he felt no more interest in me than he did in a perfect stranger; in fact, that he preferred not to hear my name mentioned. Time is a great healer and as the years passed by he came to bestow upon me a measure of affection.

"I have a nephew, a son of my oldest brother and a physician, Dr. Horace Heilman, with whom my change of practice made no difference. Our early experiences in life bound us together with a tie that a difference in religious opinions could not sever. To show you his confidence in me, I will tell you that he has been a very successful business man and one time when I was at his home on a matter of business he told me that he had drawn up his will, and had made me his executor with the provision that I should not be required to give bonds. This was a surprise, but it came into my life as a benediction.

"Before completing my college course I received a letter from the Missionary Board, asking me if I would be willing to undertake the founding of a foreign mission in connection with another minister. It was my opinion that I ought not to go until my education was finished, but I yielded my judgment to theirs—a thing I regret to this day. It was decided to locate the mission in China.

"October 6, 1846, at the close of a missionary sermon by one of our prominent ministers, I was married in church by my brother to Miss Mary Brown, who had embraced our views six years previous to this.

December 31 I was ordained to the gospel ministry at Plainfield, New Jersey, and with the Rev. Samuel Goldsmith, set apart for the China Mission.

"In company with our wives we sailed from New York, January 5, 1847, arriving at Hongkong after a voyage of one hundred and twelve days. We were without funds to proceed farther, and after laying the matter before the Lord in prayer, we called upon the American consul to make some necessary inquiries. As we were about to retire he said: 'Pardon me, but I would like to inquire if you have the necessary funds with you; if not I will lend you what you need until you can get returns from the board.' This we felt to be an answer to prayer.

"We decided to locate at Shanghai. It seemed best that Mr. Goldsmith should go on in advance of the rest of the party and secure dwellings. We sailed from Hongkong as soon as word was received that he had made the necessary arrangements. To my great disappointment I was unable to secure passage on a ship that was going out for the first time and we were obliged to sail in an old ship.

"On the second day out we were struck by a severe storm. A day and a night we were at the mercy of the winds and the waves. At daybreak next morning we found the ship near to, and fast approaching, a rock island below Hongkong. At this moment the wind slackened its fury and changed its course, otherwise we would have been dashed in pieces on the rocks. We lost all our livestock save a lone goose. The ship was badly damaged, but they fixed it up and she carried us safely to port. The new ship, which was alongside us when the storm broke, was never heard from again. I tried to protect Mrs. Heilman all that I could and in so doing was cast against the sides of the ship with such fury that I carried the bruises for a month. Mrs. Goldsmith's trunk, which was cleated to the floor, was torn up, turned over in the air, and deposited in the identical spot from which it had been taken."

Here Martha asked the privilege of inquiring what his state of mind was at that time. He replied: "I never enjoyed greater peace of mind in my life than I did

during that storm. I had come to China to do God's work, and I felt that if he had a work for me to do there I should live to do it; but if not, it would soon all be over and I would be beyond the storms of life.

"We reached Shanghai in August, 1847, and at once commenced the study of the language. The facilities at that time for learning the language were far below what they are at the present time. On November 26, 1848, I held family worship for the first time in the Chinese language. A few weeks later I commenced preaching on the ground floor of my dwelling-house, which was used for that purpose until the funds were furnished to build the chapel which is still in use by the mission.

"Our labors were soon blessed with converts, and in July, 1850, we organized a church. When I heard the first convert from heathenism pray, I felt that it was an ample reward for all I had sacrificed in leaving my native country.

"In 1853 the Tai-Ping Rebellion broke out in the Chinese Empire, which interrupted our regular work. We were driven from place to place. I moved my family nine times in eighteen months. While thus interrupted in my work I applied myself to the study of the Mandarin dialect, and to preaching and teaching by the wayside as there was opportunity. I also published five thousand copies of my Sabbath tracts. I had previously published ten thousand copies and three thousand calendars.

"My house was destroyed by fire during the war, and this compelled me to build a new one at its close. Three children were born to us in China, but our only daughter died at her birth.

"A short time previous to our marriage Mrs. Heilman was prostrated with spinal fever, which impaired her health permanently. She was very ambitious and I was obliged to keep the most careful watch over her in order to save her life. When we sailed for China her friends prophesied that she would not live to reach her destination, but she lived forty-four years. Once after our return to this country her physician said she was going into consumption and could not live long. I purchased a horse she could drive and kept her out

of doors a great deal; and she lived twenty years and died, not of consumption, but, as you know, from a fifth stroke of paralysis.

