

The Sabbath Recorder

PITY.

(From the French of Jean Aicard.)

No man does ill for naught; he knows a dim
Brute right to answer what is done to him.
Think it out fairly; let no rage control:
No soul can wound you but a wounded soul,—
Hurt not by you, perhaps; hurt none the less.
Pour in his wound the balm of gentleness.
He who stabs you has felt a traitor's knife;
Say then, "So tell me of your wounded life:"
And you will find him smitten; you will find
His weapon harmless if your heart is kind;
And not a spark of enmity can live,
Though he say "Vengeance," if you say "For-
give."

—Roy Temple House, in *Sunday School Times*.

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N. O. MOORE, Business Manager.

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EDITORIAL

Off For the Northwest.

Monday afternoon, June 20, found the editor on board the Erie's best train for Chicago, en route for the Northwestern Association to be held at North Loup, Nebraska. A rush of work for several days had prepared him to enjoy the restful ride through the mountain scenery along the upper Delaware and Susquehanna rivers. From the observation car which this train always carries, the passengers could catch many fine views of the ever-changing panorama of mountain and valley and stream, and farm-lands with peaceful herds and cozy country homes, with here and there villages and towns gliding past, until the evening shadows lengthened, and night spread her mantle over all.

Early morning found us amid the beautifully wooded farms of Ohio. It was an ideal morning. Everything in nature had revived during the night and seemed fresh and rested from the heat of yesterday, all ready for a new day. The early sunshine was softened by that peculiar veil of haze that sometimes predicts a hot midday; and in this case the morning's prophecy was fulfilled indeed. We had come from a land of plentiful rains, without so much as a sign of dust, but soon found that the Middle West had not been so highly favored. Indeed, signs of a dry time began to show up in Ohio, and increased at every stage in the journey until we reached Grand

Island, Nebraska. It is seldom one finds dust and grime more disagreeable while traveling; especially was this so on Tuesday before reaching Chicago. By quick work we made the six o'clock Denver Limited, going from Dearborn Street to the "Northwestern Depot" in about fifteen minutes, and almost before we were aware found our train moving out for Omaha. It seemed good to escape from the heat and hubbub of the city, and in our quiet cozy corner in the Northwestern sleeper, to watch the shadows of evening deepen, and a little later to see them stand out upon the prairies in the beautiful light of the moon. Soon the evening breezes made the city-heated car endurable, and the moonlight was so inviting that one almost dreaded to see it shut out, as one after another of the windows were darkened and our porter transformed our car into a sleeping apartment.

The next thing we fully realized was the busy drilling of cars by which ours was transferred to the Union Pacific tracks at Omaha. We had spanned the four hundred and ninety-one miles of prairie lands between Chicago and Omaha, crossed the Mississippi and the Missouri rivers while we slept, and were now ready for the signal that should start our train westward through the broad valley of the La Platte River toward Grand Island.

Omaha is getting to be a great city. It is noted for its meat-packing houses and its trade in Western cattle from the ranches. The papers of the morning, brought to our train, told us that the city was to make a holiday of June 23, and everybody was invited to the unveiling of a monument at Bellevue, South Omaha, to commemorate the one hundredth anniversary of the first white settlements in the State. This monument commemorates the Astorian Expedition sent out by John Jacob Astor's Fur Company, in 1810. This company discovered the Oregon Trail, and led

to the occupancy of the great State of Nebraska by white people. The stone is being erected by the Nebraska Historical Society. Everything about Omaha—its business houses, its traction lines, its churches and its schools—all go to show that it is a hustling city. Old Council Bluffs, just across the Missouri, is by its very name a reminder of early pioneer and Indian days.

But our train is off and we must look at the outlying country. As we leave Omaha the scene presented to the traveler is that of a great farm-land lying in long rolling swells, as if the lazy waters of some inland sea had, in their slow undulations, suddenly become fixed into solid land. These rolling prairies soon sink away into the broad flat lowlands along the Platte River. On the horizon across this wide valley a low line of hills touches the sky—so low at that distance that, to a mountaineer, they hardly seem like hills. These soon change to bluffs, partly wooded, partly bare, with that chalky look peculiar to the magnesian limestone hills of the West. The ranches along the river have some fine herds of cattle and these always attract attention. Wherever the train comes close to the stream, its far-reaching, shifting sands are objects of interest. One never knows what a flood may do for these; for they are moved about at the will of the currents, now hidden, now exposed, as each overflow makes for itself new channels.

Ten o'clock finds us in the clean, thriving little city of Grand Island. Here we change for North Loup, and here these lines are penned. We start them East on their long journey to the RECORDER, while the writer takes the three o'clock train for North Loup.

The Old Spring.

About a mile from the church in Little Genesee is a famous old spring, which flows from beneath the rock at the base of the hill, by the roadside as we go up the vale through which winds the Windfall Creek. It is near my childhood home, and was noted sixty years ago as "the cold spring." Well, do I remember it in the days when these hills were belted with pine, and when

this valley was the scene of great lumbering interests, with sawmills, and teamsters busy hustling lumber to market. Everybody knew about the cold spring. Even the horses would drink there when they were not thirsty enough to stop at any ordinary spring. Many a man has praised its cooling, crystal waters, and hailed with joy an opportunity to drink thereof. No drought could affect this spring; its stream was always full, its waters always clear, it flowed just the same winter and summer, and no one could ever speak ill of it.

Now, after threescore years, I find it flowing as of old, its waters just as sweet and just as plentiful. There is still close at hand a cup kept for use of thirsty ones, and I find the dear old spring still blessing the inhabitants of the valley. They cherish it the same as their fathers did; and there are just as many who use it now as ever used it in the past. To be sure, the spring has a modern concrete basin, and its waters are delivered in a more modern style, but the fountain beneath the rock is just the same. It brings to the people of today the same satisfying draughts that it gave to dwellers in this vale a hundred years ago.

Precious old spring! How very like the fountain of "living water" found in the Book of books!

Explanation.

Through some delay, not yet accounted for, the editorials from the Northwestern Association have not yet (June 29) reached the office. They will appear in next issue.

Death of Rev. G. Velthuysen.

The following was translated from a Holland paper, by John Schepel of Alfred, N. Y.

Last night at the sanitarium at Amsterdam, where he has been cared for for more than a year, quietly passed away Mr. G. Velthuysen Sr., a man who was also generally well known outside of our city.

Mr. Velthuysen, born December 10, 1834, at Haarlem, was, up to the time of his manhood, working in a confectionery.

After his marriage he established a rye bread bakery at the central part of the city, which for years enjoyed a large reputation.

But next to his great ability for his business, he was cherishing a warm interest in clerical problems, and consequently was much interested in the endeavors of the Society for the Spreading of the Truth, founded by strictly believing Protestants in this city, where he often made his appearance as a speaker, and could fascinate his audience in a high degree; and his understanding of the Scriptures being shared by others, he made himself many friends, who afterwards became his followers, and who as a little band were welcomed in his home.

There he defended, with the Bible as his foundation, the legitimacy of immersion instead of sprinkling, and with his people here he founded the Baptist church.

At first they held their meetings at the home of one of the members, until afterwards they were able to meet in their own building.

In after days, about 1877, he had his attention called to the question of Sabbath-keeping, and with a perseverance peculiar to him, he did not hesitate, but founded the Seventh-day Baptist church.

Meanwhile he had sold his bakery, in order to be able to devote himself entirely to his calling. For years he has been the pastor of this church.

Mr. Velthuysen also acquired a large reputation in his battle against the liquor traffic, and without number are the meetings in which he, strong through his conviction, fought against the use of alcohol. He also was the founder of the Society of Total Abstinence.

Mr. Velthuysen was a man, who, by his very appearance, called for respect—a man who has proved what can be gotten by a strong will. By his own study he acquired sufficient knowledge of different languages so as not only to understand them but also to speak them.

He not only translated much, but also produced a great deal of original work, especially in his paper, the *Geheelanthander* (total abstainer), and the *Boodschapper* (messenger). Mr. Velthuysen was a good

leader, who also acted according to his word. Finally we may mention the fact that Mr. Velthuysen had the privilege of seeing in both his sons, men who followed in their father's footsteps.

The older son was one of the two young men who started the midnight mission, while the younger one went to the Gold Coast of Africa, and soon afterwards died there.

The funeral will be held at 12 o'clock, Monday, June 6, at the cemetery.

Haarlem, Holland,

June 1, 1910.

CONDENSED NEWS

Adjournment of Congress.

At 11 o'clock, on the night following the Sabbath (June 25), the first regular session of the Sixty-first Congress came to a close. The President reached the Capitol at 10 o'clock, to sign bills made ready during the last hours of the session and to look over belated measures submitted for his approval. There was shouting and singing in the House and joy among the more dignified Senators, for all had been under heavy strain.

