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WILLIAM F. RANDOLPH.

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

N. O. MOORE, Business Manager.

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EDITORIAL

The Central Association.

(Concluded.)

SABBATH AT ADAMS CENTER.

The promise of last evening's sunset was fulfilled in the bright, cool Sabbath that greeted us and assured a good attendance. Rev. Edwin Shaw, delegate from the Eastern Association, preached from Matt. vi, 10: "Thy kingdom come." He gave a practical application of what this prayer means in real life—what would happen if it were really and fully answered; and he explained how we are to help in bringing in the kingdom.

At two o'clock, after a busy noon hour, the Sabbath school convened under the leadership of W. P. Jones, superintendent of the Adams Center school. The lesson about Jesus walking on the sea was taught in classes as usual in the regular sessions. After the lesson Brother Shaw was requested to make the application. He first asked the writer to tell the story of a sudden wind-squall he witnessed on the sea of Galilee. This he did as an illustration of the suddenness with which wind-storms sweep down from snow-capped Hermon and stir up a great commotion on the sea. Then Brother Shaw gave an interesting chalk-talk impressing the teachings of the lesson.

At the close of the Sabbath school came the hour devoted to the Sabbath School

Board. H. C. Van Horn led this service. Pastor J. Franklin Browne, accompanied by his autoharp, sang that beautiful Scotch song beginning, "I am far frae my hame, an' I'm weary aftenwhiles, for the langed-for hame-bringin', an' my Faither's welcome smiles." Brother Browne's natural Scotch accent enabled him to render the words with excellent effect. After the song he also spoke upon the subject, "The Church and the Sabbath School." He made a strong plea for spirit-filled men, and spirit-directed study in the school. The substance of his address will appear in the RECORDER.

Rev. R. J. Severance spoke upon, "The Educational Value of the Village Church." This paper will find a place in our columns, and we pass to notice the remarks of Rev. J. L. Skaggs on, "The Value of Trained Teachers." He thought that the churches do not take the matter of the Sabbath school seriously enough. Like our public schools it should be treated as an educational institution, and teachers should be trained for Sabbath-school work as certainly as they are for work in other schools. It is a delicate matter to speak of this because some may be discouraged by the talk.

There are several points of weakness too common among our teachers: first, lack of acquaintance with the Bible, Bible history, and history of the Christian Church; second, lack of a proper understanding of child nature. Many a child finds himself troubled and in the dark upon questions which might easily be made clear if the teacher understood the case well enough to help him. Strong, trained teachers will produce a strong, intelligent church. But we must not exalt mere intellectual training until we lose sight of the spiritual. Love for God and sympathy for sinful men is all-important. The teacher should be able to educate in spiritual things.

TWO RESOLUTIONS.

At the business session in the early evening much interest was manifested in the discussion of two resolutions upon the timely question of our duty to aid in preventing diseases, and upon the matter of the Christian's duty to help stay the tide of corruption in our country. We give them in full.

1. *Whereas*, Through the science of medicine it is established that such diseases as diphtheria, scarlet fever, measles, typhoid fever, smallpox and tuberculosis are unnecessary and preventable diseases, and are bred and fostered by the carelessness and ignorance of the people; and *Whereas*, In these days of enlightenment, ignorance and carelessness in such diseases are criminal; therefore, *Resolved*, That we individually, and as a people, do all within our power to become informed on the subject and to stamp out these diseases.

2. *Whereas*, In these days crime in high places is so common, and justice so often perverted, and greed, graft, and vice so prevalent in national, state and municipal politics and administrations; therefore, *Resolved*, That we place ourselves on record as opposed, not only to these things, but as being determined to become more intelligent citizens in political matters, and to exert our influence and franchise on every occasion possible to ameliorate the existing conditions and to insure a better state of affairs. *Resolved*, That to this end we pledge ourselves to seek deeper spirituality as individuals, feeling that if the Nation is to be pure and holy the individuals who compose it must be so.

YOUNG PEOPLE'S HOUR.

The young people gave an interesting program, led by Mr. C. C. Williams, associational secretary. First, Clyde Ehret of West Virginia spoke of the Young People's Board as the agent of the young people of the denomination, and wished all to understand that the board could do nothing only as empowered to do so by the societies. The scanty offerings received this year were referred to, and the embarrassment to the board because so little had come in.

The Juniors sang a beautiful song which was followed by an address by Rev. A. L. Davis on, "How the Church Can Help the Christian Endeavor." He said, "The children are the hope of the church," and insisted that the church see the importance of doing more for the children. The pastor should give more attention to

the children of his flock. He spoke of the threefold life of the church: (1) Worship; (2) Intellectual culture by Bible study; (3) Service. The pastor should do all in his power to bring the young people into the worship and study. The great failure of the church is in service; and it suffers infinite loss if it does not train its young people in the Endeavor work for faithful service. The church that does not provide help for its children is untrue to its mission.

It is folly to condemn popular amusements without providing the young people with something to take their places. The speaker referred to his effort to help his young people by means of a social club in his church, in which all amusements and pastimes were considered and thoroughly studied as to their effects upon the Christian. High ideals are thus being formed by the children themselves in an organization of their own, and great good is expected as the outcome of this effort. The value of Christian training was well presented in this address.

How the Endeavor Society can best help the church was set forth by H. C. Van Horn in a stirring address. He said there is no better way than to live out the ideals according to which the Christian Endeavor Society was first organized—to train members for service. This is the whole purpose of the society. It involves devotion, study and activity in Christian work. In our committee work we miss the blessing, if it is done perfunctorily with no thought of the educational, or training, value. The result of the Flower Committee's work should be more than merely the trimming of the pulpit; it should cultivate a love for the beautiful. So, too, the service of the Lookout Committee should do more than merely bring some one to meeting; it should develop a genuine love for souls. In like manner the Prayer-meeting Committee should result in making leaders in public work. Mr. Van Horn would graduate the Endeavorers from the society to general church work, and so get the old and trained ones out of the committees and out of the way of younger ones who need the training.

The Central Association has a standing Missionary Committee to look after the small churches and lone Sabbath-keepers. The crying need of the association is for permanent work at certain points, if anything is to be saved out of some of the wreckage where once we had churches. The efforts at correspondence with scattered ones brought forth no replies. The lone Sabbath-keepers seem so hopeless because they see no signs of permanent help. Really, it is sad to see how many of our small churches in every association have been neglected and allowed to die.

LAST DAY AT ADAMS CENTER.

The important hour of the morning was the one allotted to the missionary interests. Secretary Saunders was assisted by Brother Kelly, and the general lines of thought were similar to those already noticed in the record of the Eastern Association. The audience was deeply interested in the various causes presented by Brother Saunders; and the story of Brother Kelly's prison work in Kansas melted many hearts to tears.

Then came a sermon by the editor upon the benefits of citizenship in the kingdom of God. He showed the practical results of consecration to the service of the great King, the blessings and help from religion, not merely as a means of securing joy in heaven, but also as a means of prosperity and happiness in the life that now is.

The last dinner hour of the association was full of work. The people downstairs who had been providing for several tables full twice each day had hard work as usual. Great credit is due to them for the royal manner in which they provided for all the people four days, while the work of the Master was being done upstairs. Right here I am reminded of one kind of consecrated service too often overlooked. We are prone to call only the services of prayer and preaching and work in meetings, consecrated service to God. This is a mistake. The mother who toils in her home to make it pleasant, to care for the children, to bear patiently her burden as in the sight of God, is performing acceptable service to God. And those who have toiled day and night to minister

to the wants of delegates, and that, too, in the beautiful spirit that prevailed in the basement during these four days, were doing acceptable service to our King just as certainly as were those who worked in the room above in prayer and praise and in preaching the Word.

We shall soon give our readers the substance of the excellent sermon by Brother Skaggs, preached in the afternoon. His theme was, "A Kingdom to be Received." After the sermon, came the Tract Society's hour. The same general view of the work, and the needs of the board, the problems that confront it, the value of the publications—all these were laid upon the hearts of the people by Secretary Edwin Shaw and the editor.

THE LAST MEETING.

The last evening recess at the church was well improved in a social way. A hard rain had come on which kept the people from going out, and they made the most of the time from four till seven o'clock in pleasant visiting. The children, too, had a good time. We all appreciated the arrangement that enabled us to go to and return from dinner without going out in the rain. In many ways this has been a specially good association—one of spiritual power and good fellowship.

Now we come to the closing consecration meeting. Brother Kelly preached from the association text,—Matt. vi, 33, "Seek ye first the kingdom of God and his righteousness," and Brother Saunders led the consecration meeting. The closing praise service was in keeping with all the song services of the association. The music by the choir, the quartets, and the songs by the children have been thoroughly enjoyed by all; and now the spirited songs of the last session make a fitting prelude to Brother Kelly's sermon.

GOOD THOUGHTS.

"We should enlarge our conception of the kingdom of God, and make it cover everything God has made, over which he rules. God is the sovereign of the universe, physical and spiritual. We are too prone to think of the kingdom as confined to our small world. The immensity of the

universe reveals a great God who rules over a vast realm of material worlds. The realms of organic life, and of the intellectual, and spiritual life, are other portions of God's great kingdom."

"The intellectual and spiritual shall be brought into harmony with God's will, and then there shall be no sickness or suffering in the universe."

"'Create in me a clean heart, O God; and renew a right spirit within me.' When this is done, there will be perfect harmony between man and man, and between man and God."

"How are we living with reference to the kingdom of God in our homes? Are we living before our children as though we love the kingdom of God above things of earth? Or are we living as though it were a hard thing, a heavy cross, to be true to God's law?"

"Our will must be brought into subjection to God's will if we would become true subjects in his kingdom."

"To get into the kingdom means faith first, and second, it means service."

"I am not a pessimist regarding the kingdom of God, but I am pessimistic about the Seventh-day Baptist denomination unless it wakes up."

"Blessings have come to me in every session. Whatever comes to me, I want the kingdom of God to come in my own heart."

"Pray for me, every one, that I may take this kingdom of God home with me and give some of it to my friends."

As the time for closing drew near, Brother Saunders suggested that every one come forward and shake hands with the delegates, and then followed such a hand-shaking as I never saw outside of West Virginia. The audience was large, and for fifteen minutes they joined in songs and hand-shaking, the influences of which will not soon be forgotten. Forty testimonies followed the sermon, and at the close of the hand-shaking the seventy-fifth session of the Central Association adjourned to meet on Fifth-day before the first

Sabbath in June, 1911. The delegates to sister associations for next year are as follows: to the Northwestern Association, in 1911, Rev. H. C. Van Horn of Brookfield, N. Y., with Rev. E. A. Witter, alternate; to the Southeastern and Eastern associations, in 1911, we endorse the appointee of the Western Association at its coming session; and as joint delegate to the Southwestern Association this year (1910) we endorse Rev. Wm. L. Burdick, just appointed by the Eastern, with Rev. L. F. Randolph, alternate.

There was no request for the next session of the association, and the matter was left with the Executive Committee to settle the question as to the next place of meeting. The time will be the Fifth-day before the first Sabbath in June, 1911.

The Western Association.

The Seventh-day Baptist Western Association held its annual session with the church at Little Genesee, N. Y., June 10—12, 1910. This was the editor's childhood home. His earliest recollections of churchgoing are connected with this dear old church, and here, as a child, he found his first Sabbath-school class. How vividly the pictures of olden-time pass in review as we sit with bowed head during the first morning hour. The multitude of sixty years ago, with faces still young and with hearts glad and hopeful, seem to come thronging into the old church in these memory-pictures, and we are carried back to days when the gallery surrounded the house, when the pulpit was between the front doors, and when Eld. James Bailey was pastor. The back gallery was then occupied by the choir, while the side galleries made favorite places for the young people.

As a child, sitting in my grandfather's pew, I watched the families—fathers mothers and children—file in and find their pews with high doors, until the room was well filled. I can still see Eld. Bailey in the old pulpit; and as memory brings the scenes before me, I can almost hear his voice in earnest, eloquent appeals as God's ambassador to men. There are people scattered all over this great land, from

Rhode Island to California, who remember these same scenes, and whose hearts will be touched as they read these lines. Faces of loved ones who worshiped here will be remembered, and many readers will claim connection with the families who settled this country—the Langworthys, the Crandalls, the Greens, the Maxsons, the Wellses, Ennises, Edwardses, Blissess, Tanners, Burdicks, Bowlers and Bosses—and their hearts will turn once more toward their childhood home as they scan this page.