"But to return to our work in China, the excitement caused by the war told heavily upon her strength and the older boy was becoming very delicate also. It was the opinion of our physician and of other medical men whom we consulted that another hot season spent in China would be attended with great danger to the boy and that his mother would not survive it.

"I wrote this to the board, telling them I did not think Mrs. Heilman could be induced to leave on her own account, as it was her wish to spend her days in China; but she felt that her first duty was to her child and that on his account she must go home. I also told them that I regretted it as deeply as did she but the conditions being what they were, and the Scriptures having declared that he who provideth not for those of his own household hath denied the faith and is worse than an infidel, I could see no chance for doubt regarding my duty in the matter. She sailed for home with the boys in February, 1856.

"Upon reaching this country her zeal overbalanced her judgment and instead of resting she visited the churches, trying to arouse a greater interest in the China Mission; so that when the time came that it was expected she would return to China, while the boy had improved in health she was really in a worse condition than when she landed in the United States. The physicians said that should she attempt to take the trip she would in all probability die on the way.

"When the board learned of this they tried to induce her to remain in this country with the boys and leave me in China. She would not consent to this, but told them that unless they sent for me she should start back for China. But one thing remained for the board to do and that was to recall me.

"During the eighteen months I was in China without my family, I lived alone with no company except a Chinaman, a dog and my flute.

"If it was a sacrifice to go to China it was a greater one to leave my work there

and come home. I had consecrated myself to that work and expected to spend my life there.

"When called home I was translating the Book of Acts into the Mandarin dialect. A ship was to leave for the United States in ten days, so I had to drop everything and make preparations for my trip. It took me five months to make the journey home. I reached Boston in September. The General Conference was in session at Plainfield. I hastened thither and on Sabbath afternoon preached to a large and attentive congregation, from the words, "If any man have not the spirit of Christ, he is none of his."

"When one of my little boys was asked if he was glad to see papa, he replied, 'He looked so pleasant that I didn't know him.' He had carried the memory of my countenance at parting in China until that time.

"For a time after my return to this country I was engaged in lecturing among the churches and collecting funds for the board. Then I settled as pastor of a church near Belmont College and took one term's work in school. The faculty decided that the work I had done in China was equal to what I had lost in school by going there and they very graciously graduated me and conferred upon me the degree of A. M.

"Up to the time that I returned from China my plan had been not to lay up any money but to live as economically as was practicable and use the remainder of my income for the cause as I went along. But circumstances became such as to convince me that this was an unwise decision; that it would be the part of wisdom to try to lay by enough to support myself and family when I should become unable to work; and with this decision I resolved that I would also try to lay by enough so that I could keep a worker in the field in my place when I could no longer be there.

"I felt that it would not be right for me to turn away from my work in the ministry or to neglect it to make money, and I never have. At one time I found that I could not do justice to my work in the church and properly care for my estate, so I turned the estate over to my nephew Horace, giving him the power of attorney, and you

may be assured that the estate did not suffer in his hands.

"When I came back from China the board was owing me six hundred dollars. According to the contract made with them I was to be paid in gold. We had been in very straitened circumstances in consequence of not having this money; but it had been saved, and I reasoned that had it been paid to me it would have been used, and now both that and the income therefrom must be saved. I also received two hundred dollars from the estate of my father, who had died while I was in China.

"A great temptation came to me once to abandon the ministry. The church of my first pastorate paid me a salary of three hundred dollars. I was offered one thousand dollars to teach; and having an invalid wife on my hands and two children, and teaching being something I could do and keep the Sabbath, the temptation was somewhat formidable. What made it worse, a great many people in those days thought a minister ought not to be paid a salary and that it made no difference when it was paid. Some years I did not receive more than a third of the salary during the year, but it was all paid in the course of time. I was determined that I would not encroach upon what had been laid aside, and this compelled me to do outside work in order to live.

"I was not settled long as pastor of this church before I found there were many people in the surrounding country that had no chance to hear the Gospel preached. I arranged for an evening meeting in a schoolhouse, then another and another, until almost every evening in the week was occupied. I enlisted students in Belmont College in this work, and several of them, whom I call my boys, preached their first sermons at my invitation.

"After a time I found the work was telling upon my health. My heart was being affected by it. I saw that I could not drop any of the work I had undertaken and keep the interest where I had been able to bring it. While puzzling over the situation I received a call to the pastorate of the church at Westerly, which I accepted. This church paid me a thousand-dollar salary and on New Year's day presented me

with a hundred-dollar bill. But the climate did not agree with Mrs. Heilman, and I was obliged to resign when I had been there but a year and a half.