This Congress has passed the Railroad Bill, lately described in this column of RECORDER, a postal savings bank bill, the Statehood Bill adding two new States to the Union, a conservation bill clinching Roosevelt's policy of conserving national resources, and has provided funds allowing the Tariff Board to investigate cost of producing at home and abroad.

Forgetting party differences, happy in thoughts of home and rest after six months of hard work, all joined, after adjournment, in friendly hand-shaking and farewells.

During recess 16 committees will be engaged in getting desired facts on various subjects. Some of the most important investigations set on foot by this session of Congress are as follows:

Inquiry by Interstate Commerce Commission as to cost of railway postal cars; also as to desirability of legislation in matter of liability of employers for personal injury to employes.

Investigation by Commissioner of Labor of conditions of employment in steel industry.

Study into matter of preserving navigability of rivers by forest conservation.

Senate investigation of misuse of postal franking privilege.

Investigation by a House Committee of the naturalization situation in New York.

A Woman Honored.

Jane Addams, the social settlement worker, of Hull House, Chicago, has received from Yale the honorary degree of master of arts, the first ever presented by that university to a woman.

\$300,000 Not Enough.

Engineers are to make a thorough examination of the battleship *Maine*, in order to find out more accurately the cost of raising the ship. They believe the \$300,000 appropriation will not be sufficient for bringing the wreck to the surface.

Diaz Re-elected.

President Diaz of Mexico has been re-elected to his eighth term as Chief Executive of that republic. Altogether he has occupied the office twenty-nine years. The country in this time has advanced wonderfully in matters of government, and enjoys general prosperity.

Poor China.

Although, according to agreement, England is reducing by one-tenth her supply of opium shipped annually to China direct from India, it is believed that, on account of the advanced price of the drug in China, which makes profitable its reshipment to her from all parts of the globe, the quantity coming into that country this year is maintaining the increase shown last year over the returns of 1908. The facts, however, can not yet be obtained.

A Great Book.

M. G. S.

The editor took a few copies of that new book, *Spiritual Sabbathism*, over to association. I bought one and have read it through. The first chapter being rather abstruse to the common mind, I went back and read it again. The author aims to

show results of the strongest thinkers in history. They could not by reasoning find how to build a world any better than could the prophets of Israel or disciples of Christ—indeed, not so well. Yes, this is a great book; for the writer loves to consider what the keenest minds of the ages have thought and recorded. He would observe how the conflict of opinion, the wars of human thought, have resulted in the weal or woe of the human race. Let me just call up a sample sentence found on page 40: "It is impossible to name more influential thinkers than Aristotle, Augustine and Kant."

Let me partly tell you how I relish that sentence, not so much for its splendid diction as for what it teaches. Turning to most any private library of old books, we may call up a few leading points that the common mind may contemplate and appreciate. My old history says that Aristotle "attained a distinction without parallel in the history of the human race." Well, well, of course our Theodore had not been to Africa when that was written. But we wish to call up more definite points in his experience, showing the source of this distinction. It was both born and made. His ancestors had been physicians for the kings; but Aristotle, as a boy of eighteen years, came out of Macedonia to study for twenty years in Athens. When he had learned everything, he thought of some new things to say, because he used his eyes more, not depending so much upon dreams. The people of Athens needed some new thought. You see they were pagans. In this fast age of our twentieth century we have so many new and fast ideas we must have a mounted police—mounted on wings—to call them down. But surely the people of Athens needed something new, and they got it. Aristotle set up a new school of rhetoric and told the boys that their fine oratory was well, but that they should put in ideas built upon better reasoning and clean morals.

After twenty years in Athens and some five years in Asia Minor, he was called back to Macedonia by King Philip, to educate the son, young Alexander the Great. This task being performed in a few years, he

came again to Athens and set up a new school of philosophy, called the Lyceum, also called the peripatetic.

He began to tell them what he had observed. He said, "Build your theories on observed facts." They were wont to conceive some idea or ism, then hunt some fact that they fancied would fit for an argument. I have heard of some isms of our present age that seem to be just built on wind. Some of them seem to outdo the flying machines, too. I suppose it must be because history is said to repeat itself. But Aristotle was deductive, and became very distinguished.

As to Augustine and Kant, I can't now write about them; it would take too long.

From Introductory Sermon at Eastern Association.

REV. JESSE E. HUTCHINS.

Text: "He must increase, but I must decrease."—John iii, 30.

In the class in evangelism and personal work at the Seminary, the students were asked to write to different men of the denomination, who were on the field of service, requesting them to tell us some of the essential things in their work which had made them successful soul-winners. The one to whom I wrote said that he could not acknowledge any great degree of success, but that he considered the art of winning souls as similar to the advice which was given him in regard to trout-fishing. He said that he once asked a successful fisherman why he was so fortunate. He said there were three rules to be followed. The first was, Keep yourself out of sight. The second was, Keep yourself *further* out of sight. The third was, Keep yourself *still further* out of sight. . . .

That, I believe, is a message which we may receive from the words of John concerning Jesus: "He must increase, but I must decrease." He did not wish men to think that he was the Messiah. His message was to declare him who was to follow. As the prophet had said, "Behold, I send my messenger before thy face, who shall prepare thy way." It is the great privilege of every Christian to bring the news that He is coming who is able to

change the whole life of the one who shall accept him. So it is not what I am or what I may be, but how successfully I may announce that "the kingdom of heaven is at hand."

It is not difficult to realize the greatness of the Old Testament prophets, because they stand out in bold relief against the times in which their messages were given; but with John the Baptist it is different. His work was great, but its greatness is somewhat hidden because it was so far transcended by that of Him who came immediately after. However, it is no small place which the Baptist has in the minds of the Gospel writers and of Jesus. Mark describes John's mission in the very first words of his narrative as "The beginning of the gospel of Jesus Christ, the Son of God." Luke makes the story of John's birth the prelude to the wonderful narrative of the greater birth at Bethlehem. All of the Synoptists are agreed in representing him as the necessary preparation for the Gospel as it had been represented in the Old Testament Scriptures. "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." In all the Gospels his baptism of Jesus is recognized as the moment when the divine power is bestowed upon the Son and he is equipped with the Holy Spirit for his Messianic work. But perhaps the strongest testimony that is borne of him by the Gospel writers is that of John the apostle, when at the beginning of his Gospel he says, "There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light."

But that which reveals to us most emphatically the greatness of John's mission is to be found in the words of Jesus himself. We find nothing there but praise. Never is his name and work mentioned except in appreciation of his worth. He speaks of him as "the lamp that burneth and shineth (John v, 35); as one who was "much more than a prophet" (Matt. xi, 9); as the Elijah who "shall restore all things" (xvii, 10); and of whom he said, "Among

them that are born of women, there hath not arisen a greater than John the Baptist" (Matt. xi, 11). "That John had his limitations Jesus makes clear, but he attributed these not to any personal shortcomings, but to the fact that he belonged to the time of preparation, and because of his relation to his time stood outside of the realized kingdom of God." The divine value which Jesus gave to the baptism of John is shown in that he himself insisted, much against the wishes of the Baptist, that he "suffer it" to be so in order that they might "fulfil all righteousness" (Matt. iii, 15). . . . "Time after time, too, even to the closing days of his ministry, words which Jesus let fall reveal to us that he carried about with him continually the thought of his predecessor's career, and perceived the bearing of its lessons upon his own ministry and earthly lot and fate. And finally, after his resurrection, we find that as he had justified John at the first by taking up his baptism of preparation, so now he crowns the work of the forerunner by instituting the baptism of the kingdom itself (Matt. xxviii, 19). John had adopted the rite as the distinctive symbol of his reforming activity and the gateway into the sphere of Messianic preparation. Jesus transformed it into a sacrament of the Christian Church—at once the token of the gospel of forgiveness and the sign of the seal of discipleship to himself."

. . . John was the messenger sent from God to announce the kingdom; but there was beside this or through it a great message in itself. That was the note of *repentance*. This was no small matter even with John, for it was so in contrast to the traditional hopes and expectations of the Jews that any such stern summons to repentance, to a change of mind and heart, could not be readily accepted; and so it became an unwelcome note in a herald of the Messiah. But even though it was such an unexpected message, it was not without those who accepted it, and many came to him and became his earnest disciples; so faithful were they to him that, after the Messiah had come and they saw that many were attracted by his wonderful works and preaching, they began to question the Baptist concerning Jesus and to wonder what

relation he sustained to the forerunner. And we see something of the greatness of John, and of the spirit which ruled his life, in his words, "He must increase, but I must decrease." . . .