My first hours here today were spent in communion with the old scenes. I walked the old road through the valley in which stood my childhood home, the same over which, as a boy, I walked to Sabbath school, and I was made to realize that none of the old friends are now living in any of the homes along the way. And when I enter the old church, I find it, too, is not the same. The gallery is gone, the room is enlarged, the pulpit stands in the other end, and the old box-pews with high doors have given place to modern easy seats. The old faces, too, are gone! There is now only here and there one who attended church in Genesee sixty years ago. Eld. Henry P. Green, grandfather's brother, who helped to found the church; Elder Walter B. Gillette, one of its old missionary pastors; Elder James Bailey and Elder Thomas B. Brown, two of its early settled pastors,—their work is done and years ago they went to their reward. But while these worthy men rest from their labors, their works do follow them. This beautiful, enlarged audience room, the elaborate floral decorations, the comfortable sittings, all show that there are those here now who love the church their fathers planted and nourished; and we see that the fathers did not labor in vain.

THE OPENING SESSION.

When the hour came for association to begin, the president had not arrived, so his address had to be postponed until afternoon, and the letters from the churches were read. These letters show a healthy spiritual condition in the churches, and that the association has made a substantial net gain of forty in membership.

Pastor Babcock extended a cordial welcome to the delegates and visitors, and explained the dinner arrangements, and opportunities for rest at noon time during the association.

After a pleasant noon hour, the introductory sermon was preached by Rev. Ira Lee Cottrell from 2 Cor. v, 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Mr. Cottrell reviewed the editor's talk to the theological class at Alfred, given a few weeks ago, in regard to the unrest among the masses, the failure of all schemes tried thus far, the value of the church as the real source of help, especially the importance of the country church in furnishing leaders, and then made a strong plea, as an ambassador of Christ, for all to be reconciled to God. It is a great thing to be an ambassador for Christ, to stand in Christ's place and speak for God, pleading with sinful men to be reconciled to God. This reconciliation properly made would remedy all the evils, and bring peace on earth. This, too, would cure the unrest among the masses.

O that we all might better realize the responsibility resting upon an ambassador in the Master's service where immortal destinies are at stake. The Gospel of Jesus Christ is the only remedy for earth's ills, and the church of God the organization most likely to carry it to those who are dying because they have it not. We need a wide-spread revival in all parts of this country, that shall transform the lives of men. God is as ready to revive his people today as ever he was. The day of true revivals has not passed away. This country needs another pentecost more than anything else.

The greatest joy that ever comes to man is that which comes when he brings others to Christ. We ought to be on fire with zeal as ambassadors for Christ, in the work of bringing men to him.

ASSOCIATION PRAYER MEETING.

Rev. Alva L. Davis read the story of the anointing by Mary at Bethany, and a few verses from Philippians, in which Paul told of his strait as to whether it were

better to depart and be with Christ or to live for him, and in which he said, "To live is Christ, and to die is gain." These scriptures gave the key-note to the meeting of the hour, upon the vital elements of Christian living. The songs were chosen from Gipsy Smith's Mission Manual, and were beautiful and spiritual. This service was a fitting preparation for the Sabbath.

The prayer by Rev. Edwin Shaw was filled with expressions of longing for divine help, for spiritual leading in the best things, and a burden of soul for the welfare of our fellow men.

Just before Brother Davis' sermon a mixed quartet sang, "The Sinner and the Song," which touched all hearts. We give it here in full.

A sinner was wandering at eventide,
The tempter was watching close by at his side,
In his heart raged a battle for right against wrong;
But hark! from the church he hears the sweet song:—

"Jesus, lover of my soul,
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high."

He lingered and listened to ev'ry sweet chord;
He remembered the time he once loved the Lord.
"Come on," says the tempter, "come on with the throng;"
But hark! from the church again swells the song:—

"Jesus, lover of my soul,
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high."

"O tempter, depart, I have served thee too long;
I fly to the Saviour, he dwells in that song.
O Lord, can it be that a sinner like me,
May find a sure refuge by coming to thee?"

"Other refuge have I none;
Hangs my helpless soul on thee."

"I come, Lord, I come, thou'lt forgive the dark past,
And oh, receive my poor soul at last."

As the words of this song died away the preacher began an earnest plea for the vital elements in a true life. He spoke of the mistake made by parents who talk as though the money question were the main thing for which to live. The most priceless things in life are covered up with the

material things, until we lose the true life. We may be so anxious to gain worldly things that we miss everything that is worth while. Judas lost all the blessing of the beautiful service rendered by Mary, and saw only the material side. He said the ointment might have been sold for so much money. Its money value was the only value he saw. Jesus saw the far-reaching blessing to come from Mary's act of devotion. It was not strange that Judas sold his Master. Many a man sells his soul for a few dollars a week in worldly gain. This is the tragedy of history. Lot, for a better worldly gain, pitched his tent toward Sodom; Esau sold his birthright for a mess of pottage; and Judas sold his Master for thirty pieces of silver.

The main thing is to be true to our highest ideals. No one can do his best without noble ideals. We owe everything to these. As a man thinketh in his heart, so is he. We can never grow pure without pure ideals. We must not be satisfied to stand still; we must not be content with past attainments. If there ever was a time when Seventh-day Baptists should be true and stand by the high ideals, that time is today.

The higher our ideals, the more beautiful will our lives be, if we are true to them. We must not despond for God is near to help all who strive to be true; and no matter how dark the day, or how insurmountable the difficulty may be, God can enable us to do wonderful things when we trust him and cling to his hand. The best work Paul ever did was accomplished under the most discouraging handicaps, when viewed from worldly standpoints. The thing most needed by Seventh-day Baptists is power from on high.

TESTIMONIES.

"The most fatal error often has some truth mixed with it. We should beware."

"May God help us to choose those things that endure."

"Mary did not wait till the Lord was dead before she showed her appreciation of him."

"The contrast between the material things and the spiritual has been clearly shown tonight; and we should lay hold of the things not seen, for these are eternal."

"The Christian life is the only life worth while. It is the grandest life any man can live."

"The baptism of the Holy Spirit is the thing most needed by our people."

"The trouble with us is, we are trying to serve God and the world at the same time."

"The real question is, are we doing what we can—are we living up to our privileges? We are living too near shore. Let us launch out into the deep, and trust our God."

"Often we find that discouragements and troubles bring out the best that is in us."

"Paul said, 'If there be any virtue, . . . think on these things.'"

"If we were all faithful as we should be, what great things God could do with us. What a power we might be in his hands."

"Many times I am ashamed because I come so far short of my ideals. Still I know that every honest effort to work out an ideal lifts us higher and makes us stronger."

"I go into many homes where it is almost impossible to get people to talk about spiritual things. They speak of everything else but the things that endure, and one has to be almost a diplomat if he is able to lead people in these homes to speak of the soul's everlasting good."

"Out of darkness will come light if we trust the light of the world."

"It is the every-day Christian life that counts."

"O Lord, help us to come to thee in such a way that thou canst use us to thy glory and for the uplifting of our fellow men."

Helped by the Book, and Keeps the Sabbath.

In a second letter to Dean Main about his book, a sister in Cambridge Springs, Pa., writes: "That book on the Sabbath question is just right. I was sure that Seventh-day was the right day to keep, and shall continue to keep it if my Saviour gives me strength. I had studied only the Bible. . . . Please send me seven more copies of the book on the Sabbath question. . . . I ask you to remember our little band at Hickernell, at the throne of Grace, that we may all prove faithful and let our light shine so that many more may be gathered in."

Every such testimony regarding the benefits received from a study of Doctor Main's book makes welcome news for Seventh-day Baptists. We should all hail with joy the announcement that a soul has been led into the light, and enabled to embrace the truth about the Bible Sabbath. One soul thus blessed may start influences more far-reaching than we can imagine; and Brother Main may feel well repaid for his weeks of painstaking toil and prayerful research, in preparing his book, if only one has been brought to God's Sabbath by its use. Let us pray that it may go forth as a convincing word to souls in doubt, and as a strength-giving message to many now in the faith; and that the Lord may give a great harvest from the author's seed-sowing.

REMEMBER THE LITTLE BAND.

As I read the request of the sister to remember the little band at Hickernell, I am reminded of a Seventh-day Baptist folly! What is it, do you ask? Simply this,—our suicidal habit of neglecting the "little bands." When some years ago the quartet was through with its work in that very neighborhood, there was a real interest there upon the Sabbath question, and if it could have been followed up with permanent help, several were ready to keep the Sabbath and join our church. But permanent help was not provided; and after a spurt of enthusiasm in vacation work by students, the field was again practically abandoned, and the interest was allowed to die. This is the old story. The Southwestern field was once full of prom-

ise. Small churches were organized after temporary mission work, only to be allowed to die for want of permanent help. The same is true of other sections both East and West. This is what I call *Seventh-day Baptist folly*. It is a suicidal policy. The denomination that continually neglects its "little bands" is neglecting its main source of ministerial supply; for almost all our ministers have come from the "little bands" and the smaller country churches.

Death of Brother Velthuysen.

A card from G. Velthuysen Jr., of Amsterdam, Holland, brings the news that our beloved brother and friend, G. Velthuysen, has found rest from his suffering. The card says: "Early in this morning (June 1, 1910) my beloved father left this vale of tears and sorrow for eternal glory." For months the readers of the RECORDER have watched with great interest for news from the sick-bed of their missionary pastor beyond the seas; and now that he is gone from earth, there comes to all our hearts a deep sense of loss. For many years we have read his interesting letters and reports in the RECORDER; and on two occasions we have enjoyed the inspiration and help from his personal presence and his preaching in our American churches. Thus he came to have a large place in the hearts of our people. From the first of our knowledge of him, we have been impressed by his loyalty to truth, and his conscientious, self-sacrificing life. He has done a noble work; and now he rests from his labors and his works do follow him. His place will be hard to fill. Our hearts go out in sympathy toward the little flock bereft of its pastor, toward the scattered ones who have looked to him for counsel, and in a special manner, toward the dear ones of his family, left to mourn their unspeakable loss. May God bless and comfort them all, is the prayer of many true friends in America. In due time we hope to receive data that will enable us to give the particulars about his departure and a suitable sketch of his life.

CONDENSED NEWS

Dangers of Match Making.

There is a bill pending in Congress which surely ought to pass. It will prevent the use of white phosphorus in making matches. This kind is very poisonous and entails great suffering on the part of those who have to use it. Dr. John B. Andrews, secretary of the American Association for Labor Legislation, has made a thorough investigation in fifteen American match factories and found eighty-two cases during the year 1909. The fumes cause severe ulcers and result in a loathsome disease called phosphorus necrosis. Women and children are the greatest sufferers. The disease causes frightful disfigurement and often loss of life. It frequently attacks the jaw and destroys the bone tissues. If the bill becomes a law, much suffering will be averted. It is a shame that men are willing to sacrifice the lives of their fellows in a business where it might easily be avoided with very little additional expense. It is a stain upon our civilization that conditions make it necessary to call on Congress for relief in such cases.

Jewish Festival.

The festival of "Shabuoth" (Hebrew for week) was celebrated on Monday and Tuesday, June 13 and 14. This in the Jewish calendar is a season of gratitude and rejoicing. It also commemorates the deliverance of the Law to Moses on Sinai. The *Jewish Exponent*, in commenting on this festival, says that it brings to the chosen people "the glorious recollection of the day when Israel lived a life of freedom and peace in his own land, . . . just as in the days of darkness and oppression the Sabbath came as a weekly reminder of the innate dignity and honor of the human soul, however great the humiliation and bitterness that marked the rest of the week."

Senate Passes the Railroad Bill.

The Railroad Bill passed the United States Senate on June 3. This bill will create a special Court of Commerce for the trial of cases appealed from decisions of the Interstate Commerce Commission, in the interests of whose work it had its

beginning. Appeals may also be made from this Court of Commerce to the Supreme Court of the United States. The commission has authority to fix maximum rates on either joint or individual schedules where interstate commerce is affected, and to forbid special rates in competition with water commerce. By it shippers have the right to say over what route their goods shall be carried; and there is a penalty of \$5,000 for disclosing information in regard to shipments. The bill places the telegraph and telephone lines of the country under the Interstate Commerce Commission.

The bill now goes to conference. It is sure to become a law, although it may meet with slight changes in the conference. It will go into effect sixty days after being signed by the President.

The Prince Goes Home—Japan Thanks the President.

Messages from Japan to Prince Fushimi, while in Boston, made it necessary for him to cancel his remaining engagements in this country and go immediately home. The prince and princess have been royally entertained since their arrival in America, and Japan highly appreciates the welcome given them. The Tokio officials, in a message to President Taft, express their sincere thanks for the reception given the prince and princess by the government at Washington. American kindness is never lost when expressed toward Japan.

Cigarettes not Allowed.

We see by the *Survey*, that the newly appointed judge of the Superior Court in Tacoma, Washington, has notified the local messenger companies that he will refuse a messenger's permit to any boy who will not promise to refrain from the use of cigarettes. . . . Employers are required by the court to forbid the use of cigarettes in or around their offices.

What Will Brown Do?