"From there I went to West Hallock, where in the spring of 1875 I received a call from the Tract Society to undertake for them a Sabbath mission in Great Britain. This call necessitated a sacrifice of property interests, but I gladly made it and we sailed for Glasgow in June of that year.

"The Tract Board paid me a thousand-dollar salary. The two years I was in their employ and the year and a half that I was located at Westerly are the only years that my salary has reached that mark. While in Glasgow we lived as economically as was practicable, using the remainder of the salary for the cause. I found the work very laborious, in fact more than I could do, and I sent back home for my son to come to my assistance. The result of that work there was a general shaking up of the public on the question, the conversion of several prominent ministers, educators and laymen, and the organization of a church in Belfast.

"In the spring of 1877 I sent a package of my tracts to Rev. Mr. Velthuysen of Haarlem, Holland, which were instrumental in his conversion to the Sabbath, and after a time a large portion of his church followed him. I received a letter from him after we had gone on board the ship for home, so it was too late to pay him a visit.

"Upon my return to the United States I presented his case to the Missionary Board. As nothing was known of him except his letter to me, the board was unwilling to take him under its care. I felt the greatest confidence in him and told the board I would look after him until they were satisfied.

"After I was settled as pastor of the church at Auburn Junction, I presented the matter of Rev. Mr. Velthuysen's support to the church and they most heartily seconded me in my efforts to sustain that work; and by this means that important mission was saved from dying out.

"In 1882 Rev. Mr. Velthuysen and daughter visited this country and I had

the pleasure of burying the latter beneath the sparkling waters of Clear Lake. When the Missionary Board met Rev. Mr. Velthuysen, they at once adopted him as their missionary.

"In 1885 as the board was short of funds I assumed the support of Rev. Mr. Bakker, another convert to the Sabbath, whom I am still carrying with the help of the church and who is pastor of our church at Rotterdam.

"When I look back over my life I am amazed at the manifold blessings God has given me. I have contributed liberally from my income all these years and am now giving one fourth of it to the cause, and I think there is little danger, wife, that we shall die in the poorhouse. But as much as I am surprised over the story of my life, I am still more surprised over the story of your life. It seems to me to be an utter impossibility that with your health and in the condition it has been for several years, you should be able to bear such heavy burdens with so little expense."

To this Martha replied that she cut the garment according to the cloth, and that perhaps it would enable him to understand it when she told him that, with the exception of two years, up to the time when she bought her wedding outfit there had not been expended on her wardrobe twenty dollars a year.

"Well," the Doctor added, "the past is in the past and we will bury it. We have entered upon a new life; and with the crowning blessing God has sent me I am expecting that the last days of my life will be my best days, and I certainly hope your best days are to come.

"I did not mention the death of our second boy of malignant diphtheria which occurred during my first pastorate and when he was but nine years of age. And there is one more thing I will say before I close this narrative. I have received a call or its equivalent from every prominent church in the denomination to become its pastor. I have been offered the chair of pastoral theology in Belmont University and the editorship of the SABBATH RECORDER, but I could not accept either because I felt bound to the work of the ministry."

Martha had listened spellbound to the

recital of this history, much of which was entirely new to her. When it was concluded she asked to be excused, and going to her room fell on her knees and thanked God for the inestimable blessing he had conferred upon her in calling her to be the companion of this tried servant for the closing years of his life; and from the depths of her soul she pleaded that she might be so guided and controlled by the Holy Spirit, that she would cause no disappointment of the hopes she plainly saw were centered in her.

(To be continued.)

Early Morning Prayer Meeting.

The heart of the young people's editor was made glad, at the Central Association, to see so many earnest young people in attendance, and especially at the early morning prayer meeting today (Friday). About thirty people were present and of this number at least one-third were young people, most of whom took part. The writer is in position to know that it took a good deal of courage to leave an easy bed at the early hour, and so appreciated the appearance of so many young people. Their testimony was an inspiration. Young people who have such interests so much at heart are not in so great danger from the things of the world. God bless them and lead them out into the higher life day by day.

World-Wide Endeavor.

MARTHA M. WILLIAMS.

Seed-Thoughts.