Had John come and finished his work, and then Jesus followed him, we should perhaps the easier see John in his real greatness. But he is none the less great, rather greater, as he sees many going to Christ and no small number of his own disciples leaving him to accept the greater truth; for in this his joy is made full, as he likens himself to the friend of the bridegroom who rejoices to hear the bridegroom's voice. He thus becomes an example of humility. It is not what he is or what he may be in himself, but what the world is to have through him, that measures his greatness. . . . This helps us more clearly to understand his former words when he said, as he saw Jesus coming to him for the first time, "Behold, the Lamb of God, which taketh away the sin of the world!" or when he said, "There cometh one . . . the latchet of whose shoes I am not worthy to stoop down and unloose"; "I baptized you with water; but he shall baptize you with the Holy Spirit"; "He that cometh after me is preferred before me"; "[This is] the only begotten Son, which is in the bosom of the Father." Such are the astonishing tributes paid to Jesus; and these, too, stand alone in the world of his time, for he seems to have been the only one who had any insight whatever into the spiritual kingdom which he was to announce to the world. Almost worthy to be compared with Jesus himself, he was able to see that Jesus was pure, holy and perfect. And so it always is; those of the deepest spiritual nature are always the ones who are able to see in the Christ the beauty of his sinless character. . . . Thus the great humility of John is the evidence which he bears of his knowledge of the power of Christ. He cares but little for himself; only that through him the way and the truth and the life may be heralded unto others.

It is this life—the life of humility and service—that never dies. Compare the life of John as it is recorded in Matthew xiv with that of the ones who took his life. The representative of a world-empire, be-

cause of a foolish promise, beheads the Baptist. John lives forever, but where is the empire which Herod the tetrarch represented? Truly did John fulfil the words of Jesus when he said, "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

It should be the glory of every Christian to magnify the name of Jesus through his life, burying himself in Christ, not for the great comfort and blessing which it may bring to him, but for the good it will do to those who know him not; for human beings are Christ's only representatives, and through them the message will perish or live. There must continually be that abiding presence which will make one glow with life and love. . . . How we admire those who continually bear out these words of John that Jesus must increase while they decrease. They are the ones who are always ready to receive suggestions in these things. I have a dear old mother in my congregation who has always been an active worker in the church and it would seem that she might leave the work for others and be perfectly justified. One Sabbath I preached a sermon on "Personal Work." Why, I should about as soon have dared to cut off my arm as to tell her that she was not doing her duty; but mind you, she was the first one to say that that meant her and she put it into effect. It is such as these, the truest Christians, who unconsciously hide themselves so that Christ is seen as the one who rules their being.

There is not a phase of the Christian work since the time Jesus came with the gospel message which is not dominated with this thought, that Christ's name must be lifted up to the apparent lowering of the station of man, but which in reality becomes his glory. When Moses lifted up the serpent in the wilderness, it was not Moses whom the people looked upon but that which he had set up that meant life for them. Jesus referred to this incident signifying the manner of death which he must endure, but there is also the privilege of every Christian to lift him up in his beauty and holiness so that others may be

guided by him. . . . Paul says, "Christ is all, and in all." To John he is the "Alpha and Omega, the first and the last." This is always the testimony which those who are close to the Saviour will bear, because they are continually seeking that which is best and using it to the glory of God.

Even in the religions of the past and those which are outside we may be led to the stronger convictions of the supremacy of Christianity as we seek in them for that which is good. There is scarcely one of them which has not had some idea of a messenger who was to bring a glorious age to the world. In Vergil a child was looked for who should restore the golden age and take away sin. Socrates said, "We must wait till some one comes from God to instruct us how to behave toward the Divinity and toward men." Confucius predicted a new religion that would sometime come from the West and pierce the uttermost parts of China "where ships have never gone." We see evidences of this today, but again it is the truth of the words of the Baptist that Christ increases as men decrease in regard to their strength of self. A few years ago at the call for workers a young man from Yale went into the interior of China as a missionary. He went praying that he might have forty years of service on that great field but on the fourth day his life was taken by those to whom he would have brought the greatest blessings. Was it a vain sacrifice? As soon as the word came back to the homeland and to his school, there were forty more who offered themselves for the field in the place of this hero of the Cross. Better than forty years he had. He brought forty lives onto the field.

The ancient writers and leaders of thought looked forward to the time of Christ and found there a hope. The Jewish race found in their expectations of a Redeemer that which made their religion a wonderful work of God; and in this, as the highest type, the Saviour came because he saw in it the possibility of planting the seed of truth. It is the same spirit in which we must look upon those who are in darkness and see in them the possibilities of a great work for the Saviour. This

is the spirit which has carried the good news of salvation to the heart of superstition and ignorance. The missionary enterprise, then, becomes no sentimental thing but a force which springs from the spirit of Christ. We may be assured when we hear one speaking against missionary effort that he has not entered into the fulness of the Christ-life; for such a one is not able to see in others the possibilities which are there, because the test must be in the power to decrease in order that Christ may increase.

And this I believe is our message, as a denomination, to the world, not only in regard to the Sabbath but in all that which enters in to make us a people worthy to present this truth. The doctrine of the Sabbath shall mean nothing to us or to those whom we should like to lead to the Bible truth unless there is first in us, as a people, as individual churches and as individuals, the spirit of Christ which shall make us different not only in name but in purpose and power. The prophet Ezekiel says, concerning the position of the children of Israel, that they shall be sanctified in Jehovah and he will accept them and bring them out from the peoples, and gather them out of the countries into which they have been scattered. Jehovah will make them a separate people not by reason of their name; but because of obedience to his will, they shall be separated ethically and spiritually. That is the sign which must first separate the Christian from the world. Not a withdrawing from society as with the ancient monks, but a separation in spiritual insight into the possibilities of Christian service. If we, as a people, wish to draw the world to the Sabbath there must first be the deep-seated purpose which shall make us not only Sabbath-keepers but keepers of the whole covenant in the spirit to which Jesus raised it by his mission to man. My experience has been limited, but from what little I have had I have learned that there will be very few who will take our doctrine and study it without first taking the testimony of our lives and founding the value of our creed upon that. We are living epistles, known and read of all men. Let us hide our bodies with their

sinful lusts behind the Cross of Jesus, that men may know that it is Christ who speaks through us; that as we decrease he may increase.

There Isn't Any One for Me to Play With Any More.¹

The glow is fading from the western sky,
And one by one my comrades, as of yore,
Have given up their play and said good-by;
There isn't any one for me to play with any more.

Don't cry, dear heart! for I am worn and old;
No longer have I largess in my store;
E'en love's best gifts to me I could not hold;
There isn't any one for me to play with any more.

I miss the tender handclasp of old friends;
The kisses of the loved ones gone before;
'Tis lonely, when the heart first comprehends
There isn't any one for me to play with any more.

I need these loving hearts, so fond and leal;
I want them in my arms, as heretofore;
When they are reached, I shall no longer feel
There isn't any one for me to play with any more.

—James T. White, in *Christian Standard*.

1. The last words of Mark Twain.

Semi-Annual Meeting.

Held at New Auburn, Minn., June 3-5, 1910.

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened with the New Auburn (Minn.) Church, June 3, 1910. The following delegates were present: Rev. C. S. Sayre, Rev. H. D. Clarke, Mrs. Frank Tappan, and Mr. and Mrs. Lester Burdick, all from Dodge Center.

Friday evening.—The meeting opened with a praise service led by the chorister, R. F. Hall. Rev. M. Harry read the Scripture lesson from Matt. v. Prayer was offered by H. D. Clarke. Rev. C. S. Sayre preached from 2 Cor. xiii, 5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Sabbath morning.—Responsive reading led by Madison Harry. H. D. Clarke read the Scripture lesson, and C. S. Sayre offered prayer. Rev. Mr. Clarke preached about "Our Young People—Their Perils and Salvation." Text, Psalm cxix, 9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Sabbath afternoon.—The Christian Endeavor meeting was led by C. S. Sayre. Topic: Christ our Judge. Meeting closed with a song.

Sabbath evening.—Meeting opened with a praise and prayer service, led by Rev. Mr. Sayre. Mrs. M. Harry read an essay, "Alone With God." C. S. Sayre read the Scripture lesson from Rom. v, 1-11. After prayer by H. D. Clarke, Pastor Harry preached from Rom. viii,

Missions

Letter From China.

DEAR DOCTOR GARDINER:

About three weeks ago an incident occurred in connection with our mission work at Lieu-oo which may be of interest to the readers of the RECORDER; at least, it will present some of the problems which we have to meet in the Lord's work in this heathen land.