Probably the discussions that have been claiming the attention of the friends of Brown University for some time regarding a change of charter, will be closed, for a time at least, before this RECORDER reaches its readers. The proposition to revise the charter and take the school out of the ranks of denominational colleges is significant. It indi-

cates the trend of modern thought that looks toward the abolishment of all denominational lines and the removal of all religious tests. We do not wonder that leading Baptist papers are giving much space to the discussion of the principles involved. It is probable that the question will not be settled before another year.

Victory.

"We've met the enemy and they are ours. We've waged the war and gained the victory. The eagle sits upon our banners," etc. The battle-field is strewn with the slain. Over 65,000 debts slain with the subscription bullets of more than five hundred loyal friends of Alfred. Tuesday, before the trustees, President Davis announced \$69,000 pledged and more to come in; Wednesday, in the alumni session, Pastor Randolph reported over \$5,000 more from the local fields he with others had been working; Orra Rogers came in with another \$1,100; Israel T. Lewis, over eighty years of age, and an old Alfred student, came in from the Portville district, bringing over \$600 cash, \$500 of it from a lumberman not of our denomination.

Four telegrams were sent to Kansas, Minnesota and Illinois, at 2 p. m. Tuesday. About 5 p. m. answer came from Minnesota, from a man six miles from the railroad: "Count me for \$100 any way, maybe more." Wednesday morning another came from Kansas: "I will pledge one hundred." So Wednesday afternoon, at the public session, President Davis was able to announce \$75,000 pledged, and Carnegie's \$25,000 secured. Still others promise to give at their death; so the debt and interest and lapses are safely provided for. And above all this, \$500 more was announced as subscribed as the start of a new endowment fund. So those who failed to get in on the first honor roll will have further opportunity in the endowment.

The gifts ranged all the way from \$10,000 down to \$1. Hundreds and thousands were given by people who never saw Alfred University; still more by those who are its beneficiaries. President Davis has been the wheel-horse of this work. For four months incessantly and strenuously has he been at it. Judge Peter B. McLen-

nan of Syracuse has been another great factor; and Frank Smith, president of the Shawmut Railroad, and Orra Rogers, and Pastor Randolph, and Dr. Dan Lewis. And still more of us have been boosters, shouters, and fans, to help the cause along. One man said: "This is the greatest day in Alfred's history." It surely was a red-letter day; and finances and music and oratory made days of great inspiration and long to be remembered.

The \$40,000 agricultural building was dedicated. For agriculture and ceramics liberal appropriation is expected from the Legislature, and Alfred is now entering on a new and greater epoch of power and usefulness. We came a thousand miles to make sure the debt would be paid, and now let thy servant depart (to the West) in peace, since mine eyes have seen the glory of the coming of the Lord. Praise be to his name.

G. M. COTTRELL.

June 10, 1910.

The Theological Seminary.

Extracts from the Report of the Dean of Alfred Theological Seminary to the President of Alfred University.

For the year 1909-10.

STUDENTS.—*Taking the full course:* Garret F. Bakker, Herbert L. Cottrell, James L. Skaggs (not candidate for degree). *Special students:* Jerome F. Davis, Ernest J. Harris, Thomas D. Holmes, Rolla J. Severance, Royal R. Thorngate, Rachel Burdick, Rose LeV. H. Morgan, Susan S. Randolph, Zillah D. Thorngate. *Graduate, class of 1910:* Herbert L. Cottrell, A. B. (Alfred '02). *Received degree of bachelor of divinity in 1910:* Herbert Lewis Cottrell, A. B. (Alfred '02), Emma Katherine Cartwright, A. B. (Alfred '08), Rev. Henry Nelson Jordan, A. B. (Alfred '03).

LECTURES.—Rev. Thomas D. Holmes, Kinwa, China, (2). Experiences of a Missionary. Rev. Theo. L. Gardiner, Plainfield, N. J., (4). Our high calling, and the preparation needed; The preacher preaching, and his message; The pastor in social and business life; Modern problems that confront the church. Rev. J. W. A.

1. The University Trustees have authorized the conferring of degrees at the time of the Seminary Commencement, which, this year, was the fifteenth of May.

Stewart, dean of Rochester Theological Seminary, Rochester, N. Y., (3). The power of personality; The Bible; The worth of a man.

LECTURESHIP.—The children of the late Rev. A. H. Lewis have established for five years *The Abram Herbert Lewis Lecture-ship*. The income will enable us to have two courses of lectures each year: one particularly for our students; and one for the general public. This liberal and valuable provision is gratefully acknowledged.

CIRCULATING LIBRARY.—A few additions are made from time to time; and the circulation of the books averages about one hundred volumes a year. This important division of our work is supported by the gifts of a few persons who are especially interested in pastors, and other Christian workers, that do not have access to helpful libraries.

The Seminary was represented at the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, in Louisville, Ky.; and at the Convention of the National Religious Education Association in Nashville, Tenn.; and at several Seventh-day Baptist conventions, East and West.

EXTENSION WORK.—The Dean has lectured Sabbaths and Sundays for about one semester, to classes composed of people from the university and community, on The doctrines and ethics of the Bible; and is to give a course of six lectures in Salem, W. Va., early in June, on The old Bible in a new light. And a little book of 80 pages has been published, *Bible Studies on the Sabbath Question*, for the use of pastors, special classes, and for home study.

A few persons have done reading under our direction; and one has just been enrolled for a very complete and systematic course of reading in theology, biblical interpretation, and church history.

Several students have been engaged during the year in regular religious work, pastoral or missionary.

The Seminary needs an increased endowment, and a larger library; but churches and people have been generous in their contributions to our funds. For a statement of the school's financial condition you are referred to the Report of the Treasurer.

Letter From China.

MY DEAR MRS. RANDOLPH:

Your letter, requesting me to write a message to be read at the meeting of the Eastern Association, has just reached me, and I hasten to reply, in order that my letter may be in your hands in due time. Let me assure you that it is a pleasure to me to be able thus to speak with the kind women of my own association.

As will be known when this letter is read, Doctor Palmborg left us on the fifth of March, sailing for Europe on the *Luetzow* of the North German Lloyd Steamship Line. For some time it had been evident that Doctor could not hold out much longer without a complete change and rest. Living in an uninvigorating climate, and having to deal constantly with a people whose ways are not at all similar to our ways; whose ignorance and superstition have led them so far into evil; whose lack of moral "backbone" has weakened through generations of generations,—all these things wear on one's nerves as few experiences do at home, and make rest imperative. Doctor Palmborg had been ill for several weeks, and her physician said she must have complete release from all mission work for at least six months. Hence her plan to go to America by way of Europe, and at the same time have an opportunity to visit her birthplace, Upsala, Sweden, which place she has not seen since she left there when but a child.

You will readily understand that we at Lieu-oo miss Doctor Palmborg. The Chinese miss her greatly. Indeed, with the dispensary closed, very many people, in the town and for miles around, are suffering who might be helped if we had a doctor here for them to consult. Only this morning our personal teacher came to say, that as his wife is very seriously ill, he would not be able to teach us today. The helpers here said, "If only Doctor Palmborg were here, she would know what to do! But the Chinese doctors will not know." Medical work is truly a great entering wedge with the Chinese, and here at Lieu-oo it has been the only way, for so long time, in which the people could be at all reached. We believe that there

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Let us not be weary in well doing.

The God of the Open Air.

Thou hast set thy dwelling fair
With flowers beneath, above with starry lights,
And set thy altars everywhere—
On mountain heights,
In woodland valleys dim with many a dream,
In valleys bright with springs,
And in the curving capes of every stream—
Thou hast taken to thyself the wings
Of morning, to abide
Upon the secret places of the sea
And on fair islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to thee
In thy great out-of-doors!
To thee I turn, to thee I make my prayer,
God of the open air!

From the prison of anxious thoughts that greed
has builded,
From the fetters that envy has wrought, and
pride has gilded,
From the noise of the crowded ways and the
fierce confusion,
From the folly that wastes its days in a world
of illusion
(Ah, but the life is lost that frets and languishes
there)
I would escape and be free in the joy of the
open air!

So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the water
clear,

Let me not creep
Into some darkened room and hide
From all that makes the world so bright and
dear,
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land—
Then gently fall on sleep,
And breathe my body back to nature's care,
My spirit out to thee,
God of the open air!

—Henry Van Dyke.

are great opportunities here for a great medical work in our mission, and we are hoping for the time when Doctor Palmborg can have more help; for one doctor is not equal to the situation; neither time nor physical strength can warrant it.

Just at present we seem to have our hands full with some unusual things. In March we brought from Shanghai a teacher for the little day school. This man is a member of the Shanghai Church, and a former pupil in the boys' boarding school. He has a good education, and should make a satisfactory teacher. His wife is also well educated. For about eight months, however, this young man has been ill with a form of dropsy. His home surroundings with his parents, since his marriage, have been most uncomfortable and unfortunate. Let me say here that I believe the Bible teaching, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife," is needed in China more than in any country I know of. The trouble caused by a man's always being in almost servile subjection to his parents, even after he has reached advanced years of discretion, or where he ought to have discretion, works havoc in very many a home in this land.

But to go back, Mr. Me came to Lieu-oo hoping that life out of the city would make him stronger, and it would mean so much to get away from all the quarreling and discontent. Besides, they were in desperate straits for money. So they came, bringing with them their beautiful little child of seven months and a young servant, whom Mrs. Me had previously taken as a slave. After being here about a month, the young man was taken ill so seriously that it seemed imperative that we send for a doctor. Accordingly a telegram was sent, and a reply which should have reached us in eight hours at the most came in the next morning at nine o'clock. That evening at seven o'clock or thereabout, Miss Burdick and a doctor of the Seventh-day Adventist Mission had arrived. He was kept quite busy that evening, giving Mr. Me a very thorough examination, and prescribing for him, and later there were other members of the mission for him to see and prescribe for.

It was late that night before Doctor Selmon had opportunity to rest, and he was off on the seven o'clock launch the next morning.

I am not intending to make this a chapter of ills, but you may be interested to know of how much value we know a doctor to be, from the actual experience of being in sore need of one, and having none at hand. Nor can one reach us in less than seven hours, not allowing for two or three hours for telegraphing if the case is urgent.

Some time before this, when we were in Shanghai to see Doctor Palmborg off on her journey, E-ling, Doctor's little daughter, began to have what proved to be a very severe attack of ophthalmia, her eyes being very greatly inflamed, and discharging great quantities of pus. For four weeks I doctored her faithfully every day, but the disease would not be stopped. Finally, I sent her in to Shanghai, in order that she might go daily to a mission hospital for treatment.

You will remember the notice of Mr. Koeh's death, published in the RECORDER last winter. His wife now has three little ones to care for, a new little daughter having been born on March 11. It was with some difficulty that Mrs. Koeh was persuaded to go to Shanghai, but for the sake of her other children, she finally saw her way clear to go to the hospital of the Woman's Union Mission there. We had great cause for thankfulness that she did go. Just before starting back to Lieu-oo, the new, beautiful little baby caught this bad eye trouble, and for a week and a half now, we have worked to cure her eyes. They seem better, but not yet well. In the meantime, Mrs. Me has had "red-eye," a disagreeable affection, but attended with no discharge of pus. Today, both Mrs. Koeh and the older little girl are attacked with the serious eye difficulty.

After consultation with Doctor Selmon, and acting upon his advice, we sent Tsung-ling, Mrs. Koeh's oldest child, to Shanghai for a slight operation.

Doctor Palmborg greatly dreaded going home and leaving no doctor here, and had it not been that circumstances demanded her going, she would not have gone. She said she could but trust us in God's hands, and indeed that is the only way in which

we can get on without some one's help. Everything has proved so fortunate for us: being able to send to the hospital in Shanghai; having the doctor come when he did; having him on the boat coming out with Mrs. Koeh so that he could treat the baby's eyes all that afternoon; and then that Mr. Davis knows, from his two months' study and practice at Battle Creek, just how to give just the treatments which this doctor would prescribe.

The spring, which has been rather late this year, is coming on well now. This is the peach-blossom season, and the country all around is beautiful with the great lines of pink. The beauty of peach trees in this country all runs to blossom, for the Chinese do not know how to cultivate the peach trees, and they always pick off the fruit while it is yet very hard and green.

Mr. Davis is endeavoring to have a good-sized garden this year. It is very essential that he have more physical exercise than he has heretofore been getting, and the garden provides an excellent method of exercise. One has to be careful, however, in this climate, not to overexpose oneself to the sun, or to the early morning dews. Mr. Davis made a little hotbed this spring, and we have already had radishes, lettuce and asparagus from our own garden.

My mornings are occupied as before, in teaching English. I now have five pupils, and the tuition fees from these pupils, amounting to about thirteen dollars Mexican a month, or \$6.25 in our money, go to help pay the salary of the teacher of the day school. One of my pupils is a most satisfactory and diligent student, and I find much pleasure in teaching him. He is but about nineteen or twenty years of age, while the other students are older. Two of the young men have for a long time been Doctor Palmborg's pupils, and have, during several years, been more or less under the influence of Christian teaching, and now they seem to be more interested in knowing more about the doctrine of Christ. We hope that they may truly come to believe, and accept.