"To work steadfastly with an upward aim,
To conquer wisely trials met;
With little use for anger or for blame,
The highest good from life to get;
To gather wealth not for its sake alone,
But for the good it helps to do;
To strike each morn a richer mental tone,
And onward press with courage new;
To hold in other hearts a sacred place,
To gladly helping hands extend,
To grow in spirit beauty, spirit grace,
As through this busy world we wend;
To win the power to lead, to cheer, to bless
Our brother man—this constitutes success."

"It is the old truths and the old fire we need for the new times and all times."

"The simplest remedies are the best."

The rule for a satisfactory, peaceful life, full of blessings, is simply, "OBEY GOD."

"There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest and most steadfast happiness."

WHAT ENDEAVORERS ARE DOING.

There are now 3,607 Christian Endeavor societies in Canada—the land where Doctor Clark was born. China was the first foreign land, not counting Hawaii, to receive Christian Endeavor. It now has 391 societies.

There are 142 Christian Endeavor societies in Mexico. The Mexican Endeavorers are said to be true missionaries. At one convention session thirty Catholics were converted. One society which contained only five families gave in one year \$200 to their pastor's salary, \$1,000 to Mexican home missions, and raised \$1,000 more for home missions among their friends.

It is said the most magnificent work in the Pacific is done by the Endeavorers of Samoa. The "Brothers of the Pledge" society has established sixteen others. This one society has sent from its number 35 missionaries and their wives to other islands.

It is the custom of the negro Endeavorers of Rhodesia, West Africa, to go out two by two, in apostolic fashion, to preach in the kraals. The Yoruba Endeavorers form themselves into bands, divide among them the days of the week, and every day one of these bands is busy preaching Christ to those that do not know him.

A society near Calcutta, India, holds a weekly service two hours long for beggars, drawing together every time two hundred at least, all foul and horrible with disease and filth.

The Philippine society supports two native evangelists. The Endeavor Society at Guam is probably the first in the world to be made up wholly of converted Catholics.

Not long ago a cow was purchased by a Pennsylvania society and given to an or-

phans' home. The stall is labeled with the name of that society. Christian Endeavor in Ceylon started with Christian Endeavor hens.

Nine per cent of the prisoners in the Eddyville prison, in Kentucky, are members of the Christian Endeavor Society. One of the members of the Lookout Committee is an attendant in the hospital.

California Endeavorers are strong in hospital work.

At Santa Barbara the Endeavorers of the Christian Church held a communion service at the hospital and about twenty of the old ladies took part. Another service was held in the men's ward, and was equally appreciated. In some of the hospitals the Endeavorers help to build up the library.

More than 500 Indians on the Nez Percés reservation, Idaho, belong to the Christian Endeavor Society. In the town of Kamiah there are 95 members.

The canal boatmen in Glasgow, Scotland, have a society connected with a mission at work in the canal district.

A Word With the Critics.

F. O. BURDICK.

No. II.

In this I wish first to have a word with the writer of the article found in the SABBATH RECORDER of March 21, entitled, "Atheism in Our Colleges; Is it True; How Much; In What Respect?" Some things said in this article are excellent. But, candidly, I question whether very much can be gained by way of finding out the facts the writer desires to get by the methods employed. The writer says, by way of introduction, "The work of sociologist, philanthropist and reformer may be as truly God-inspired . . . as that of the ministry itself." "Believing that any consideration of the religious spirit of the age must take all of these into account," the author of this article sent a circular letter, accompanied by seven questions bearing on different phases of religious matters, to the leading colleges of the country, for answers. After quoting from several who replied, the writer of the article draws this conclusion: "Religious beliefs and

practices are by their very nature difficult to ascertain and are influenced by many circumstances that can not be tabulated in statistical form; but after careful review of the facts brought out by these various reports . . . I feel justified in the conclusion that atheism does not exist in any marked degree in the colleges of the United States, notwithstanding serious charges to the contrary that have received much prominence during the past year."

I agree to the first conclusion of the brother, as before intimated, but must be allowed to dissent from the second conclusion, from the knowledge I obtain of the facts in the case. *Truly it is difficult to ascertain and tabulate from a circular letter, and a set of questions sent to some member of a faculty of a college or university, the atheistic attitude of students; but especially is it difficult to ascertain, by such means, the amount of atheism taught in these institutions, for the reason that (one of the many circumstances alluded to) some of these institutions where rank infidelity is taught are very large numerically (as populous as some of our smaller cities), and one branch of the institution knows very little of what the other branch is doing. I happen to live in a university town and from seven years of observation I have been able to draw some conclusions quite accurately. Just recently Professor George, of the geological department of the Colorado State University, announced a lecture, to be given in the university chapel, on, "When Did Man Appear on the Earth?" I attended the lecture and am sure that President Baker, the faculty or corps of teachers, save three or four, would never have known that Professor George taught that man made his appearance on the earth five or six million years ago, and that the lecturer exhibited on the screen pictures showing the different developments of man from the original ape, through the several stages, to the ape-man as found years after, had they not read it in the paper the next day.*