Just before the Lieu-oo Church was organized, I baptized three men, one of whom was a Mr. Waung, from Sing-daung-z, a village about three miles from Lieu-oo. There are more than a thousand people in this village, and I presume the country people who do some trading in the place would swell the number to about two thousand. For more than two years Mr. Waung has lived there, letting every one know that he believed the doctrine of Jesus, and it is well known that he has entered the church. He has been most faithful in attending the services, even when the weather was the most unfavorable, making the trip on foot through the storm. Since the China New Year, February tenth, I have noticed irregularity in his attendance, and it resulted in his not coming at all for five Sabbaths. I made inquiries, but could learn nothing about him. Not having a Chinese helper, it was unwise for me to go alone to Sing-Daung-z, so we had to await developments. More and more do I miss the young man who died last autumn, and trust the Lord will send some one who can fill his place.

Finally, my Chinese teacher obtained news of Mr. Waung through a man from Sing-daung-z. It seems that at the end of the Chinese year, when every one tries to collect his debts, Mr. Waung had suffered a loss in his business of about fifty (Mexican) dollars. Of course, his relatives and friends, and especially his wife, attributed the cause to the church, and very strong pressure was brought to bear upon him. Let any of you who read this imagine yourself endeavoring to worship God

38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Sunday morning.—Business meeting was called to order and G. G. Coon was elected moderator pro tem. Elder Sayre offered prayer. Minutes of the last meeting were read. Minutes of the present meeting were read and corrected. The report of the Iowa delegate, Rev. C. S. Sayre, was called for and he explained that he had not been notified of his being delegate till too late for him to attend the meeting. A letter from Rev. J. T. Davis of Garwin, Iowa, was read. Eld. H. D. Clarke told us something about the work there and what is being done.

A motion carried that Rev. Mr. Harry be the delegate to the Iowa yearly meeting. Voted that the next semi-annual meeting convene with the New Auburn (Wis.) Church. Moved and carried that the Executive Committee be requested to find out about the expenses of the Iowa delegate and apportion it to the three churches. A motion carried that Clarence Carpenter be the moderator of the next meeting. A motion carried that Joe Ling be recording secretary. A letter from the Dodge Center Church was read by Mrs. Frank Tappan. Rev. Chas. Sayre gave a report of the work being done at New Auburn, Wis., and of Eld. J. H. Hurley's poor health, and his wife's accident in breaking her arm. Voted that the meeting, through the secretary, extend our sympathy and prayers to Rev. Mr. Hurley and his family.

Report of the New Auburn (Minn.) Church was given by Pastor Harry. Moved and carried that Mrs. Harry's essay be sent to the SABBATH RECORDER for publication. The collection of the semi-annual meeting amounted to \$5.25.

After the business meeting adjourned, Elder Sayre led the singing and read the Scripture lesson from Isaiah lviii, 1-8. Prayer was offered by Elder Harry. Sermon by Elder H. D. Clarke: "The Great Charities of New York and the West." Texts, Isa. lviii, 7; Matt. xxv, 35, 36: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him: and that thou hide not thy self from thine own flesh?" "For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Sunday evening.—The meeting opened with a song service. H. D. Clarke read the Scripture lesson and M. Harry offered prayer. C. S. Sayre preached from Num. xiv, 8: "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."

A male quartet, consisting of H. D. Clarke, C. S. Sayre, R. F. Hall, and W. H. Lewis, sang. A conference meeting was held and the meeting closed with a prayer by Elder Clarke.

MINNIE COON, Rec. Sec.

among unsympathetic and unreasoning friends and relatives, and you will see something of the trial this man had to meet. As the story ran, he was said to have burned his Christian books, re-established the household god, and utterly renounced the church and Christ. Of course, we were grieved, but thought that we must investigate. Upon a recent Sunday, when Doctor and Mrs. D. H. Davis were here, Doctor Davis and I went to Sing-daung-z. We found Mr. Waung at home, and it seemed to me that there was an air of expectancy among the people who came in, not noticed before. Doctor Davis had not been at this home before. In the course of our talk together he asked Mr. Waung if he had a Bible. He replied that he had, and was then asked to bring it out. After some hesitation he produced one volume of the Old Testament—I think the Books of the Law—the New Testament in Mandarin, and another Christian book. Consequently we knew that he had not burned them all, although he did not bring out the colloquial New Testament, which I am sure had been given to him.

Finally, Mrs. Waung began to tell her side of the story, regarding the hard times they had had. When she had finished, I am sure she felt better for having freed her mind. Then Doctor Davis very tactfully talked with them, trying to lead them to see that it is not the doctrine nor the church which caused their misfortune, but that because of the sin and lack of love in men's hearts, causing them to oppress their fellows, these troubles had come upon them. It was the first time that I had seen Mrs. Waung, and I am sure that she has a better knowledge of what the doctrine is and what we are here in China for, than she ever had before. The "open house" which is always observed, especially when there is anything of unusual interest, made it possible for the words which Doctor Davis spoke to fall upon many listening ears.

Mrs. Waung is an ordinary country woman with practically no education, but with a bright face and great possibilities. I trust that, in the near future, facilities and means will be sufficient so that we can gather such people together for a week

or two during the leisure time of the year, and teach, and live before them, a practical Christianity.

In this way many false errors will be rooted up, new ideas will be implanted, and perhaps a habit of "Practicing the Presence of God" may be established, so that in their own homes the people may walk and talk with him, trusting him to guide them in all trials and difficulties, as well as to protect them from harm and danger.

Sincerely yours,

H. EUGENE DAVIS.

Lieu-oo, China,
May 25, 1910.

America Leads Missions.

The United States and Canada have wrested from Great Britain during the last year the honor of giving the largest sum to foreign missions. Societies in Great Britain have little home mission work to do, practically all of their work being in foreign countries, while in the United States and Canada the home contributions have had to be kept about even with the foreign. A result has been that for years Great Britain has led the world in foreign mission gifts. This year America gives \$9,013,878, the largest sum yet, putting us at the top. The total gifts of all the Christian world to the non-Christian last year were \$24,676,000, or about \$1,000,000 larger than during any previous year. The number of missionaries in those lands sent out by Christian societies is now 19,280, while 98,388 men and women native in the countries in which they work form an auxiliary band of workers that is larger than ever before in the one hundred years of foreign effort.—*New York Tribune.*

What the Pastor Expects of the Home.

REV. L. A. WING.

Central Association.

This question is not as simple as one might think at first. Were the term *desire* substituted for *expect*, the question would, to me, be somewhat simplified, and give more freedom of expression relative to the pastor's attitude to the interests of his parish.

Experience teaches that we can not reasonably expect many things that we most earnestly desire, and perhaps hope for.

Naturally the pastor desires that too much will not be expected of him, particularly in representing others, religiously, by proxy. *You know what I mean.*

What the pastor expects of the home must be as varied as are real home conditions. He can not reasonably expect of some homes what he does of others.

In homes where the interests and aims are divided, for any one of the many reasons that exist, conditions are not ideal. And in so far, under such circumstances, as individual interests coincide with those of the pastor, expectation must relate more to the individual than to the home.

It is my purpose to give attention particularly to that phase of home life professedly dominated by interests represented in the pastor and church, leaving the exception to conscientiously adjust its course of conduct to general principles as herein set forth.

Perhaps the first things that a pastor should expect is that others will expect him to be reasonable, at least in not expecting more from others than is exemplified in his own home—other things being equal. And right here let us reflect that conditions for ideal home life with the pastor are sometimes anything but what they should be, notwithstanding his most earnest desire and effort to have them otherwise.

The pastor should realize that unfavorable conditions obtain measurably in many of the homes of his parish, thus rendering the ideal the exception and not the rule. A recognition of this fact prepares the way for broad sympathy between the pastor and the home. All that can be reasonably expected is to do one's very best under existing circumstances.

But right here is where the breakdown is manifest. Is there a willingness, is there a desire, on the part of many professing Christians, to do their best to live out, even approximately, the principles of the Gospel?

Plainly the most perplexing and saddening thing that the faithful pastor has to meet is the spirit of indifference—the lack of a sense of personal responsibility—a failure to keep in touch with active Chris-

tian life, and a consequent failure to be of service in the cause of Christ.

He is made painfully conscious that there are very many at ease in Zion, who feel that they are rich and increased in goods and have need of nothing, but who in fact are "wretched, and miserable, and poor, and blind, and naked."

One who deserves the name pastor has reason to expect something different from this in the lives of intelligent, self-respecting members of Christian homes. He has reason to expect that those who have an adequate conception of the demands of the Gospel will at least manifest as much interest in it as they do in their most cherished secular interests. While this is far below the Bible standard, "Seek ye first the kingdom of God, and his righteousness," it nevertheless furnishes a degree of encouragement to the expectant pastor. It is indicative of a little smoldering fire in the flax, and that the bruised reed is not yet broken.

In view of conditions which largely obtain in home life, it is reasonable to expect that a pastor who feels that Paul's charge to Timothy should rest with no light weight upon his own shoulders, and who hence preaches the Word, reproves, rebukes, exhorts, with all *long-suffering* and doctrine, should realize favorable results with fair-minded people, and that such as are not thus will be casting about for teachers having itching ears.