We now have twenty children enrolled in the school. On Sabbath days, we have

a little Sabbath school for these children. I have just taken up this work, and feel rather uncertain about it as yet, for my Chinese is limited, as you must know, when you consider that we have been in China but two years and a half. However, the children are most attentive and it is easier to teach them than it would be to talk to older people. We hope to develop a good primary department, but it is not easy to do much more than teach, when there is no one to help. I am hoping to get a sand-map arranged soon, as I am sure that would do a lot of good.

We shall think of the meetings of the Eastern Association, and pray that they may be of much value in every way. With all good wishes for you all, I remain

Yours for service,

MARY R. DAVIS.

Lieu-oo, China,
April 17, 1910.

William F. Randolph.

P. F. RANDOLPH.

William F. Randolph, the son of Jonathan Fitz Randolph, the son of Samuel Fitzrandolph, was born December 19, 1800. These parties each wrote his name as given above. Many descendants of later generations dropped the F in writing their names. The grandfather of William came from New Jersey to western Virginia and secured a large tract of land for a colony of Seventh-day Baptists. William's father was about eighteen years old when they came to this country.

The following incident of his early days is related to show some of the excellent traits which characterized his entire life.

A traveling stranger, stopping overnight with the family while one of them was suffering with the toothache, proposed to cure it. The proposition was of course accepted and he proceeded with his remedial operation by taking a piece of the nail from each finger and toe and a lock of hair from over the aching tooth. With these and a wooden peg, an auger and a hammer, he disappeared in the forest. The tooth seemed to be relieved, and, before leaving, the stranger offered to reveal the secret of his remedy on condition that it should be kept a secret. To William,

the eldest son, the mystery was confided, and with him the knowledge of it passed away; for, true in this, as to every other pledge of his life, he never told the secret. Another sterling trait of his character is shown in the fact that he did not claim that the operation would effect a cure, but, if others thought it would, he was willing to perform it for them. This he did for very many, and for some, in more than one case, all without a cent of remuneration. It may have been to them according to their faith. Faith, we are told, may remove a mountain. William was above superstition. His boys were curious enough to find pegs in the saplings of the woods into which he went.

William F. Randolph was married, August 23, 1823, to Mary Bond Davis, the daughter of Rev. John Davis, the brother of the Rev. Lewis A. Davis. While living with his own family in rude log cabins, he built for his "father-in-law" a neat hewed log house near his own residence on Greenbrier Run. In this house, in later years when he lived a mile below, he taught school; and the house stood there, variously occupied, long after his death, and the logs thereof are still to be seen in a stable near the homestead of the late Dea. Jesse Clark.

To William and Mary were born twelve children, five daughters and seven sons. Four of the latter are still living: Silas at Farina, Ill., Dea. Judson on Greenbrier Run, Preston at Salem, and Rev. Lewis F. Randolph at Hopkinton, R. I. The mother, lately deceased, of the Rev. W. L. Burdick was the second daughter.

William, early in manhood, was called into active service in county affairs, first in Harrison and later more prominently in Doddridge, which county he aided in organizing, and was for many years a justice of the peace, and a member of the county court. As a justice, it was his custom to get the litigants, if possible, to compromise and he would remit his fees, thus securing friendly relations between all parties concerned. He was also county commissioner, and, but for a change in the laws of Virginia, would have succeeded to the sheriffalty of that county. He was also an official surveyor for many years, locating

many public roads and surveying lands in the forests. He thus learned of vacant tracts, and by purchase of the State entered for himself more than a thousand acres. He was appointed, by the governor, one of the state directors of the Salem and Harrieville turnpike, which he helped to locate.

As to his interest in education, the reader is referred to an article in the department of Young People's Work of this issue of the RECORDER, solicited by the contributing editor.

William F. Randolph was baptized and received into the New Salem Church by Rev. Amos R. Wells on one of his missionary trips from New Jersey to western Virginia in 1819. During his entire married life he sustained family worship. Morning and evening, no matter how pressing business might be, nor who were present, workman and all were gathered around the family altar while he read, usually a whole chapter by course, in the New Testament. In that old family Bible, covered with white buckskin tanned by his own hand, there lies his marker, a neat diagonal-shaped piece of ruled paper, on one side of which is written in his smooth business hand, "Move me not," and on the other, "Leave me here." It was at that family altar he taught his children, after their profession of faith, to lead in prayer. In the evening service he often called upon the mother to lead the family in singing a familiar hymn. This she did with a sweet, distinct leadership, which was also often called to that service in public meetings in the old-fashioned way when "the spirit and understanding" were more prominent than the artistic elegance of the present day.

In government he was kind but strictly firm. His word was undisputed law. His chastisements, in family and school, were decidedly corrective and were very seldom required.

For many years, to the close of his life, he was, with his wife and four older children, a member of the Lost Creek Church. For an account of the change of his membership, the reader is referred to the *Randolph History of Seventh Day Baptists in West Virginia*. The inaccuracies of the records of the Salem Church and a report of a committee called from three churches,

show the upright Christian course of William F. Randolph.

With the limited advantages of his time for education, the records in the county offices and in church and associational matters show a remarkable degree of accuracy and intelligence. In the *Randolph History* referred to above, his name is used about sixty times and more than nine pages are quoted verbatim from his own pen. With no knowledge of the science of grammar and without instruction in logic or rhetoric, does not his reply in behalf of the Lost Creek Church to the Eastern Association challenge admiration for its kindly Christian spirit under provocation, its elegance of expression, its terse unanswerable arguments showing a willingness to suffer in order to avoid discord among brethren?

William F. Randolph died November 9, 1861, and his last message—a post-mortem message—was words of comfort to his brethren, delivered by his pastor, the Rev. S. D. Davis, in the funeral sermon, from a text chosen by himself (1 Thess. iv, 18); "Wherefore comfort one another with these words"—the blessed assurance of being "ever with the Lord."

Meeting of the Trustees of the Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, at 220 Broadway, New York City, on the first day of the week, June 5, 1910, at ten o'clock, a. m., with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Charles C. Chipman, Stephen Babcock, Edward E. Whitford, J. Alfred Wilson, Elisha S. Chipman, Edgar D. Van Horn and Corliss F. Randolph.

Prayer was offered by Rev. Edgar D. Van Horn.

The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been mailed to all the Trustees.

The Committee on Publications reported that Miss Mary A. Stillman of Boston would prepare the primary helps for the fourth quarter of the current volume of the *Helping Hand in Bible School Work*.

The Committee on Finance reported that the chairman had prepared and published in the SABBATH RECORDER a statement of the condition of the treasury, and asked that funds collected for the use of the Sabbath School Board be forwarded to the Treasurer.

The Treasurer presented a statement of receipts since his last report, which was adopted as follows:

1910.			
March	25	Brookfield, N. Y. (Second Brookfield S. S.)	\$1 25
"	"	Plainfield, N. J. (S. S.)	10 19
"	29	Salemville, Pa. (S. S.)	2 65
"	31	Syracuse, N. Y. (S. S.)	1 02
April	3	Farina, Ill. (church)	3 07
"	5	Farina, Ill. (S. S.)	3 29
"	5	Plainfield, N. J. (church)	27 09
"	6	Milton Junction, Wis. (church)	9 53
"	12	Riverside, Cal. (church)	1 49
"	"	Riverside, Cal. (S. S.)	5 00
"	"	(Second) Brookfield, N. Y. (church)	7 00
"	13	Westerly, R. I., Pawcatuck (church)	13 42
"	"	Rockville, R. I. (S. S.)	3 00
"	"	Independence, N. Y. (S. S.)	1 78
"	15	Utica, N. Y. (S. S.)	3 00
"	18	New York City, N. Y. (church)	14 18
"	19	Albion, Wis. (S. S.)	2 30
"	"	Little Genesee, N. Y. (S. S.)	4 77
"	"	Salem, W. Va. (church)	2 00
"	22	Plainfield, N. J. (S. S.)	25 00
May	4	North Loup, Neb. (S. S.)	10 21
"	"	Alfred, N. Y. (S. S.)	6 00
"	"	Farnam, Neb. (S. S.)	3 04
"	6	Hartsville, N. Y. (S. S.)	2 50
"	19	Alfred Station, N. Y. (S. S.)	2 94
"	23	Daytona, Fla. (S. S.)	13 00
"	30	New Market, N. J. (S. S.)	2 50
"	31	Esle F. Randolph, postage bill contributed	1 38
"	"	C. C. Chipman, postage bill contributed	60
"	"	E. E. Whitford, Lesson Help contributed	50

The Treasurer presented his annual report for the fiscal year ending May 31, 1910, which was referred to the Auditing Committee, with the provision that, after the approval of that committee, the report be adopted by the Trustees and ordered printed in connection with the annual report of the Board to the General Conference.

The Recording Secretary reported that pursuant to the instruction of the Trustees at their last meeting, he had addressed a communication to the Board of Directors of the American Sabbath Tract Society inquiring if they would be willing to unite with us in sending our Field Secretary into the Southwestern Association for two months' work, more or less, this coming summer.

The President reported that he had written letters of thanks to Mrs. Henry M. Maxson, Mrs. H. Clift Brown, Mrs. Luther S. Davis and Rev. Edwin Shaw, as instructed by the Trustees at their last meeting.

The Committee on the Work of the Field Secretary reported that the Directors of the American Sabbath Tract Society had voted to cooperate with us in placing our Field Secretary in the Southwestern Association for the coming summer, and that he was already in the field in Virginia, North Carolina and Alabama.

The Committee on Program for the Sabbath School Board's hour at the General Conference presented its report, which was approved as follows:

To the Trustees of the Seventh-day Baptist General Conference:

Your Committee to prepare a program to represent the interests of the Sabbath School Board at the approaching session of the General Conference would respectfully submit the following:

1. *Annual Report of the Sabbath School Board.* Presented by the president, Esle F. Randolph.
2. *The Church and the Sabbath School.* By Rev. Edgar D. Van Horn.
3. *Progressive Methods for the Rural Sabbath School.* By H. L. Hulett.
4. *Conditions of Efficiency in the Sabbath School:*
 - a. *The Teacher.* By Rev. Edwin Shaw.
 - b. *A Course of Study.* By Rev. James L. Skaggs.
 - c. *Organization.* By Rev. Henry N. Jordan.
5. *Religious Instruction in the Home.* By Rev. Walter L. Greene.

Respectfully submitted,
 ESLE F. RANDOLPH,
 WALTER L. GREENE,
 Committee.

The President reported that Rev. H. C. Van Horn had consented to represent the interests of the Sabbath School Board at the current session of the Central Association, and that Rev. George B. Shaw had been requested to serve in a similar capacity at the approaching session of the Northwestern Association.

The President was instructed to communicate with Rev. Walter L. Greene and ascertain if he could devote his entire time to field work in the interests of this Board for the coming year, should his services be desired.

Bills were presented and approved as follows:

Anna M. Tompkins, engrossing minutes.....	\$2 00
Edward E. Whitford, expenses as chairman of Committee on Publications	50
Esle F. Randolph, postage of president.....	1 38
Charles C. Chipman, postage of treasurer.....	60
Corliss F. Randolph, postage of recording secretary	1 65

Voted, That when we adjourn, it be to meet at the call of the President.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
 Recording Secretary.

Bible Studies on the Sabbath Question.

Our Endeavor Society has voted to use your book in its meetings, every other week, alternating with the Mission Studies prepared by Pastor W. D. Burdick. I was very much pleased, as the suggestion came from the society, not from myself. May our people use your splendid book all over the denomination.—*H. C. Van Horn.*

I am very much pleased with the book. Send seven copies.—*Ira S. Goff.*

I have perused the book with much pleasure.—*J. W. Thirtle, LL. D., (London).*

I expect to receive great benefit and pleasure from it, as others have done.—*Mrs. Susan Strong Randolph.*

The writer of that (Creation) story understood the word *day* as one of the seven periods of the week, a division of time that has stood to the present, at least in all Christendom. It teaches the Seventh-day Sabbath; and no theory about Creation can change this fact. Elder Bailey's *Commentary* has met a want that has not been fully covered outside; and I trust that your book will fill a place long neglected in the study of the Sabbath question.—*Ira J. Ordway.*

I have read it with much interest. It seems to me that if parents wish their children to grow up well-grounded Seventh-day Baptists, your book placed in their hands and faithfully studied, would be a great help.—*S. W. Maxson.*

To my mind the *Studies* are the best things our people have ever issued on the subject of the Sabbath. No writer of ours has ever before been so fair-minded with his sources as you have been. I am glad to see you give up some of the interpretations some of our people and leaders have held. They were more damage than good to us. It is much better to give up the position that Matthew xxviii, 1 *must* mean just before sunset Sabbath day; that Christ was not crucified Friday; etc. They are doubtful positions at best, and are really unnecessary to our doctrine. I am glad, too, to see the emphasis put on the Sabbath as a valuable spiritual force, rather than an external, inscrutable command; and as a good thing in the nature of things, and not simply because it was ordered. It is not good because it was commanded, but it is commanded because it is good. We are more interested in its inner goodness than in its quality as a fiat. Your treatment is kindly, broad, careful, candid and spiritual. You have done a fine job.—*J. N. Norwood.*

Permit me to thank you for the complimentary copy of your new book, *Bible Studies on the Sabbath Question*, and to assure you of the great pleasure which it has given me. I have read it all with much care.