Some time ago, while I was president of the Ministerial Association of Boulder, it came to the notice of the association, through a minister who was doing post-graduate work in the Colorado University,

that a certain professor was teaching some extremely infidelic notions and had even gone out of his way to ridicule the Bible. The association, through a set of resolutions, called the attention of President Baker and faculty to what was being taught, and asked to have such instruction discontinued.

In reply the faculty seemed very much surprised; had never heard of it; and promised that it would be stopped. The point is this: The extreme liberalism, the broadness of policy governing the teaching force of these large institutions, and the lack of touch—professor with professor, or faculty with professors—give the teacher of infidelic leanings much liberty, which some do not fail to improve.

How, then, are we to know whether or not infidelity is being taught in the higher institutions of learning? From two sources especially; namely, from our children who are being taught in them, and through men who, like Mr. Bolce, have taken the trouble to place themselves under the immediate instruction of such teachers that they may bring such instruction to the knowledge of the public.

As to the second phase of the writer's conclusion, namely, "that atheism does not exist in any marked degree in the colleges," there is a chance for honest difference of opinion, especially so far as the *teaching* is concerned.

Personally, as my observation goes, "new thought or philosophy" which is highly infidelic is being taught to an alarming extent; and had I space I would like to quote from these teachers, not once referring to Mr. Bolce or the *Cosmopolitan*. When these men tell our children that "it would be impossible in this brief span of life to perform any deed which would warrant an eternal penalty," call it atheism, infidelity, agnosticism, new thought, or what you will, it is high time that Christian parents begin to take notice, if not the ministry, and professed Christian teachers.

Whether these things are said in the class room thoughtlessly, or for the sensation they may produce on the religious world, the results are the same. So, as stated in the article under consideration, "The attitude of the professor toward the

subject taught and toward life and its problems in general has a magic bearing on the character and life of the student."

Well said, and here lies the tremendous responsibility of the teacher for good or for ill.

Going back a moment to the question of whether or not these things which tend to infidelity are being taught extensively in the schools, the editor of the SABBATH RECORDER comments as follows: "I am convinced that more ado has been made by alarmists over this question than was called for by the real facts in the case" (SABBATH RECORDER, March 21). Allow me to quote from another editor, one whom I consider equally reliable, with no thought of discredit to either: "The articles . . . examining the conflict between the college and the church, disclose a movement of thought more significant to civilization than even the Renaissance. In its revolutionary character to mankind, the only world-wide movement that can be compared with it was that upheaval in the eighteenth century which led through bloodshed to democracy" (*Cosmopolitan*, August, 1909). Here we have opinion for opinion, of two men zealous in the defense of truth as they see it. Now, while it must be left to the reading public to draw conclusions, I submit the question, is it just the thing to do for one side of the controversy to accuse the other of "heresy hunting," "word juggling," "alarmists," "sensationalism," "misinterpreting," "yellow journalism," etc?

In all candor I must ask the good sister who is so anxious for the defenders of the truth to "keep as sweet" as the critic, Who has kept the sweetest? Personally, I believe with the last editor quoted, that the issue is important, and that people have not been unnecessarily alarmed.

(To be continued.)

God is the only being who has time enough; but a prudent man, who knows how to seize occasion, can commonly make a shift to find as much as he needs.—*Abraham Lincoln*.

"Make all you can honestly; save all you can prudently; give all you can possibly."

DEATHS

TRUELL.—Mrs. John R. Truell was born May 15, 1842, in County Roscommon, Ireland, and died in Plainfield, N. J., May 31, 1910.

Mrs. Truell's maiden name was Rose B. Fallon. She came to America as a child and was taken into the home of Jonathan Maxson of Westerly, R. I., where she lived until her marriage at the age of seventeen to Henry R. Jennings, who afterwards became a captain in the Twenty-first Regiment, Connecticut Volunteers, and was killed during the Civil War. In 1878 she married John R. Truell, and in 1883 they took up their residence in Plainfield. Mrs. Truell was a woman of unusual executive ability, and at the time of her death was owner and manager of three large hotels in Plainfield. She was a member of the Seventh-day Baptist Church, where she was an earnest worker, a loyal supporter and a devout worshiper. A former pastor says of her: "Great kindness, cheerfulness, hope, courage, hospitality, thoughtfulness of others, generosity of spirit, charity, affection, intensity,—these were among her many qualities of excellence."