Experience confirms the truth that in every well-ordered home at least two things must be scrupulously regarded and attended to:

1. Reading and study of the Scriptures. It must be the Book of books—the textbook of life, regarded as the supernatural revelation of God to man. Man lives not by bread alone but by every word that proceeds from the mouth of God.

2. Prayer. It should rise as incense from the family altar, ascending to the throne of the Most High. It is that element in home life which makes it the most hallowed place on earth. Home without its recognized "sweet hour of prayer", in which its members are brought together in communion with their Creator, is either the result of sinful neglect and indifference,

or of circumstances which have conspired to make it impossible. Notwithstanding unfavorable circumstances, there always remains the occasion for secret communion with one's God.

"Prayer is appointed to convey
The blessing God designed to give.
Long as they live should Christians pray;
They learn to pray when first they live."

There is nothing more true than that when one ceases to pray just so soon he ceases to live spiritually.

The pastor expects that one who loves to pray at the family altar and in secret will also love the prayer meeting and the regular services of the house of God. The man of prayer is the man for service.

Expectation being met in these very important relations, other things in active Christian life become assured facts. There will be personal effort for the religious encouragement and upbuilding of others, not leaving the responsibility to rest upon the pastor and a few faithful souls, but a willingness—yes, an earnest desire to gather with the Master.

There will be a cheerfulness in giving liberally for the advancement of the Gospel of the kingdom of heaven, that men may understand what it means in all of the departments of human activity, and that they may be prepared to realize it in its unfoldings in the ages to come.

The kingdom of heaven will be sought, and found to be in active accord with every effort directed toward its advancement in all its relations to the needs of humanity conceived by a spirit that rises above the restrictions of personal preconceptions and narrow denominationalism. I would not be understood as discouraging active interest in promoting denominational life, or that it should not be one of the things that the pastor should intelligently expect. There is evident need of rational adjustment of one's course of conduct to real effective Christian service in view of the tendency to go to extremes in this matter.

Too much care can not be given to the importance of those religious principles which distinguish us as a people. To fail in this respect is virtually to confess that we exist as a religious freak, instead of a moral factor in the world.

And right here perhaps it is in place to note the humiliating fact that with too many of our people this failure is marked. If our churches depended upon them, they would go out of existence in a very short time. To them there seems to be no well-defined relations within the realm of revealed truth. Broadness is a synonym for looseness. The atmosphere is hazy. They are strongly inclined to drift.

The slender ties of church, home and heritage (all *relatively* important) are held in *chief* recognition as the means by which they continue their relation to distinctive, and what their pastor believes to be important, truth. When for any reason these ties are broken, in the case of such individuals, experience teaches that their moorings are lost.

From this source usually comes the plea for *larger Christian service*. Has the plea been sustained?

The fact is the Seventh-day Baptists occupy one of the best fields in the world for Christian service. All that is needed is a thorough awakening to the importance of the work and the possibilities before us. If we were half as zealous for the truth as others are for error, we would see a great work accomplished.

There is a large field in which we can work in harmony with others without surrendering the ground upon which conviction has placed us.

It is important that the parents in our homes should realize the responsibility that rests upon them in relation to the moral issues that confront them in making *first things first*, and be so thoroughly imbued with that spirit that what is cheap and compromising will find no expression in their lives.

Instead of impressing the young with the thought that conditions must be very favorable if they continue in Sabbath observance, and that the chief ambition in life should be to get on in the world, they should teach them that no sacrifice, no suffering, is too great where *right* and *wrong* are involved; that the glory of service is measured by the degree of sacrifice. Until we come up to the measure of this thought, we are far removed from the Christian service, which on the part of others, secured to us the best we have in our present moral heritage.

It is high time that fathers and mothers, sons and daughters, should cease trifling with moral issues, and see to it that our hearts and homes are possessed by a spirit of true, active loyalty to the cause we profess to love; that we should go out from our homes to gatherings like this seeking above everything else an indument of power from on high.

When the expectations of pastor and people for the highest realizations in Christian life and service shall coincide, then we shall have reason to expect that our branch of Zion will travail and bring forth to our joy and the glory of God and his Christ.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Even As He.

ELIZABETH L. CRANDALL.

To the souls that respond to the touch of God's love the fulness of salvation is not limited. It not only insures life eternal but also emancipates from sin in this world where the spiritual atmosphere is rife with temptations from every source that can be devised by the enemy. And to such souls where the Spirit of the living God abides as a fire, consuming the dross of the carnal nature, comes an almost overwhelming sense of what it means to follow Jesus, who was tempted in all points like as we are yet without sin. "He that saith he abideth in him ought himself also so to walk even as he walked." Christ was not conformed to this world, and can we if following the pleasures and fashions and sinful follies of this world claim to be walking "even as he walked?" Nay, but he that doeth righteousness is righteous, even as he is righteous," and so if we would follow his godly example we must abandon the things of the world, become a separate people, and as he who hath called us is holy, so must we be holy, "Because it is written, Be ye holy; for I am holy."

Every one that would hope to be transformed into the image of the Holy One "purifieth himself, even as he is pure." Jesus manifested his purity of heart by his explicit obedience to the will of the Father, and ours is the privilege to follow him in the way of obedience and so fit ourselves

for the purifying influence of his love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

Now, if in this world we possess these attributes, holiness, righteousness and obedience even as he, then will our daily walk correspond with the inner state of our being. The prayer meeting will have for us a greater attraction than the party or the ball game; our purses will open as readily for the cause of missions as for the milliner's bill, and we will be willing to sacrifice some of life's pleasures and comforts—yea even apparent necessities, that those less favored may receive help, and we shall find greater satisfaction in the ornament of a meek and quiet spirit than in adorning the body with gold, pearls and costly array; religious books and periodicals will find more room upon our shelves than will novels and popular magazines; then will our feet not be found walking in the counsel of the ungodly but will carry us into homes where sorrow has entered, and with busy hands and loving words will we help to bring peace to troubled hearts; then will the law of God hold no terror for us who walk not after the flesh but after the Spirit, and no longer will it be a stern duty and a grievous cross but an inestimable privilege and delight to keep the Sabbath of Jehovah, and our hearts will thrill with joy and blessedness in following him who loved us and gave himself for us.

There will be trials and persecutions along the way of him who would live godly in Christ Jesus, but only such temptations as are common to man and these with ample provision for escape.

Then at the last, when our final victory has been won and we have entered with our Lord through the portals of heaven, will the height of our glory be when we receive the fulfilment of the promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Glen, Wis.

Children's Page

Old Jack.

The very first day she was in the country, Ellen saw old Jack. He stood in the middle of the north pasture and bellowed at her, with his head down and two little horns sticking out on either side.

"Would he hurt us if we went in?" Ellen asked, wonderingly.

"He'd eat us right up," answered little Georgie, who was only four, but had lived in the country all his life.

"Then I'm not going near him," said Ellen decidedly. "I don't like bulls at all, if that's what they do."

That evening she asked Uncle John whether old Jack was really as bad as Georgie had said. Her uncle nodded his head in a queer way and smiled.

"If you got in front of him when his chain was off, you'd think so. He broke away last summer, and it took three of us to chase him back into the field. I was glad, that day, that I had a good club with me."

"And can he run fast?" Ellen inquired, in an awestricken voice.

"If he ever takes after you, you might as well stand still and wait for him. He'd catch you, anyway. But sometimes bulls won't touch a person who doesn't run."

Ellen made up her mind on the spot, that she would never try to find out whether old Jack would touch her or not. He was altogether too ugly and bad tempered to be trifled with. But nearly every morning she would go down to the north pasture to look at him from a safe place behind the fence.

One morning she went there, as usual, with little Georgie, and old Jack was not to be seen.

"I know why," said Georgie, clapping his hands. "Papa said he was going to sell him, and now he's done it. The mean old thing can't scare us any more."

"Then we can go into that field just the same as any other!" cried Ellen. "I'm so glad because—" she whispered into Georgie's ear—

"Uncle John says there are mushrooms

there. Let's look for some right away, so that we can take them back for dinner."

In a trice they were over the fence. She peered to right and left on the ground, and presently, sure enough, she saw a round, white mushroom peeping up at her. At the same moment Georgie found one, too, and as they went farther into the field, there were others. Ellen had lifted her pinafore, to serve as a basket, and it was really becoming almost full.

Suddenly Georgie dropped a mushroom he had just found, with a shriek.

"Look," he cried. "He was there all the time! He's coming right at us, now!"

Ellen looked toward the other side of the pasture, and there was old Jack! He was coming at a steady trot, with his eyes fixed full upon her and Georgie. "Run, Georgie!" she shouted; and then she remembered her uncle's words. It was of no use to run. "I know what I'll do," she said to herself, with a little tightening of the lips. "I'll stay here; then he won't touch Georgie, even if he does hurt me."