You are happy in the title, for the Sabbath must find its solution in a comprehensive study of its basis in the Bible, and in individual loyalty to the truth therein revealed.

Then your arrangement of material is most satisfactory. The book has a sustained interest, and holds the reader by its natural, logical development.

But most gratifying to me is the breadth of view and the catholicity of spirit which are characteristic of the book. You have attacked your problem with a scholarship which is lucid, free from dogmatism, charmingly generous, and forcefully convincing.

I commend the book as a guiding star for Seventh-day Baptists, and a search-light for a Sabbathless world.—*Boothe C. Davis.*

Alfred Theological Seminary,
Alfred, N. Y.

All the experiences of human life, be they good or evil, are the means of weaving character. What men are in themselves, that will they reveal to the world. Life is essentially a school—a training ground for public usefulness. The best results are only achieved by steady, persistent plodding. True manhood is one of the greatest ideals, and the enlightenment of citizenship is the truest indication of a genuine democracy.—*J. E. Marks.*

Young People's Work

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

Christian Citizenship.

REV. A. J. C. BOND:

Topic for prayer meeting, July 2, 1910.

Daily Readings.

June 26—Pure living (Ps. xxiv, 3-6).

June 27—Social justice (Eccles. iv, 1-3; iii, 16, 17).

June 28—Combating evils (Ezek. ii, 6-8; iii, 8, 9).

June 29—Doing every kind of good (1 Tim. vi, 17-19).

June 30—Living examples (1 Pet. ii, 13-17).

July 1—God's will done on earth (Luke xi, 1-4).

July 2—*Topic:* What is Christian citizenship? (Ps. cxxiv, 1-8; Rev. xxi, 1-3). (Consecration meeting.)

"MY CREED."

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

I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare.

"I would be friend to all—the foe—the friendless;

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

PSALM CXXIV.

The difference between Israel and the nations about her was the difference in their conception of God. The monotheism of Israel was the power that united her different tribes and held them together, scattered as they were, and representing different temperaments and ideals. It was this belief in one God, growing out of a common experience, which brought them together upon a religious basis. And nothing unites people like a common, virile religious faith.

While Israel held to the worship of Jehovah, with the central place of worship at Jerusalem, she was prosperous. And

just as she yielded to the impact of heathen religions did her power wane, the nation disintegrate, and the members of the race become a prey to the sensual sins of the time.

The nation that feels that God is on its side will do more for humanity than will the nation which makes no such recognition of God. The next step in this relationship is to try to be in harmony with the God whose rule is acknowledged.

However worthy may have been the motive of President Roosevelt in removing the motto, "In God we trust," from our coins, I believe it was not all religious superstition or foolish sentiment on the part of the American people that demanded its retention there.

In reviewing our history as a nation the conviction is forced upon one that "if it had not been Jehovah who was on our side, . . . then the waters had overwhelmed us." This generation needs to realize and appreciate more the cost of our American liberties.

REV. XXI, 1-3.

These verses may be considered as picturing some future cataclysmic event—a condition which is to be brought about suddenly, when a new heaven and a new earth, made to order, shall, with all the violence which such an event would necessitate, displace the heaven and earth of the old order. Possibly such an interpretation would be in harmony with John's thought. It may not be wholly out of harmony with John, however, or with other teachings of the New Testament, to give it a different interpretation. It seems that man was to have much to do in bringing about the new order which was inaugurated by the Son of Man. With the advent of Jesus there came a new earth, potentially. It is by bringing the world into harmony with the life of Jesus that this new earth is to be realized.

With such a conception of the universe, how closely related are the heaven and the earth, and how impossible is true citizenship apart from Christian citizenship.

And has there not been some progress made toward the realization of John's ideal? Take the expression, "The sea is

no more"; while we can not say, literally, that the sea is no more, yet the sea of which John wrote, with all its terrors, no longer exists. That sea which imprisoned John on his lonely island, that sea which was peopled by demons and man-destroying monsters, which stood as an impenetrable wall against a universal gospel of peace, that sea is no more. There is the same sea of waters, but today it bears the commerce of the world, and millions of human freight, including missionaries to all countries of the earth. Even the last year shows evident progress in the domination of mind over the sea. Distance has been destroyed in the record-breaking races in the voyages of the ocean liners, her man-destroying power has been lessened by the use of "wireless", her very existence has been ignored in the flight of the Frenchman across the English Channel. And whether the pilot of the ship, or the operator of the "wireless", or the aeronaut are Christians or not, these feats would be impossible without the soul-freeing, mind-emancipating power of Christianity. Whatever the character of the inventors, these inventions are "by-products of the Bible." And in the hands of Christian men and organizations, they will be used more and more in the interest of a "new earth" when the "tabernacle of God" shall be with men, and "he shall dwell with them, and they shall be his people."

If good citizenship, "like charity, begins at home", like charity it knows no limits to its interest and influence. And, conversely, if one's citizenship is in heaven—in the larger realm—he is a better citizen of earth.

PARAGRAPHS.

Abraham Lincoln said, "Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."

Dean Swift said that whoever could make two ears of corn or two blades of grass grow upon a spot of ground where only one grew before would deserve better of mankind and do more essential service for his country than the whole race of politicians.

H. W. Rood recently said in a stirring

address upon the Opportunities and Responsibilities of the Christian Citizen, that every Christian voter should attend the caucus, and should vote on election day. He referred to men who were so interested in the things of the kingdom of heaven that they had no time to devote to the duties of citizenship, and declared that such men are so good that they are good for nothing.

A few days ago I called upon an aged member of the church, and in the conversation with him I learned more of his business career than I had known before. He told me of his early life in the East, of his coming West, his appointment to various offices in his town, and of some of his business transactions. In that early day he did not long engage in the raising of tobacco, because he did not think it was right. He could not account for his success, but as I listened it became very evident to me that it was because of his honesty and integrity, his high ideals of citizenship—his Christian citizenship. He was as honest in public affairs as in private matters. He could not, for money, impose upon the public, even in what was considered a legitimate business transaction, that which supplied no real need of mankind. To be moved by such unselfish motives in business and government relations is Christian citizenship.

It was my privilege the other night at Janesville to hear Judge Ben B. Lindsey speak on the "Misfortunes of Mickey." In speaking of the new method of court procedure as represented by the juvenile court, he said that for the first time in the history of jurisprudence the boy is being put above property. Formerly, when a boy went into a barn and took some gunny-sacks to sell to get some money "to go to the show" he was arrested for stealing, and in the trial the proceedings centered around the gunny-sacks, and not the boy. Judge Lindsey did not uphold the boy who takes what does not belong to him, but he would value the boy above the gunny-sack, and would proceed in a way that would save the boy, if possible. The question of the property will be settled, as well as the greater problem of the boy, when the latter has been made a good citizen. And it is the business of the State to make good citizens,

as well as to protect property. Certainly the former is quite as essential to a state as is the latter.

TO THE LEADER.

If you have a blackboard write upon it the lines of "My Creed," and place it where the members can see it during the meeting. At the close, have the society stand and repeat it together, as a benediction.

Milton Junction.

Young People's Hour at the Central Association.

The young people's hour was arranged for and conducted by Mr. C. C. Williams, a stirring and successful young business man of Adams Center. A pleasing feature of the program was a song rendered by a large Junior society. Other music was a fine tenor solo, by Mr. Roy Greene of Adams Center, and "Cling to the Bible, My Boy", by a male quartet. The meeting was otherwise occupied by two addresses: How the Church Can Help the Christian Endeavor, by Rev. A. L. Davis, and How the Christian Endeavor Can Help the Church, by Rev. H. C. Van Horn.

Mr. Davis' excellent address was greatly appreciated by all and it is hoped may be secured for publication. He emphasized the thought that the church must do more than offer an ideal; it must furnish opportunity by which that ideal may be realized in young life. It is not enough for the church to condemn certain kinds of amusement; it must furnish that which is wholesome to take their place.

The latter speaker urged that the society can best help the church by an earnest endeavor to live up to its ideals. Its ideal is not so much service *now*—as important as that may be—but *training* for service. This was illustrated by showing what the real work of the Flower, Lookout and Prayer-meeting committees is. He further urged that when this training has reached a certain point, members ought to *graduate* and do their subsequent work, not as members of the Christian Endeavor, but as trained workers, members of the church. Otherwise the younger members, looking to the older ones to carry the responsibil-

ity and to go ahead with the work, do not get the training that has made a strong class of people, now middle-aged, and soon lose interest and drop out.

This address evoked quite a lively discussion which tended to increase the interest of the meeting.

The sessions of the Central Association were all strong and impressive. An encouraging feature was the large number of young people who attended and manifested a deep interest in all that was said and done.

Martha Burnham.¹

MARGARET BELL.

Chapter XXV.

The evening after Doctor Heilman and Martha returned home from their wedding trip, a furious ring of the door-bell was heard; and in answer to its summons Paul was found to be at the door with a supply of provisions. They bade him enter and he did so saying he knew they would need looking after for a time until they could have a little experience in providing for the necessities of a family. After thanking him Martha inquired how he and his friend were getting along keeping "bachelor's hall."

"We are learning," he replied, "by experience. We decided to have pancakes one morning for breakfast, so we mixed up what we thought was a sufficient amount of batter. They didn't rise very well and so we put in soda, salt and pepper, and everything we could think of to make them rise, and we finally succeeded. When we were through, there was so much of the mixture left that we thought it a shame to waste it; so we mixed in more flour, thus converting it into biscuit dough, and when it was ready for the oven there were thirty-two biscuits. We are doing very well, but at the same time if Doctor Heilman should be called away on business we would willingly entertain the bride while he is gone. And by the way," he added, "I was in Jacksonville the other day and saw Doctor Whitmore who had just come home, having finished his work as chairman of the commission appointed

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

by the government to treat with the Chipewewa Indians for certain lands in their possession. He inquired eagerly what Martha's prospects were, and I told him there could be only one possible objection to the marriage and that was that Doctor Heilman was ten years too young for her."

After a hearty laugh the Doctor said, "Possibly she may renew her age by being associated with young company." Many a true word is spoken jestingly, and it is a fact that Martha was older in spirit than was Doctor Heilman and that she grew young through her association with him.

Soon after his marriage Doctor Heilman met one of his parishioners from a former pastorate—one who was destined to become the secretary of the Missionary Society. After congratulating the Doctor on his marriage he said: "When my brother was teaching in Auburn College he kept a list of names of the students he was especially interested in and whose future course it was his purpose to watch. When I heard you had married Martha Burnham, I remembered that her name was on his list."

After Martha had adjusted the house to the changed order of circumstances, Doctor Heilman called her into the study one day saying he wanted to have a talk with her. When she was seated in her favorite place he said, "I have been thinking over your past life and its many bitter disappointments and now I want to say to you that, if you so desire, you may enter Auburn College and complete your education."

Martha's heart fairly leaped with joy as she replied, "Well, I certainly do." But after thinking the situation over carefully she decided that it was not best to attempt it. Had she been strong enough to carry the light work of the home and the school work also, she would have adhered to this decision. But if she went into school it meant taking some one into the home as housekeeper; and however well the work might be done, she knew that no one would keep the house to please the Doctor as she would, and ought he not at his time in life, after so many years of hardships and sacrifices, to have the best possible home? When she became his wife was not this

the duty she assumed? She decided that it was and told him of her decision. A happy smile played over his face as he replied: "For my own sake I am glad you have decided as you have, although I should never have told you how I felt had you adhered to your first decision. I am free to confess now that I crave a home in the truest sense of the word—a home such as no one but a wife, who has the interests of the home in her heart, can make. At the same time I didn't want to put self first and stand in the way of a work you might be able to do in the world." Can any one fail to discover the true nobility of this man's soul?

And so Martha carried the work of the home, with the assistance of a laundress; but how different it seemed from the days when she had to plan to do without every expense not an actual necessity. Now she was asked every morning if there was anything she would like to have bought, and especially complimented on her ability to set a good table with small expense.