On Friday, June 3, brief funeral services were held at Truell Hall, where she had so bravely and calmly battled against disease for weeks and months, and then at the church where a host of friends had gathered in her memory. Her pastor was assisted in these services by the Rev. Mr. Ashley, rector of the Netherwood Episcopal Church, and by the Rev. M. Hubbel, a comrade of her first husband during the war. In addition to flowers, the casket was covered over with the American flag, the Stars and Stripes, which she loved so well. The burial was made at Hillside Cemetery. As a Scripture text representing her strength and beauty of character, her pastor used, "And upon the top of the pillars was lily work: so was the work of the pillars finished." E. S.

First Aid.

The fiancé of a Louisville girl had been spending the winter in Florida in connection with his father's business interests in that quarter.

"Marie," said the girl to a friend the other day, "Walter has just sent me the dearest little alligator from Florida!"

"Dear me!" rejoined Marie, with affected enthusiasm. "And how shall you keep him?"

"I'm not quite certain," was the reply, "but I've put him in Florida water till I can hear further from Walter."—*Baptist Commonwealth*.

Sabbath School

LESSON XIII.—JUNE 25, 1910.

THE PARABLE OF THE TARES.

Matt. xiii, 24-30, 36-43.

Golden Text.—"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 43.

DAILY READINGS.

First-day, Matt. xx, 1-16.

Second-day, Matt. xxi, 33-46.

Third-day, Matt. 22, 1-14.

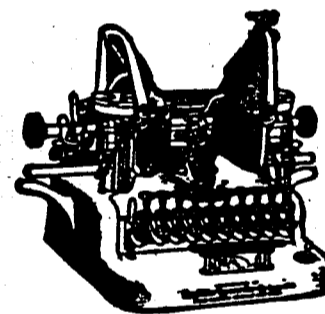
Fourth-day, Matt. xxv, 1-13.

Fifth-day, Matt. xxv, 14-30.

Sixth-day, Mark iv, 26-41.

Sabbath-day, Matt. xiii, 24-43.

17 Cents a Day BUYS AN OLIVER



SAVE YOUR PENNIES AND OWN

The
OLIVER
Typewriter

THE STANDARD VISIBLE WRITER

Can you spend 17 cents a day to better advantage than in the purchase of this wonderful machine?

Write for Special Easy Payment Proposition, or see the nearest Oliver Agent.

THE OLIVER TYPEWRITER COMPANY
310 Broadway New York

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.

WANTED.

To rent an equipped studio with view, ping-pong, and portrait cameras, to a S. D. B. photographer who can furnish good references. In a town of about 600 inhabitants. A big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

WANTED.

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

5%

FARM MORTGAGES

On IOWA AND MINNESOTA FARMS are the safest form of investment—tested by our customers for 36 years. We collect and remit interest wherever investors desire. Write for booklet and list.

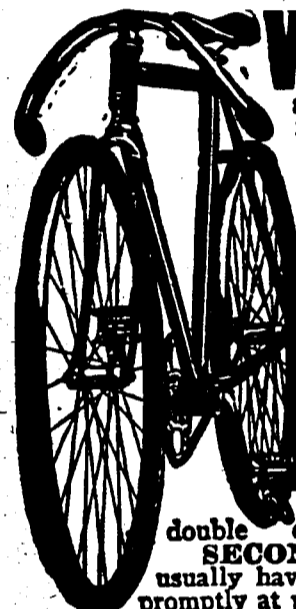
ELLSWORTH AND JONES.

IOWA FALLS, IOWA.

"The reason I didn't come last Sunday was because my coat wasn't finished," said small Mary, when questioned as to her non-appearance the week before. "My old one had spots on it that wouldn't come off and a place where the buttons had torn through." "But, Mary, dear," said the teacher, gently, "you know it's not the outside that really matters." "Yes'm, I know," said Little Mary, "but, Miss Willing, mother had ripped the lining out, so there wasn't any inside to look at!"—*Morning Star.*

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a RECORDER ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill. *tf.*

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



WANTED—A RIDER AGENT IN EACH TOWN

and district to ride and exhibit a sample Latest Model "Ranger" bicycle furnished by us. Our agents everywhere are making money fast. Write for full particulars and special offer at once.