The bull came on, at the same slow trot. Ellen was trembling, but she stood her ground bravely. Presently a shout told her that Georgie had reached the fence. A second shout, and—she gave a cry of joy; it was her uncle's voice. In another moment she felt quite indignant, because he was laughing at her, and coming across the field without any hurry at all; and what was stranger still, the bull had stopped and begun to nibble the grass.

"Oh, I'm so glad you came!" Ellen sobbed, with her uncle's arm around her. "Old Jack was coming straight toward us, but I didn't run because I wanted Georgie to reach the fence first."

For reply, Uncle John took her hand and led her right up to the big animal in front of them.

"Do you see who it is?" he asked mischievously.

Ellen stared a moment; then her tears changed to laughter.

"Why, it's only our old Bessie cow!" she cried. "And I thought I was so brave!"

But her uncle was not laughing now. He looked down at her, admiringly.

"I still think you are," he said.—*Sunday-school Times.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Be not weary in well doing.

Heart o' the Year.

Longest days and briefest nights,
Hours o'erbrimmed with sweet delights,
Scent of rose and new-mown hay,
Laughing children at their play,
Fleets of cloud-ships in the blue,
Cleansing rains and sparkling dew,
Winds that softly come and go,
Little streams that crooning flow,
Flitting bees, and merry birds
Voicing songs that need no words,
Trees with richest foliage decked,
Meadow-lands with daisies flecked,
Ripening fruits and yellowing wheat,
Herds content in pastures sweet—
All the summer pleasures here
In the glad heart of the year.

—Emma A. Lente.

Our medical missionary, Dr. Rosa Palmberg, has broken down from overwork, and is now on her way to this country. The dispensary at Lieu-oo is closed. See RECORDER, April 25, pp. 520, 522.

The Shanghai Seventh-day Baptist Association through Mrs. Davis has asked the Missionary Board for a helper for Miss Burdick. See RECORDER, May 2, p. 554 and May 9, p. 583.

The Missionary Board is at present borrowing money to pay current expenses. See Treasurer's Report, RECORDER, May 9, p. 585.

Have we, as women of the Seventh-day Baptist Denomination, any responsibility in this matter? Can we individually or in societies do any more than we have been doing? Read Matt. ix, 38; Romans x, 15; Mark xvi, 15; Luke x, 25-37.

What do you think of it? Please let me hear from you before Conference.

METTA P. BABCOCK,

Cor. Sec.,

HATTIE E. WEST,

Pres. Woman's Board.

How the Society Helps Its Members.

MRS. A. L. DAVIS.

Woman's Hour, Central Association.

It is scarcely necessary to say that the one supreme purpose of the Woman's Society should be to help make real in a large sense the general theme for this association, namely, The Kingdom of God, and what it means to the individual, the home, the church, the denomination. So closely are these related, that no society can be of any true service to one of these without being of vital help to the others. Any effort that will make individual lives better, will make for better homes, will be felt in the life of the church, and will touch even the denomination itself.

The subject assigned me—"How the Society Helps Its Members"—is, then, a larger, a more vital one than may appear at first thought. So I want you to keep in mind the larger application for which I plead, namely, that the society is not an organization founded primarily for self-culture, or self-advancement. This is but one of its functions, and I may say, not its primary, but its secondary aim. But even self-culture, like all true and worthy efforts, should be sought with the one purpose of better service. Neither is the supreme purpose of the Woman's Society that of raising funds; and it is unfortunate when this point is the one that receives first emphasis. I know it is an all too common practice, that if the church is to have a new roof, or a new carpet, or the parsonage is to be repaired, the Woman's Society is looked to as the organization to raise the needed money. Such a policy, I believe, in the long run, is harmful to both the church and society: harmful to the church in that it divides interest, lessens responsibility, and sets up a false standard as to methods of raising money. It is harmful to the society in that it deflects our efforts from the most important work and centers them largely in that of money-gathering.

The supreme purpose of every society should be the extension of the kingdom of God among men. All work and plans, all efforts for cultural and social betterment should be to attain that end—not working as independent organizations, but as allied

organizations of the church, reinforcing and strengthening, so far as possible, the efforts and plans of the pastor.

Let us turn now to our subject, "How the Society Helps Its Members," or how it helps extend the kingdom of God by helping its members. This help the society can impart in a multitude of ways. Briefly I mention a few.

1. The society furnishes an opportunity for practical applications of Christian teachings—doing for others—yes, more than that, it ought to create an incentive for such work. I do not need to point out the various kinds of work; they are many. Any live, wide-awake society can find them. The church's work is our work—a work, it is true, too big for us. But no human interest should be beneath our notice; no human concern beneath our love and care. We are here to serve. Our work is the Master's work—the work of him who came not to be ministered unto but to minister. We must see the need of the poor and sinful. We must hear the cry of the hungry, the wail of the sorrowful. Seeing their need and hearing their cry, forgetful of self, we must go to their relief.

Certainly there is no woman in our churches who does not need the blessings of such a service. In so far as the society furnishes an opportunity and an incentive for doing such work, just so far it becomes a factor of such vital importance that our women, young and old, can not afford to be unidentified with it.

2. In the second place, the society is, or can be made, a strong factor in creating and sustaining interest in church and denominational matters. The needs, conditions and history of the individual churches, of the associations, of mission fields, ought to be studied and studied carefully. The Mission Circle programs prepared by the Woman's Board the past year are highly commendable. They are being used by some societies to good advantage. The admirable studies in foreign missions, prepared by Rev. W. D. Burdick, and now being published monthly in the RECORDER ought to be studied in every society in the denomination.

Our women ought to be informed in our denominational history; and to be ignorant of the great crises and struggles in our his-

tory, of the heroes of our faith, of our fields, workers and their needs, is unfortunate, to say the least. Such a study will give us enlarged ideas of our mission, will widen our sympathies and interests in our work and workers, increase our love for our church and denomination, and will lead to deeper consecration of individual lives to the service of the Master.

3. Not least among the helpful influences of our society is the social side of our work. I know, too often, when we speak of this we think of teas and dime socials. And it is all too often true that the value of the monthly meeting is estimated in the amount of money received. And yet the money value of our suppers and teas is, perhaps, the least important element in our social gatherings. Now I believe in the monthly teas, in an occasional dime social, not however, as a means of revenue—for to say the least, that is an expensive method of raising money—but as an element that adds pleasure and helpfulness to the social hour.

We commonly separate the social from the religious life. But by nature we are both social and religious beings. And it is a false distinction that calls this business secular, that religious, or this social, and that religious. It seems to me that we need, sometimes, to emphasize the gospel of relaxation quite as much as that of strenuous action. And I believe the social hour may be as helpful, sometimes, as the prayer meeting; not that I would emphasize the prayer meeting less, but the social hour more.

If the social hour is rightly used, it can not fail to increase the spirit of fellowship among us, broaden our sympathies for each other, and in a multitude of ways bring cheer, courage and help to all. Any effort spent to accomplish such results will bear permanent fruits for the glory of God.

From my point of view, we are under-emphasizing the value of our society as a social organization, while we are over-emphasizing it as a business organization. And as I said in the beginning, I repeat again,—I fear the greatest weakness in our society is found in the fact that we are regarded too much by others as a sort of financial backing for the church, and we have

too willingly accepted that as our chief work.

There is another line of work which might be taken up by our societies with great profit, and which, for the most part, is wholly neglected. I refer to the great social and moral questions confronting us today. These are questions upon which we ought to be informed—questions upon which we must be informed if we are to be of any practical value in solving them. They are distinctly women's questions, of vital importance to the home and to American womanhood. What a field lies open before us in the study of self and sex that we may better impart such knowledge to our children. We might study with profit our marriage and divorce laws, intemperance, tuberculosis, and the laws of sanitation. We could well afford to give some of our time to the study of the problems of our young people—the children of our own homes. If to these questions we give of our time, our thoughts and our prayers, the service we shall render humanity, eternity alone shall tell.

Verona, N. Y.

Salem.

G. W. H.

Salem College has just closed a very successful year. Probably it has been the most successful year of her history. A great point in her success is this: Through the ceaseless efforts of President Clark the institution can now send her normal students out into life on a recognized footing of equality with graduates from the state schools. This is a very decided and decisive victory, of much more importance than is recognized at first view. The class of students that have been in attendance during the year is of a very high order. The numbers were so great that the capacity of the buildings have been severely taxed. A new dormitory for ladies has been secured, and the new college building is nearing completion and will be in commission for next year. The outlook for the future is bright indeed.