At first Martha took up the different articles of fancy work required for the home with a little trembling in her heart. Her father having always been so opposed to anything of the kind, she had formed the opinion that such opposition was to be expected from the masculine sex; but to her intense relief the Doctor entered into her plans for that kind of work as heartily as did she, saying that it would give him great pleasure to see the home adorned with her handiwork. Many a husband might cause his wife's face to glow with sunshine by imitating his example. There is something in a woman's nature that demands this kind of work. Where did she get that nature? Who decorates the lily of the field, that blooms but for a day?

In the spring Doctor Heilman closed his pastorate of thirteen years with the church at Auburn Junction, intending to devote the remainder of his life to writing; but he was called upon almost constantly to supply pulpits, with the result that very little writing was done.

The days glided away in the home like a beautiful song. Life's experiences had fitted this pair to appreciate each other, each one seeking the other's well-being

first, every day as it sped along on its gladsome way binding their souls more closely together.

Probably to few people in the ordinary walks of life does their wedding day bring such a change as it brought to Martha, but not until the burden she had borne for years had been lifted did she fully realize how heavy it had been.

A year after the Doctor's resignation of his charge at Auburn Junction, he received an urgent invitation to come to the help of a feeble church—a church that had once been strong, but whose numbers had been depleted by deaths and removals until they could no longer support a pastor. It was not practicable for him to move to this place, and the work would be chiefly missionary; but after due consideration he decided it was his duty to accept the call, with the understanding that he should not be expected in unreasonable weather, as it was sixteen miles from his home and a trip that must be taken with a horse and carriage.

For several months Martha accompanied him on these trips, going Friday afternoon and returning Sabbath afternoon; but on one of these occasions she contracted a cold which nearly cost her her life. At first it was thought of only as a cold that would soon be conquered, but complications set in and chronic troubles were aggravated. A mutual friend of Doctor Heilman and Martha, a Miss Burns, came to help them for a few days but remained thirteen years.

The Doctor sent word to the church that he would not be able to preach for them until Martha was relieved of her affliction. He gave up all his work, which was not an absolute necessity, and devoted himself strictly to her care, Miss Burns carrying faithfully the work of the house. As weeks passed by and Martha kept going gradually down, she became very anxious lest the strain prove to be too great for his strength, and suggested that he get a nurse or at least watchers at night so that he might not be disturbed in his needed rest.

He replied that he would trust her to the care of no one so long as he was able to care for her himself, adding, "You are no burden. It is a pleasure to care

for you. I want you to live, even if you are not able to get off the bed. I'll take care of you." Was he proving the words true he said to her when he asked her to become his wife? And as people saw his devotion and read the anxiety of his heart, so plainly mirrored in his face, it became their settled conviction that should she die he would not long survive.

At the expiration of two months a slight improvement in Martha's health commenced which continued until she was able to be about the house and do some light work; but she never recovered sufficiently to take up the work of the home. This was a great trial, but she decided to submit to the inevitable cheerfully, put self as far out of sight as possible, and not cast a shadow upon the lives of those around her by a long face and bitter murmurings. Sometimes when she was alone in the house, as she watched people flocking by on some occasion of special interest, she thought that she must remain at home would send a great tidal wave of sorrow surging over her soul; but as she turned her eyes from the window and lifted them heavenward, sweet peace flowed into her soul and when the inmates of her home returned she was ready to welcome them with a smile.

There is one event which occurred during this period of her life that must not be omitted. The General Conference was in session at Auburn. While she was not able to attend any of its sessions she entertained some of the guests in her home. She did not think much about her deprivation until Sabbath morning. As she watched Doctor Heilman, Miss Burns and the guests depart for the day, something of the old rebellion arose in her heart as she thought of how circumscribed her early life had been, and how now when she could have greater privileges she must be denied them on account of her health. The conflict was fierce but brief, for the thought of her abundant blessings soon gained the victory. She ate her lunch at noon and then lay down for a nap; but scarcely had she touched the bed when she heard the door-bell ring. Wondering who it could be at that time she hastened to the door and as she opened it a sweet boyish voice

said, "Pardon me, Mrs. Heilman, I hope I haven't disturbed you. I have been thinking a great deal about you this forenoon and how hard it must be for you to remain at home while every one else is at the Conference and I thought I would run down and spend the time between the services with you."

Is it any wonder that a boy possessing such a spirit of thoughtfulness—a spirit that would prompt him to turn away from an hour he would have greatly enjoyed in the company of those of his own age and go to relieve the loneliness of a middle-aged person, and one in whose presence he had only spent half an hour previous to this, should, a few years later, lay down his life on African soil in his efforts to carry the light of the Gospel to that benighted people? Blessed be the memory of Peter Velthuysen! And, my dear young people, if into the hearts of all of you who have taken the name of Christ should come a spirit like unto his spirit, then indeed would the kingdom of heaven make rapid strides in its conquest of the world.

Martha's diaries during this period of her life reveal but one cloud upon her mind. When she married she thought the door was opening to her special work in the Master's vineyard, and now a great deal of the time she could not even go to church. She knew she was making a happy home for her husband and that filled her heart with unspeakable joy; but was there not another work for her to do? As she thought of the impressions made upon her mind at the time her life was so miraculously preserved, and compared them with her inability to do anything—for even her eyes became affected for quite a long time—her faith was severely tried. As if to encourage her heart she received a visit from one of her old tried friends—in fact, the friend who had been her most efficient assistant superintendent during her very trying experience with her first Sunday school. Mary, for this was her friend's name, had since then married and moved into a large city and into a part of it where there were no church services and where the children were growing up with no religious influences surrounding them. She could not endure such a situation and went

to work to see what she could do to benefit the vicinity in which she lived. She soon succeeded in organizing a Sunday school, which she was superintending, and which had now grown up to number four hundred members including its home department. After she had told Martha all about her Sunday-school work, they reviewed Martha's life; and as the visit was drawing to a close, Martha said, "Isn't it strange, Mary, that though we started in our public work for the Lord together, you are doing so much, while I am so afflicted that the only thing I can do is to make my home happy."

"Don't for one moment think, Martha," came the reply, "that in simply making a home happy you are doing a little work. Is there anything this world needs more than it needs happy homes? A happy home is a bright light in this world where there are so many homes that are in reality only homes in name. Neither is that the only work you are doing. That you can be so happy and cheerful under such bodily affliction is a great inspiration to me and certainly it must be to many other lives. And I'm not sure but that it requires a greater draught upon God's storehouse of grace to stay here in the house week after week patiently and cheerfully, than it does to be out in the world meeting the perplexities of active work for the Master." Then the good-bys were spoken and Mary departed, little realizing how successfully she had dispelled the one cloud that hung over Martha's mind.

As soon as practicable Doctor Heilman took up his appointments again with the church, refusing absolutely to be gone overnight and going with a regularity that surprised even those who knew him best, sometimes over roads that required seven hours for the trip.

Two years had passed since Martha's affliction first came upon her, and still the bond that united these two souls was constantly being strengthened. One evening they were sitting in the twilight enjoying one of their heart to heart talks. Martha seldom referred to her health but she did on this occasion, saying that while she rallied to some extent at times she could not close her eyes to the fact that on the

whole she was losing ground; and while she was anxious to live as long as he did, she had come to feel that should he be taken away she would like to go at the same time.

In the gentlest manner possible the Doctor told her she must not allow such a thought to find a lodging place in her heart, that she was still young, that perchance there would yet come a change for the better in her health, and that she must plan to live as long as possible. "You know how we have both felt," he added, "that God preserved your life that you might do a work for him; and while I realize how hard it will be for you to be left alone in the world, I still desire that you shall live as long as possible to carry on my work and represent me in the denomination. I hope you will not be called on to part with me until your health is better than it is at present, but if the trial comes you will make the best of it, or else I am mistaken in my estimate of you. And this reminds me," he continued, "of something I have never told you. You doubtless heard that when you were in the hospital the report was circulated here that you were dead. It was told me for a fact and I had your funeral sermon in course of preparation when some one called and told me the report was a false one."

This last remark opened the way for them to review Martha's past life, many important incidents of which are omitted from this story. As the conversation drew to a close Martha said, "And after all of this, to think that my life should be so full of blessings now. How wonderful it all seems. My life is a complete story." "Yes," the Doctor replied, "it certainly is and suppose you write it out in the form of a story."

"Mercy!" Martha ejaculated with as much emphasis as she put into her first utterance, "I would be glad to if I had the ability, but I haven't."

"I disagree with you," came the reply. "I think you have."

Then they fell into silence, one of those hours so conducive to spiritual growth, when souls commune without the medium of words and by this very communion are drawn nearer to each other and to the

Eternal. Linger here, O ye happy pair, ye whose souls are blended as one, for this is a sacred hour. This is home in the truest sense of the word, fittest earthly type of heaven, radiating its pure light upon all who enter within its precincts, and over it floats God's banner of love.

(Concluded next week.)

The Ideals of the Founders of Our Schools. —Salem.

P. F. RANDOLPH.

The origin of the ideal of the founders of the Salem school may be traced back nearly a century. In pioneer days, the need of educational privileges was keenly felt by leaders in social and business affairs. Few indeed were versed in so much as the three "R's" of primary education. There was a scarcity of text-books, especially of "Rithmetic." The teacher wrote "sums"—examples and problems—on paper for the scholars to "work"—solve. Among those thus taught in the early part of the nineteenth century, were William and Jephtha F. Randolph, two brothers, the latter the grandfather of Corliss and Esle. Such were their interest and desire for education that their arithmetic papers were preserved as long as they lived. Those of Jephtha's are still in existence. While yet a youth William began to teach. As his older children grew to school age, he taught them and his neighbors' children during the winter, in the large log kitchen of his residence. A little later he employed a teacher, a Mr. J. M. Conden, from Ohio, to teach in a house of his own a mile away, boarding, in the meanwhile, the teacher and his wife and keeping his horse. He himself soon afterward taught in the same house. Then his oldest son taught the younger ones during the winter at home. The oldest daughter, Harriet, taught several schools in different parts of the community. Feeling the need of advanced studies, she went to Ohio and attended a select school at Jackson Center. On her return in 1848, she was the first to give instruction in grammar among our people. The late lamented Eld. S. D. Davis, having felt seriously the need of a better knowledge of the "mother tongue," sought

instruction of her in "English," as he called the science of grammar.

Among those who desired to have better school privileges for our people in western Virginia was Elizabeth F. Randolph, the mother of Pres. B. C. Davis, a cousin of William F. Randolph. After teaching several terms in the community, she planned to build a schoolhouse on a part of her father's land which afterwards became hers by inheritance (the same farm on which Salem College is located) and she was prevented from doing so only by the solicitations of Eld. S. D. Davis to become his companion and the instructor of his children.

When Eld. Azor Estee endeavored to establish an academy at West Union, he found William F. Randolph a right-hand man who entered heartily with him into that work. He secured the house and lot for the school and took the largest amount of stock. At the opening of the first term he rented a house and took six of his children there to board themselves with others, taking provision from home, fourteen miles distant. When the first teacher, Stephen F. W. Potter of Scott, N. Y., desired to abandon the work, William F. Randolph personally contracted with him in a stated sum of money, to return after a visit home and continue the school. Mr. Potter failed to return, but the school was continued for about six years by Elder Estee and other teachers, among whom were Esther and Ezra, children of William F. Randolph, and another teacher engaged by him from New York State.

The ideal of the leaders of this movement had been a school of the highest order possible under the circumstances, where our young people might be educated at the least expense consistent with the best work and under right religious influences.

When the West Union Academy failed, William F. Randolph determined to send some of his children to one of the three academies among our people: Shiloh, N. J., DeRuyter, N. Y., and Alfred Center. The latter having been sustained for about twenty years, was deemed the best, and four of his children went there in April, 1856. They were the first of about three-score who have gone from West Virginia

to the Alfred school. The youngest of these four graduated in 1862 and returned to teach in his native State about the time that West Virginia became a separate State with a constitution providing for free schools. He taught select schools until the Legislature enacted laws regulating the free schools. He then taught in these schools for several years and in the meantime made some efforts to establish an academy at Salem. This attempt was followed by a similar one of Rev. C. A. Burdick. These two parties realizing from their own knowledge of facts and especially the outcome of the Shiloh and DeRuyter academies, that without an endowment, which our people then were too limited in numbers and finances to furnish, or aid from public funds, no institution of the high character desired could be permanently successful, they in council with the Rev. Jacob Davis, a local pastor, prepared a bill for an independent school district at Salem with a provision for merging the proposed institution of stockholders and the independent public schools together. A petition for the bill was signed by practically all the voters of the district and the charter was granted by the Legislature, but no further special effort was made for several years to establish an academy; yet the object which had lain so near the heart of William F. Randolph and others, was still cherished by our people in West Virginia. The need of a school here was very great, for many of our young people were going away, some to schools where influences were not conducive to piety. Under more favorable conditions it required but the determined effort of an influential, broad-shouldered man to arouse cherished hopes into active work. Eld. J. L. Huffman undertook the enterprise, and finding willing helpers, Salem Academy was chartered in 1887. Elder Huffman as principal taught, with assistance, until he secured the services of Rev. S. L. Maxson, and in less than two years the academy developed into a chartered college, the ideal still prevailing of founding the best institution which the circumstances would permit.