NO MONEY REQUIRED until you receive and approve of your bicycle. We ship to anyone, anywhere in the U. S. without a cent deposit in advance, *prepay freight*, and allow **TEN DAYS' FREE TRIAL** during which time you may ride the bicycle and put it to any test you wish. If you are then not perfectly satisfied or do not wish to keep the bicycle ship it back to us at our expense and you will not be out one cent.

FACTORY PRICES We furnish the highest grade bicycles it is possible to make at one small profit above actual factory cost. You save \$10 to \$25 middlemen's profits by buying direct of us and have the manufacturer's guarantee behind your bicycle. **DO NOT BUY** a bicycle or a pair of tires from anyone at any price until you receive our catalogues and learn our unheard of factory prices and remarkable special offers to rider agents.

YOU WILL BE ASTONISHED when you receive our beautiful catalogue and study our superb models at the *wonderfully low prices* we can make you this year. We sell the highest grade bicycles for less money than any other factory. We are satisfied with \$1.00 profit above factory cost. **BICYCLE DEALERS**, you can sell our bicycles under your own name plate at double our prices. Orders filled the day received.

SECOND HAND BICYCLES. We do not regularly handle second hand bicycles, but usually have a number on hand taken in trade by our Chicago retail stores. These we clear out promptly at prices ranging from \$3 to \$8 or \$10. Descriptive bargain lists mailed free.

COASTER-BRAKES, single wheels, imported roller chains and pedals, parts, repairs and equipment of all kinds at *half the usual retail prices.*

\$8.50 HEDGETHORN PUNCTURE-PROOF SELF-HEALING TIRES A SAMPLE PAIR TO INTRODUCE, ONLY \$4.80

The regular retail price of these tires is \$8.50 per pair, but to introduce we will sell you a sample pair for \$4.80 (cash with order \$4.55).

NO MORE TROUBLE FROM PUNCTURES

NAILS, Tacks or Glass will not let the air out. Sixty thousand pairs sold last year. Over two hundred thousand pairs now in use.

DESCRIPTION: Made in all sizes. It is lively and easy riding, very durable and lined inside with a special quality of rubber, which never becomes porous and which closes up small punctures without allowing the air to escape. We have hundreds of letters from satisfied customers stating that their tires have only been pumped up once or twice in a whole season. They weigh no more than an ordinary tire, the puncture resisting qualities being given by several layers of thin, specially prepared fabric on the tread. The regular price of these tires is \$8.50 per pair, but for advertising purposes we are making a special factory price to the rider of only \$4.80 per pair. All orders shipped same day letter is received. We ship C. O. D. on approval. You do not pay a cent until you have examined and found them strictly as represented.

We will allow a cash discount of 5 per cent (thereby making the price \$4.55 per pair) if you send **FULL CASH WITH ORDER** and enclose this advertisement. You run no risk in sending us an order as the tires may be returned at **OUR** expense if for any reason they are not satisfactory on examination. We are perfectly reliable and money sent to us is as safe as in a bank. If you order a pair of these tires, you will find that they will ride easier, run faster, wear better, last longer and look finer than any tire you have ever used or seen at any price. We know that you will be so well pleased that when you want a bicycle you will give us your order. We want you to send us a trial order at once, hence this remarkable tire offer.

IF YOU NEED TIRES don't buy any kind at any price until you send for a pair of the special introductory price quoted above; or write for our big Tire and Sundry Catalogue which describes and quotes all makes and kinds of tires at about half the usual prices.

DO NOT WAIT but write us a postal today. **DO NOT THINK OF BUYING** a bicycle or a pair of tires from anyone until you know the new and wonderful offers we are making. It only costs a postal to learn everything. Write it **NOW.**

J. L. MEAD CYCLE COMPANY, CHICAGO, ILL.



Notice the thick rubber tread "A" and puncture strips "B" and "D," also rim strip "H" to prevent rim cutting. This tire will outlast any other make—**SOFT, ELASTIC and EASY RIDING.**

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. L. A. Platts, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.

Recording Secretary—Mrs. H. C. Stillman, Milton, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Miss Ethel A. Haven, Leonardsville, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.

Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.

Vice-President—Edward E. Whitford, New York City.

Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. H. N. Jordan, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson, Edgar D. Van Horn.

Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—M. H. Van Horn, Salem, W. Va.

Secretary—Mileta Davis, Janelew, W. Va.

Treasurer—Clyde Ehret, Salem, W. Va.

General Junior Superintendent—Mrs. J. E. Hutchins, Berlin, N. Y.