The week before commencement, Dean Main of Alfred gave us a course of six lectures on the Bible, in his most masterly manner. This was a very fitting preface to commencement. They were largely at-

tended and very thoughtfully received. They were full of the most careful thought and important information, and a source of great inspiration to renewed diligence and painstaking care in Bible study. It would be difficult to speak too highly of them.

Commencement week, with all its anxieties, hard work, joys and victories is past. New events and duties confront us. We are now viewing the coming Conference from a new angle and a closer view-point. Many of you are coming. We are confidently planning for your presence. We are expecting many of you to avail yourselves of the opportunity of enjoying a few of the August days among the West Virginia hills. Committees have been long at work maturing plans and making preparations for the event. The new college building will furnish a very commodious auditorium, seated with comfortable opera chairs. It will also afford convenient committee rooms. And when you are here, you will pronounce the new building "a beauty," and be glad Salem College has secured it. "Come and see."

The Field Secretary in Alabama.

REV. WALTER L. GREENE.

Two Sabbaths were spent with the Seventh-day Baptist friends in and about Attalla. Preaching-services were held at our church in town, at Curtiston schoolhouse, two miles from Attalla, and at Heald's schoolhouse, eight miles from Attalla, where Bro. R. S. Wilson has monthly preaching appointments on Sunday. Evening lectures on the Bible and denominational subjects, illustrated by stereopticon views, were given at each of these points, and at Heald's schoolhouse and at Curtiston were very largely attended. Our cause at Attalla in some respects is at a critical stage on account of removals and the number of young people who are just now establishing homes and who feel the pull of business interests against Sabbath conscience in a marked degree. The future of our cause is bright if convictions of truth and right shall triumph.

Thursday to Monday was spent with the little Seventh-day Baptist church in Cullman County, Ala., some ten or twelve miles

from Cullman City. Four services were held: one at the home of T. J. Bottoms on Friday evening; one on Sabbath morning at the regular place of meeting in the Methodist church at Logan. The appointments on the evening after the Sabbath and on Sunday evening, given to the addresses on the Bible and to education among Seventh-day Baptists, at the Methodist Episcopal church in Logan, were attended by crowded houses. Sunday night standing room was at a premium. Bro. D. W. Leath maintains bi-weekly preaching appointments on Sabbath days at the Logan church and frequently preaches on Sunday. Brother Bottoms and family and Brother Hyatt are faithfully holding up the standard of truth in this part of Alabama. The Sabbath-school lesson is studied at the home of Brother Bottoms each Sabbath afternoon at 4 o'clock, and it was a pleasure to the field secretary to meet with them in one session.

On my visit to the remnants of the old Wynne and Crowley's Ridge Church I will write later.

Wynne, Ark.,
June 22, 1910.

Seminary Extension Work.

ARTHUR E. MAIN.

Outside of Alfred, and excepting some correspondence work, the first real extension work was done recently at Salem, W. Va., under the auspices of Salem College, and with the cooperation of pastors and churches.

Of course I enjoyed the hospitality of West Virginia friends. Who has not, that ever visited the Mountain State?

Of course Pastor Hills is the same earnest, cordial, brotherly Christian worker that he seemed to me to be, when we first met, years ago, in his Minnesota home.

And, of course, President Clark is held in warmest esteem, for his work and worth's sake, by a fine company of students, devoted teachers, interested trustees, and loyal citizens. The splendid new college building is a fitting sign of the spirit, purpose, labors, and hope of the self-sacrificing friends of higher education. A large door of usefulness is open there; and the

young college is entitled to a share of our sympathy, cooperation, and financial help.

My work at Salem was a course of talks on "The Old Bible in a New Light," and a few other addresses. And I wish to make grateful mention of a hearty welcome, large attendance, manifested interest, and many testimonies as to help received. I count work for such people to be an honor and privilege not easy of estimate.

Alfred Theological Seminary,
Alfred, N. Y.

Chautauqua at Boulder.

EDITOR SABBATH RECORDER:

I send herewith notice handed me by Prof. F. A. Boggess, secretary of the Colorado Chautauqua, which is self-explanatory. Prof. Boggess did our people good service in helping to secure the Chautauqua ground on which to hold our 1908 Conference.

The Bible Conference at Boulder, Col.

The second session of the Bible Conference to be held in Boulder will meet July 10 and close July 17. The talent which will meet during the second week of the Chautauqua is of an unusually high order. George R. Wendling, who will give his series of six lectures on "Modern Doubt," is known over the entire country as one of our leading orators. He has given a lifetime of study to this series and regards it as his masterpiece. Dr. William J. Dawson, of England, has spoken in every large city in England, Scotland, and Wales. He first crossed America in 1904 from Boston to Seattle, lecturing and preaching everywhere. In the first six weeks he addressed 70,000 persons. He has been a prominent figure in many of the leading assemblies in this country. Prof. A. W. Moore of the University of Chicago will give an address on "Some Ethical and Religious Aspects of Present Movements in Philosophy."

There will be daily conferences on vital problems of religious work. The conference on Sunday-school work will be in charge of the Colorado State Sunday School Association.

The Illinois Male Quartet, of Chicago, and several soloists, will assist with the music.

The Chautauqua course will be of excellent character this season. I am sure that those of our people who anticipate a summer vacation can spend it no more pleasantly and profitably than on the Colorado Chautauqua ground, Boulder, Colorado.

Very truly,

F. O. BURDICK.

Boulder, Colo.,
June, 9 1910.

Tract Society Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 12, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, E. D. Van Horn, O. S. Rogers, Asa F. Randolph, C. W. Spicer, H. N. Jordan, N. O. Moore, W. C. Hubbard, H. M. Maxson, A. L. Titsworth. Visitor: Joseph Booth.

Prayer was offered by Rev. E. D. Van Horn. Minutes of last meeting were read.

The Committee on Distribution of Literature reported the publication of *Spiritual Sabbatism* completed, an edition of 758 copies having been printed at total cost of \$652.78. Report adopted.

The Committee on Investment of Funds reported having made loans as follows: To Charles E. Loizeaux and Jeremiah L. Manning, on Bond and Mortgage on Berckman St. house and lot, \$1,500.00; to F. L. C. Martin Automobile Company, on Bond and Mortgage on Summit Ave. house and lot, North Plainfield, \$3,000.00. Report adopted.

The Treasurer reported amount of cash on hand, and stated that all bills were paid, and no notes outstanding. He also reported letter from Marie Jansz and postal from Gerald Velthuysen. He further reported obtaining copies of the wills of Rhoda S. Maxson, late of the town of Edmeston, New York, and of George W. Buten, late of Milton, Wis. Both of these documents make the Tract Society a contingent beneficiary;—that of Rhoda S. Maxson being conditioned on the discontinuance of preaching in the West Edmeston church on the seventh day of the week, while that of George W. Buten is conditioned on the survival of two legatees beyond the date of decease of his widow.

Report adopted.

In view of the receipt of word from G. Velthuysen Jr. of the death of Rev. G. Velthuysen Sr., it was voted the Recording Secretary make record of our deep sense of loss to our cause in the going home of Brother Velthuysen, and our great appreciation of his faithful life and labors, and extend to the family our sympathy for them. While the members of the Board stood in silent reverence, Rev. E. D. Van Horn offered a most fervent prayer in their behalf.

Pursuant to correspondence from J. Alfred Wilson, clerk of the New York City Seventh-day Baptist Church, offering the services of its pastor, Rev. Edgar D. Van Horn, for field work in the interest of this Society for the month of July, 1910, the following resolutions were unanimously adopted:

Whereas, The Seventh-day Baptist Church of New York City has generously offered the services of its pastor to this Board for the month of July, therefore, Resolved, That we gratefully accept the offer, and that we spread upon our minutes a record of our appreciation of this action. Resolved, That a copy of this minute be sent to the clerk of the New York City Church.

On motion, the arranging of the details in the

use of Brother Van Horn's services was referred to the Joint Committee of the Missionary and Tract Boards.

Correspondence from Secretary E. B. Saunders contained his report for the month of May, embracing labors in West Virginia, and the Eastern Association at Rockville, R. I.

Correspondence from Dr. L. A. Platts embodied his report for the month of April, showing much work done, and the field promising, and the people grateful for the arrangement of the Boards for maintaining a worker in Los Angeles and southern California. The above was referred to the Joint Committee with power. Mr. Joseph Booth being with us, presented by invitation a proposition whereby we might help sustain and enlarge the interests of Seventh-day Baptists in Nyassaland, Africa, where there are three thousand Sabbath-keeping baptized believers. After general discussion it was voted to refer the matter to the Supervisory Committee with power. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Tract Society—Treasurer's Receipts for April, 1910.