In 1892 Rev. T. L. Gardiner reluctantly consented to leave for a time the ministerial work which he loved, and as-

sume the presidency. He threw his whole energies into the college work for fifteen years. Upon him depended largely its financial support, without which the institution could not have been sustained.

Upon President Gardiner's resignation Prof. C. R. Clawson for two years accepted the responsibility and set himself to gather in advanced pupils from the public schools. His labors were eminently successful.

At the end of two years Prof. C. B. Clark of Alfred University became president, having conditioned his acceptance of the presidency upon enough pledges being secured to insure the erection of a much needed new college building. This was done and his acceptance added new life to the institution, which was further promoted by his leading the college presidents of the State in getting the Legislature to restore to the graduates of colleges approved by the state board, rights and privileges equal to those of the graduates of the state normal schools.

The college has thus grown steadily toward the ideal in attendance, efficiency and character. Beginning with no school-room, its third building, a twenty-five thousand dollar brick-and-stone structure of splendid appearance, is nearing completion. Its graduates are recognized wherever they go as leaders in their professions. Religious influences are very prominent among the pupils. They sustain two Christian associations, one of young men, the other of young women.

Thus the ideal of William F. Randolph and others—the founders of the Salem school—is being realized: i. e. (1) an institution affording the best educational advantage possible under the circumstances; (2) at the least expense consistent with the best work; and (3) surrounding the students with the purest religious influences.

News Notes.

GENTRY, ARK.—Pastor Davis preached a very appropriate and helpful sermon for the children on June 4. This was followed by the Sabbath school, in which the children gave several pleasing exercises. The church was decorated with a profusion of beautiful roses.—Rev. G. H. F. Randolph of Fouke was with us one Sabbath in May.—Gentry and vicinity will soon be enjoying a bountiful peach crop.

ALFRED STATION, N. Y.—Five members were recently added to the church by baptism.

INDEPENDENCE, N. Y.—Two were recently baptized, one of them joining the church. The Ladies' Aid Society met at the regular time in May with Mrs. S. J. Crandall and Miss Milford Crandall, as a result of which \$8.70 was netted for the society.—Pastor Crofoot preached at Almond, May 15.—Mr. Thorngate, Sabbath-school missionary of the Western Association, was with us April 30.

MIDDLE ISLAND, W. VA.—Four were baptized the first Sabbath in May.—Quarterly meeting has been postponed from the fourth of June till June 18, awaiting the return from Farina, Ill., of Rev. L. D. Seager, who has been absent some time looking after his strawberry crop.—Seven from our church attended the association at Berea.

A Word With the Critics.

F. O. BURDICK.

(Concluded.)

Edwin E. Slosson is reported as saying in the *American College* for October, "Freedom of investigation and teaching is, however, so firmly implanted in our universities and so generally approved by the outside world that these articles (from heresy hunters, alarmists, etc.) will not be able to destroy or impair it. No professor has lost his position because of this misleading interpretation of his teachings, or even, so far as I know, been called to account for them by his official superiors, as would have been the case twenty-five years ago." Possibly not by his "official superiors" in every case, but I wonder if Mr. Slosson has heard of Briggs, Foster, Herron, and men of their type?

The gold nugget in the article, "Atheism in Our Colleges," is the statement, "The most serious arraignment against the modern college, it seems to me, is its exaltation of intellect over spirit and its failure to uphold as it might the lofty ideals which mean nobility of life and character." Splendid! to this I say *amen!* Through this attempt to exalt the intellect over spirit, many teachers have made light of Bible precepts. And let me add to the above one more arraignment—the failure on the part of these "intellectual giants" (?) to point to the infallible Word of God as the real source whence a young man and young woman can get a clear light to pilot

them on and up the hill of time to the eternal verities. And in doing this a teacher may not be considered dogmatical. No human teacher can improve on the Word of God or the plain teachings of the Bible regarding the plan of salvation which has its foundation principles in the Old Testament and its fulfilment in the New,—teaching the acceptance, rather than to question its precepts from human standpoints.

I beg not to be misunderstood regarding my attitude toward the university or college training or criticism. I am certain there are many splendid, orthodox, Christian teachers, true to the backbone, earnest, devoted, inspiring, helpful, by example and precept, doing all in their power to lift young men and women to a higher plane intellectually and spiritually, who would by no means place a stumbling-block in the way of the boy and girl to lead them away from the mother-training of faith in God and the Bible—many, many more of these than the skeptical teacher, but it is against the teaching of those who attempt to belittle religion and teach that "Christianity is a failure" that we raise an objection. I have on my desk before me as I write, a letter, I wish I had the liberty to incorporate here. It is from a mother, who has daughters in college, expressing her deep anxiety lest during their training they may be led into skepticism.

I want in all seriousness and sweetness, yet emphatically, to say, that if the higher institutions of learning desire to retain these young people as students, and not occasion them to "cut short" their college career as some writers have feared because of this controversy, care must be used not to destroy their faith in the Word of God implanted in their young minds at their mother's knee at the home altar.

Nor would I be misunderstood regarding my attitude toward criticism. By no means do I object to any amount of investigation, any amount of research, to get a better understanding of the truth. If this were "Higher Criticism," I would unhesitatingly endorse it. No, it is the tendency to distrust the Bible and biblical authority, to limit the Almighty, to discredit

that which is hard to understand, the attempt to make all allegorical or figurative which according to one's notions does not harmonize with science, bringing discredit upon the inspiration and supernatural character of the Holy Scriptures, leading into the fog rather than out of it, tinctured with different shades of skepticism—from this I would be excused and I am honest in my objections to its being taught in the schools.

If "Higher Criticism" meant textual criticism as it used to mean, it would be different. But according to the construction that is now placed upon the phrase, the terms are by no means synonymous.

A word with the literary critic. I am inclined to think you do "traditional" Christianity an injustice when you refer to history of the dark ages, raking up skeletons of past mistakes, superstitions and inconsistencies, to prove to our children, your students, that the position of those who do not take readily to all the views of "modern" thought and who have greater faith in the genuineness, literalness and inspiration of Scripture, than you, is unsound and untenable. It must be remembered that there is more to this controversy than simply "the modern view of the Old Testament, denying the Mosaic authorship of the Pentateuch." Such is a very small part of the dispute. You may not go so far (for no two critics agree unless students of the same teacher) as to teach that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on the rock," yet teachers of "modern view" do this and in objecting we do not like to have our children told that we are "dogmatical," "antiquated" and "superstitious." You do not carry your "modern views" so far? Then come out from the company of those who do teach such skepticism or get on to some common grounds; so that when "traditional" Christianity fires her shafts at the doubter who places careless hands on the Bible to gain notoriety, forsooth, the wrong person is not hit. There are all grades of "critics" from the disbeliever in the authorship of the Pentateuch to the rankest infidel. We are compelled to class them together.

I recently heard a brother, who, I am told, is a "Higher Critic," affirm that he has never found such comfort in the Bible as he has since he became a "Higher Critic." This expression is not new. Now I have great comfort and *ever have had in the belief* that the Bible is an infallible book, an unerring guide, that it is the very *Word* of God himself and that it is very literal, with figurative settings, and I am not a Higher Critic. Did I have to believe the doctrine taught by "Higher Criticism" in its entirety, I would doubt the Bible. So if thus to believe one must be "antiquated" and "dogmatical" I am willing to be so classed and I hope ever to be found "building a hedge about" my Bible.

Finally, a word with the geological critic. Especially before I can accept the evolution phase of Higher Criticism, I must have some things explained. If Professor George's conclusions are correct, that man appeared on the earth five or six million years ago; or Du Bois', that he appeared ten million years ago, and that he has developed from the ape, stage by stage, then tell me how to harmonize this belief with the plain statement of the Bible: "And God said, Let us make man in *our* image, after *our* likeness: . . . So God created man in *his own* image, in the image of *God* created he him."

Do you mean to say that the image of my Creator is like unto that of the ape? or that the statement of Mo—excuse me, of Gen. i, 26 and 27 is false? If it does not mean that God created man, who did create him? If the statement in Gen. i, 1, "In the *beginning* God created the heaven and the earth," and man to inhabit and govern it, is not historical, then it is allegory; and if allegorical, the thing said is not the thing meant. If God did not speak to man "all these words, saying" (Ex. xx, 1), then you have taken from under my feet the Jehovah Sabbath. And here is the stumbling-block that has caused one young man to leave the Sabbath, to my knowledge. Ah, no, you are leading me into dark and troublesome waters. The dominant men in such a movement are too strongly biased against the supernatural.

Some of the men who have been the

foremost leaders of the "Higher Critical" movement and expounders of "modern philosophy" are men who have no faith in God or the Bible.

And now believing that in these "words with the critics" I have exercised the utmost charity, that I have written in a "sweet" spirit, though plainly, and praying that if we can not see eye to eye in this vale of mysteries we shall be permitted the exalted privilege, one and all, of seeing face to face when all things shall be made plain by Him who so loved us that He gave His life to redeem us, I bring these words to a conclusion.

Boulder, Colo.

I Know Little, But Trust Much.

UNCLE OLIVER.

There's much I can not understand
Within God's Word to men;
Its lofty heights, its depths profound,
Reach far beyond my ken.

I can not clearly separate
The human from divine;
'Twix: Sov'reign power and man's free will
I can not draw the line.

What's figurative, what's plain fact,
What's hist'ry, what's tradition,
What's allegory, what's real,
Transcends my mental vision.

I can't explain the miracle
How Joshua stopped the sun;
When five small loaves five thousand fed—
I can't tell how 'twas done.

I don't know if this world was made
By th' evolution plan,
Or if 'twas done in one short week,—
Cell—mollusk—monkey—man.

I do not *know* these things, I say,—
I've my opinions, though;
And my good cousin, Herman Smith,
Has his opinions, too.

Yet, though we do not quite agree,
God's Spirit from above
May dwell within us, and we both
May practice Christian love.

We fully understand this much
Of his most holy Word,
That faith in Christ and righteous lives
Fulfil the law of God.

This much we know; and for the rest
We'll live in hope and faith
That some glad day we'll understand
All things the Good Book saith.

HOME NEWS

DERUYTER, N. Y.—There were eight delegates from the DeRuyter Church to the association at Adams Center, all of whom enjoyed to the full the excellent program rendered, as well as the delightful hospitality extended to the visitors by the good people at the Center.

The Sabbath that Pastor Wing was in attendance at the Southeastern Association, our church had a prayer and conference meeting conducted by Dea. C. J. York, at which an excellent spirit was manifested. Last Sabbath the meeting was led by Bro. Robert Wing and a good meeting is reported.

E. M. A.

June 7, 1910.

SHILOH, N. J.—It has been a long time since there has been anything in the Home News from Scio, but we would not have it inferred from this fact that we have been idle. Although few in number, the Sabbath services have been kept up and a good degree of interest shown. We strive to make up in quality what we lack in quantity. The Scio people are workers, ever willing to unite and do what is for the best interests of the church. When the storm blew down the horse sheds, soon the money was raised and new sheds took the place of those which were destroyed; when the wooden porch and walk in front of the church had served its purpose, a new porch and walk of cement greeted the churchgoer, while during the past year, the church has been recarpeted and other improvements have been made which have added much to its usefulness.

But the church had an especial reason for rejoicing on the Sabbath of May 14, when two young people, Mr. and Mrs. Marian Saunders, were baptized and received into the church. They are fine young people and will prove a great help to the church in all its work. There are some other Seventh-day young people at Scio, who attend our services, and who, I hope, in the not distant future will also be baptized and unite with the church.

As I close my pastorates at Wellsville and Scio, it is like breaking many helpful associations. The nearly four years spent with the people at those places have been helpful years in many respects; and although I shall no longer serve them as pastor, they will ever have a large place in my life and I shall ever think of them as my people. The church at Wellsville had a farewell social for the pastor—at which some people from Petrolia were present—and made him a present of \$9.40. The pastor deeply appreciated this token of their kind regard for him.

H. L. COTTRELL.

June 7, 1910.

Studies in the Doctrines and Ethics of the Bible.

ARTHUR E. MAIN.

IX.

The doctrines and the progress of revealed religion seem to be related in every literary form known to Hebrew writers. Passages that are directly and practically religious and moral, present no great difficulty of interpretation. But in the case of very ancient religious and social customs; of the word-pictures of primitive imagination; of poetry highly figurative; of symbol, parable, paradox, prophecy, vision and apocalypse, it is often no easy task to distinguish between the merely outward, and that which is truly religious, moral, inward and permanent. And ancient writers did not have the highest ideal of literary and historical excellence,—neither is it yet universal,—that of diligently seeking to discover and to state, with clearness and painstaking accuracy, recorded events and beliefs. It is here that constructive historical and literary criticism, with anthropology and archeology, comes to the aid of the devout student's Christian consciousness, in the interpretation of holy Scripture.