Contributing Editor of Young People's Page of the RECORDER—Rev. H. C. Van Horn, Brookfield, N. Y.

Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. W. L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Draxie Meathrell, Berea, W. Va.; C. C. Van Horn, Gentry, Ark.; Jacob Bakker, for England and Holland; Rev. H. E. Davis, for China.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST

MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Titsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Plainfield, N. J.

RECORDER PRESS,
Babcock Building.
Publishing House of the American Sabbath Tract Society.
Printing and Publishing of all kinds.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.

Rev. A. E. Main, Dean.

Commencement, May 15, 1910.
Next year begins Sept. 13, 1910.

BRAMBACH PIANO.
For sale by
J. G. BURDICK, Agent.

New York City.

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building.

C. C. CHIPMAN, ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

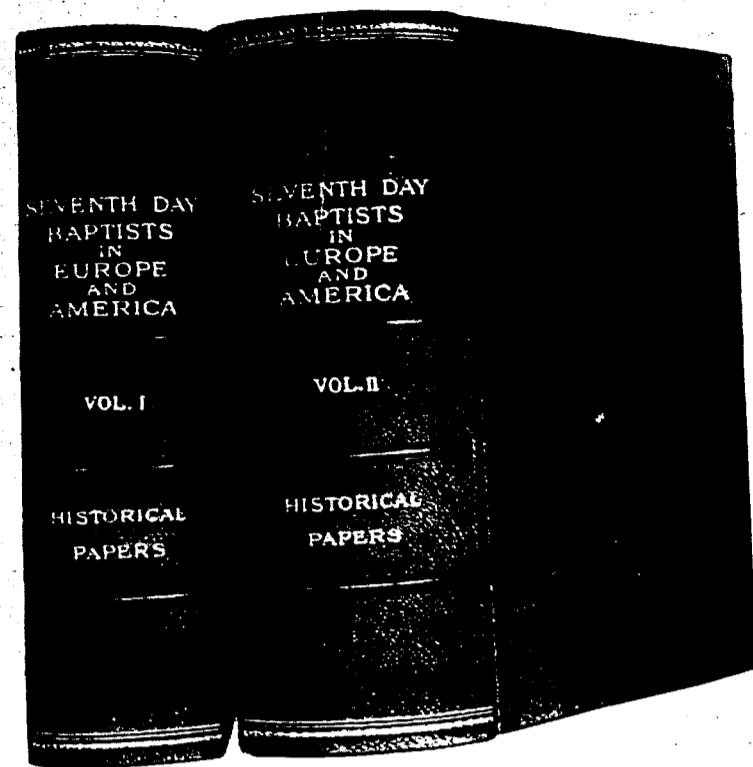
ORRA S. ROGERS, Insurance Counsellor,
149 Broadway, Singer Bldg. Tel. 1590 Cort.

Utica, N. Y.

DR. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
Suite 510 and 512, Tacoma Bldg.
131 La Salle St. Telephone Main 3141. Chicago, Ill.



A Historical Work of Untold Value to
Seventh-day Baptists and Others.

**SEVENTH DAY BAPTISTS IN EUROPE AND
AMERICA**

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."
"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and woman who have been prominent in Seventh-day Baptist history . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

THE RECORDER PRESS, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late **ABRAM HERBERT LEWIS, D. D., L. L. D.**

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the eternal while yet in time."

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

The Sabbath Recorder



WILLIAM F. RANDOLPH.

—CONTENTS—

EDITORIAL—The Central Association; The Western Association; Helped by the Book, and Keeps the Sabbath; Death of Brother Velthuysen 769-776

CONDENSED NEWS—Dangers of Match Making; Jewish Festival; Senate Passes the Railroad Bill; The Prince Goes Home—Japan Thanks the President; Cigarettes Not Allowed; What Will Brown Do? 776

Victory 777

The Theological Seminary 778

WOMAN'S WORK—The God of the Open Air (poetry); Letter From China 779

William F. Randolph 781

Meeting of the Trustees of the Sabbath School Board 783

Bible Studies on the Sabbath Question 784

YOUNG PEOPLE'S WORK—Christian Citizenship; Young People's Hour at the Central Association; Martha Burnham; The Ideals of the Founders of Our Schools.—Salem; News Notes 785-793

A Word With the Critics 793

I Know Little, But Trust Much (poetry) 795

HOME NEWS 796

Studies in the Doctrines and Ethics of the Bible 796

DEATHS 797

SABBATH SCHOOL 799