God is Infinite Reason; man, his image and likeness, is finite reason. This makes it possible for man, as a supreme privilege and duty, not to measure, but to apprehend and interpret progressively, his self-revealing Creator and Saviour.

Many devout souls find God in experi-

enced salvation, by the way of a literal interpretation of the early narratives of Genesis. To many other believing and reverent persons, however, the pre-Mosaic documents, read as literal history, are perplexing and inconceivable, in the extreme. Patriarchs are spoken of very much after the manner of other ancient heroes; their lives are epochs in length; there is an apparent studied use of round numbers, and a fondness for the marvelous; and the stories of Creation, the first sin, the first murder, the flood, Abraham, Jacob, Joseph, and, later, of the Exodus, the Conquest and the Judges, do not all read quite like real and unmixed history. There must be something here then, it may be believed, of the pictorial, mythical and legendary, in *language-forms*. For when read from this point of view, the stories of Creation, Eden, and the Fall, retain all their lofty religious and moral ideas unimpaired; and the spiritual and ethical content of this entire Scripture becomes, to many of us, more real, rich and instructive than ever before.

All biblical writings are not of equal value as sources of doctrinal and practical religion. One should not look for ideal standards of character and conduct, or expect perfectly detailed and trustworthy accounts of religious and social conditions, in the more distant ages; for the Bible does not claim this for itself, and there is no evidence of such divine supervision of the narrators.

But the sacred Book,—and this is the wonder of progressive revelation and of inspiration,—is largely self-corrective and self-explaining; and no one need stumble or be led astray religiously or morally, in any degree, by the narratives and teachings of the Scriptures. One who takes the Bible as a whole, and interprets it historically, will find it a sane and safe guide out of all badness into highest goodness. And the presence and nature of the leading and inspiring Spirit of God need not remain undiscovered, although he used language forms adapted to the given period, and adjusted his work, in the hearts of men, to their varying stages of moral and social progress.

Alfred Theological Seminary, Alfred, N. Y.

DEATHS

WILLIAMS.—Mrs. Mary M. Williams died at the home of her nephew, F. G. Wales, on May 11, 1910, at Rome, N. Y. (R. F. D. No. 2), aged 92 years, 7 months, 19 days.

Her death was caused by the breaking down of the system, incident to old age. She had been ailing more or less for several weeks. She was born September 21, 1817, in Verona, where she was married to Oscar Williams on June 5, 1839; and their golden wedding was celebrated in 1889. Her husband died on December 4, 1890. She lived at Lowell, N. Y., with her sister, Miss Sarah Goodrich, a part of the time; and upon the death of her sister, she went to live on the old homestead in Verona, where she was born, and resided there over seven years, in a part of the house occupied by her nephew, F. G. Wales, who looked after her welfare. In the fall of 1907 she came to live in his family, and upon his removal to Rome accompanied him here, where she has since lived, and been cared for by him. She was converted and joined the Lowell M. E. Church, I understand, when thirteen years of age, according to that, being a member for nearly eighty years. She gave liberally to the church. By reason of her marriage to Oscar Williams, she became a regular attendant of the First Verona Seventh-day Baptist Church, where her husband acted as chorister for nearly forty years. Mrs. Williams was industrious, energetic and kind-hearted, possessing good social qualities, and had the esteem and respect of her friends and acquaintances. She was ever cheerful and hopeful, looking on the bright side of things, endeavoring to trust in God. She was the last surviving member of her father's family of six children. She leaves the following nephews and nieces: Frank H. Goodrich, Arthur Goodrich and Helen Goodrich of Minonk, Ill.; Annette Clark of Omaha, Neb.; and Franklin G. Wales of Rome, N. Y. F. G. WALES.

DAVIS.—Mrs. Nancy F. Randolph Davis was born in Salem, W. Va., August 12, 1830, and died at Fouke, Ark., May 24, 1910.

She became a Christian in early life, and joined the Seventh-day Baptist Church of Salem, of which she was a faithful member at the time of her death. She was married to Randolph Davis, April 8, 1867, who departed this life, July 26, 1906. She leaves a wide circle of friends, and many relatives. One son lives at Fouke, and also one daughter, Miss Nancy, who has been a teacher almost continuously for the last five years in our mission school at Fouke, which was established and is conducted by the Rev. G. H. F. Randolph. When her daughter went to Fouke as teacher, the subject of this sketch went with her, where she remained until called to her home above. A conscientious, devout Christian, a devoted mother and a loyal friend has passed from this field of service to the life of rewards.

Her remains were brought by her daughter back to Salem for interment in the cemetery on the hillside, beside those of her husband. The funeral services were held in the Salem Seventh-day Baptist Church, and conducted by Pastor Hills.
G. W. H.

POTTER.—Albert Vedder Potter was born in New York City, November 6, 1849, and died at his home near Alfred Station, N. Y., May 26, 1910.

When about seven years of age he came into the home of Mr. and Mrs. Ezra Potter, who became really father and mother to him who had lost both father and mother. Brother Potter remained under the influences of this home until early manhood. Some time was spent in school and working out, and then nearly two years in the West, where he met Miss Sarah Emogene Benjamin of Albion, Wis., to whom he was married March 14, 1874, by Eld. J. E. N. Backus. The autumn following found the young couple in old Allegany. In 1877 Brother Potter and his wife's father, Silas Benjamin, bought the farm where most of the rest of his life has been spent. He was baptized by Dr. A. H. Lewis and united with the Second Seventh-day Baptist Church of Alfred in 1878.

He loved life, his home and family; but gradually he began to let go of earthly things, suffering and failing health loosened his hold, and though the dear ones of home were dearer than ever before, he longed to rest. His mind turned heavenward more and more and he longed to go. He said, "It is sweet to die." The last night he seemed more quiet and restful than usual, and all prepared for rest earlier than common. One of the family said: "I wish, father, you might sleep all night," and he added, "Yes, it may be forever; but I trust it all to my Saviour." What a beautiful thought in which to pass out of this, into the life beyond. At one o'clock, after apparently a good rest, he was awake, sat up, and took a few steps. His short walk ended, he rested leaning on the arms of his companion. In a moment his worn-out heart ceased to beat and his spirit had taken its flight. The—to some—dreaded angel, but to him the messenger of love, had come and spoken peace and rest to his soul, and the going out was quick and very easy.

Besides his wife and only daughter he leaves two sisters. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."
I. L. C.

MAXSON.—Dr. Henry R. Maxson was born in Little Genesee, N. Y., February 18, 1839, and died on Memorial day, May 30, 1910, at Cunningham, Kan.

He enlisted when a student at Alfred in Company C. of the 85th N. Y. Volunteers. He was married to Olive Palmer, March 28, 1866, at Dodge Center, Minn., from which place he moved to New Jersey in 1872. In 1880 he graduated from the New York Homeopathic Medical College and moved directly to Nortonville, Kan., where he practiced medicine for

twenty-five years. The last four years he has been living with his son, Dr. Ira L. Maxson, at Cunningham, Kan. His widow and three sons survive him: Dr. Ira L., Albert of Kansas City, and William of Minneapolis, Minn. These with other friends from a distance were present at the funeral, which was held in Nortonville, Kan., June 2, conducted by G. M. Cottrell of Topeka, Kan., assisted by Brother Isaac Maris. Matt. xxiv, 44: "Be ye also ready, etc."

Dr. Maxson was a member of the Nortonville Seventh-day Baptist Church at the time of his death. He was a kindly, devout Christian citizen and soldier, father and husband, and may his gentle spirit rest as a benediction upon his family and his church.
G. M. C.

BURNO.—Theodore Burno, the adopted son of Mr. and Mrs. J. N. Burno, was born in Chicago, Ill., July 6, 1885, and died in Chicago, June 5, 1910, in his twenty-fifth year.

At the age of sixteen he was baptized and admitted to membership in the Chicago Seventh-day Baptist Church, of which church he was a member when he died. Tuesday evening, June 6, friends gathered at the home in Chicago for a brief service, and the following day the remains were taken to Walworth, Wis., where funeral services were conducted by Pastor Webster, assisted by Rev. A. P. Ashurst. Interment was in the Walworth Cemetery.
A. E. W.

The World.

Heine loved the world, loved the beauty of it, set his soul to its sweetness, and few men have ever been able to appreciate it more than he. But when he lay on his "mattress grave" at the end, they tell how he lifted up his eyes to the Venus that had been to him the very embodiment of beauty, and he stretched out his poor hands to her and cried, "She can not help me; her arms are broken."

Nature is helpless to deal with the depths of your life and mine. I am not denying what I said before. The sunshine is God's gift, the brightness of life is an approach to Christ. I am not "forcing bitter judgments upon an angry or a laughing world." I am not; but sin is, gentlemen. The facts of the case are there, and we have got to reckon with them. It is a man's part to rise up and not blink the facts, but face the whole. It all comes to this, and here is my last word to you.—*John Timothy Stone.*

"Character is the raiment of the soul which every man weaves in his lifetime."

Sabbath School

LESSON I.—JULY 2, 1910.

PICTURES OF THE KINGDOM.

Matthew xiii, 31-33, 44-52.

Golden Text.—"The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." Rom. xiv, 17.

DAILY READINGS.

First-day, Mark vi, 1-13.

Second-day, Luke x, 25-37.

Third-day, Luke xii, 13-21.

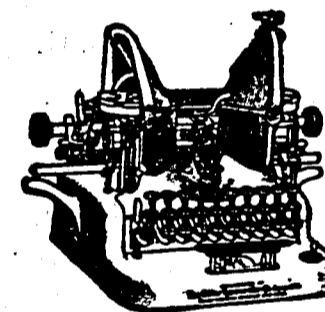
Fourth-day, Luke xvi, 19-31.

Fifth-day, Luke xviii, 1-14.

Sixth-day, Mark iv, 21-34.

Sabbath-day, Matt. xiii, 31-33, 44-52.

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Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2:45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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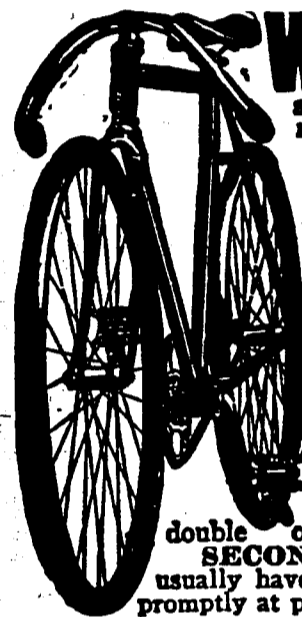
Sink not beneath imaginary sorrows; call to your aid your courage and your wisdom; think on the sudden change of human scenes; think on the various accidents of war; think on the mighty power of awful virtue; think on the Providence which guards the good.—*Dr. Johnson.*

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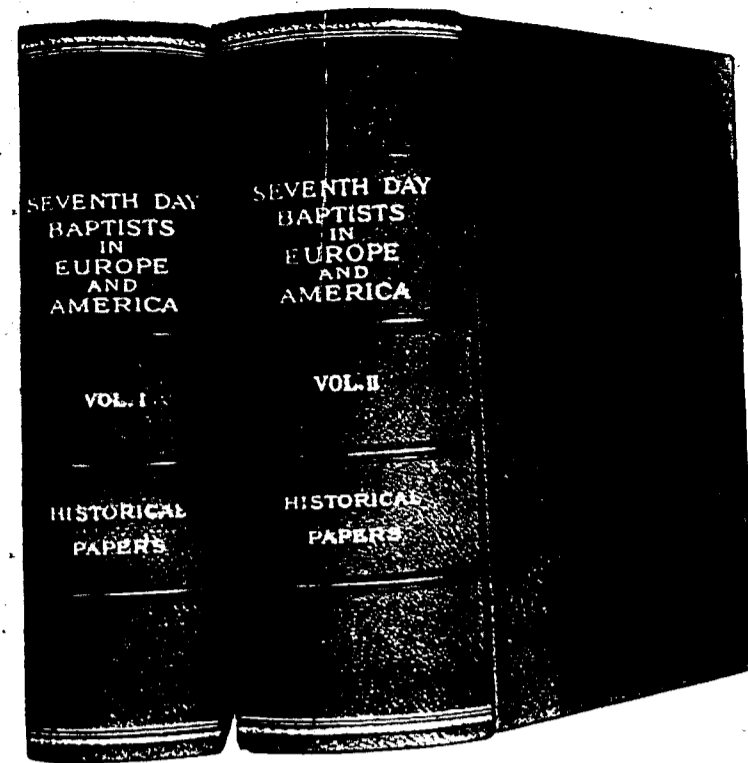
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