CONTRIBUTIONS.	
F. J. Bakker, Asaa, Denmark.....	\$ 5 00
Alice Bakker, Asaa, Denmark.....	1 00
Mrs. Lucy E. Sweet, Corona, Cal.....	1 50
S. C. Maxson, M. D., Utica, N. Y.....	5 00
E. J. Bee, Kanawha Station, W. Va.....	2 00
Mrs. L. J. Crandall, Kilbourn, Wis.	
Gold Coast	1 00
Ellery F. Crandall, Kilbourn, Wis.	
Gold Coast	15
Young People's Board	12 00
Woman's Board	60 00
Churches:	
Farina, Ill.	16 05
Farina, Ill., Sabbath school.....	7 55
Second Brookfield, N. Y.....	17 35
Plainfield, N. J.	49 98
Milton Junction, Wis.	13 88
Riverside (Cal.) Sabbath school.....	5 00
Riverside (Cal.) Church	4 39
Salem, W. Va.	6 00
Pawcatuck Church, Westerly, R. I....	97 24
New York City	20 96
Chicago, Ill.	16 00
Cumberland Church (Manchester, N. C.)	3 50—345 55

INCOME.	
Geo. Greenman Bequest	25 00
American Sabbath Tract Soc. Fund.....	14 81
50% D. C. Burdick Bequest.....	84 45
50% D. C. Burdick Farm.....	14 57
50% Edward W. Burdick Bequest.....	21 00
15% Geo. H. Babcock Bequest.....	276 84
J. H. York Bequest	83
George Bonham Bequest	83
Berlin (Wis.) Parsonage Fund.....	1 87
John G. Spicer Bequest.....	93
Greenmanville (Conn.) Church Fund....	1 25
Sarah F. V. Stillman Bequest.....	4 17
I. D. Titsworth Bequest.....	4 17
Rosannah Green Bequest	21
Mary P. Bentley Bequest.....	1 25
Lois Babcock Bequest	42
Deborah Randall Bequest	13 34—465 84

PUBLISHING HOUSE RECEIPTS.	
RECORDER	264 86
Visitor	26 85
Helping Hand	47 52
Tracts	1 40—340 63
City National Bank, Interest	12 72
Payment Life Membership, Allen B. West, Milton Junction, Wis.	10 00

\$1,174 74
E. & O. E. F. J. HUBBARD,
Treasurer.

Treasurer's Receipts for May, 1910.

CONTRIBUTIONS.	
Mr. and Mrs. R. B. Cockerell, Berlin, Wis.	\$ 5 00
W H Ernst, Gentry, Ark.	50 00
J. H. Coon, Milton, Wis.	10 00
First Alfred (New York) Sabbath school	6 00
Milton, Wis.	50 00
Ladies' Sewing Society, Ashaway, R. I.	10 00
Rotterdam, Hol.	5 00
Plainfield, N. J.	161 41
Rockville (R. I.) Sabbath school.	5 00—302 41
INCOME.	
Geo. S. Greenman Bequest.	12 50— 12 50
PUBLISHING HOUSE RECEIPTS.	
RECORDER	222 07
Visitor	175 76
Helping Hand	67 87
Tracts	2 83
"Spiritual Sabbathism."	9 00—477 53
	\$792 44
E. & O. E.	F. J. HUBBARD, Treasurer.

Judge Lindsey on the Moral Crisis.

Ben B. Lindsey of Denver, who is now not only the best known judge of a juvenile court in the world, but the author of the magazine hit of the year in *The Beast* and *The Jungle* running serially in *Everybody's*, spoke at Carnegie Hall, New York, the other night on *The Moral Crisis in the Nation*. In his eyes the child is the Nation. Through the child's misery, misfortune and tears he learned the social, economic and political problems of the Nation, and until these are solved he believes there will be no justice for the child or the man.

When he came to the bench in Denver in 1900 he found the ideal of justice little higher than in the early nineteenth century, when a child of eight was a man before the law and could be hanged for theft.

Judge Lindsey has spent five years and more trying the child's case on the basis of sympathy, not punishment, and he finds that the man higher up is the more serious offender. In order to place the responsibility he traced his first case to the home—a broken home. The boy's father had worked twelve hours a day in a smelter, whose owner, "a Christian philanthropist," evaded the eight-hours law to keep his men at work. The boy thus grew up practically without seeing his father, who was finally killed in a work accident. The widow received \$300 as the value of a man's life, for the corporations of Denver had defeated all attempts at a fair liability law. In this child's case, as in practically all others, the criminal higher up created the insanitary moral

conditions which bred the little criminal.

Again he traced the big-businessman-criminal in another case of a boy who stole a bar of pig lead from a corporation that took millions a year from the people by means of the tariff, and in other cases he found children breaking the law through lack of legitimate play places and he realized that the franchises given to the corporations were stolen from the children. In following another case he found the dive in partnership with high finance and the two debauching the men, women and children of the poor. He found the police hireling of the politician, who is himself the hireling of the corporation, protecting the rich gambler and arresting the child who played craps. He found, finally, that so pernicious is our ideal and practice of justice that children have learned that the only reason for not breaking the law is that you may get caught, or get a licking or be jailed or go to hell.

He learned that there are two types of people in the community, young or old, rich or poor—and they are the bully and the sissy. The bully becomes, if he is fortunate enough to get into the system, the political boss, or the corporation magnate. The sissy, if he is fortunate, is able to do the bully's bidding, sometimes as a clergyman, sometimes as the college president who acts as apologist for lawless wealth.

This brings us to the cure, which should be, and he believes in the end will be, the home, the church and the school. But, if it is to be efficacious, the home should teach the rich to apply the same moral principles to business as to private life. The church, to be efficacious, should follow the aggressive side of Christ's teaching; should drive the money changers out of the temple and bring the big criminal to justice—and not as it sometimes does, share the money changers' profit. As for the school and the university, they too, are sometimes in the hands of the bully. The students—as Wendell Phillips said long ago—are hypnotized into indifference to the real moral issues, and the "muck-raking" magazine which exposes "muck-raking" may almost he said to be the only university today which teaches real life.—*The Survey*.

Young People's Work

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

Letter-writing.

REV. A. J. C. BOND.

Prayer meeting topic for July 16, 1910.

Daily Readings.

Sunday—Letters of warning (2 Cor. ii, 9; xiii, 2, 10).

Monday—Of commendation (Rom. xvi, 1, 2).

Tuesday—Of instruction (Rom. i, 1; Jude 3).

Wednesday—Of friendship (3 John).

Thursday—Of pleading (Philemon 1-25).

Friday—Of encouragement (1 Peter i, 3-7, 22-25).

Sabbath—Topic: The Christian use of letter-writing (Psalms xlv, 1; 1 John ii, 12-15).

PSALM XLV, 1.

This verse gives us a chain of three links which may be used to bind to us those from whom we are separated. There exists in our heart a love for an absent one; this is the first link. Often—even many times a day, our tongues repeat the words we would utter; or if the tongue does not speak them, they take form in thought. This step may be represented by the tongue, and forms the second link. Yet the dear one is left to guess our thought and feeling. There is one more link necessary to complete the chain—the pen.

How easy it is to put a thing off till tomorrow. We do not really believe in the revised version of the old adage which is made to read, "Never do today what you can put off till tomorrow"; yet I suppose it is our proneness to "put off" that has given rise to the revision. It is wonderful how successfully we can quiet the little voice within by saying, "I must write that letter tomorrow." The advertising man says, "Do it now."

And this writing to our loved ones is a Christian duty. Duty need not be such a forbidding word, for it may spur us to action which will give us a larger enjoy-

ment of our privileges. For we do not always live up to our privileges. I am sure it has always been a privilege for me to write home, and it is none the less so now. But I have enjoyed that privilege more this year, because I have written oftener. I have been helped in this matter of writing oftener to mother, by thinking of it as a Christian duty. This is why, in the busiest year of my life, I have written more letters home. Other pressing duties must not be allowed to crowd this one out.

The same principle holds good in regard to letters which we ought to write to other people than those of our own family. By promptly sitting down and writing to those whom we would help, the desire of our heart is made known to them, and help and encouragement are given.

I JOHN II, 12-15.

You can write with more intelligent purpose, and with more assurance of success in your aim if there is some common ground—a point of contact between you and the one to whom you write.

Today a good woman showed me a letter which she had recently received, and asked what she should do with it. When I had read it (I had seen others like it) I promptly told her to burn it up, and bother no more about it. It contained a prayer which was to be copied nine times and mailed to as many persons in as many days. The one who should do this faithfully, and in complete detail, would receive a great blessing. To refuse to do it would bring some great calamity. Our God is not a God of caprice, but a God of law. And there is a law governing letter-writing, which the Holy Spirit will honor.

John expected that his letter would find acceptance, and his instruction would be heeded, because he wrote to those whose "sins had been forgiven"; who "knew" and who "had overcome." Mentioning these things constituted a point of contact, effective in an appeal.

And John wrote to the strong, too. I remember one injunction of a certain writer on pastoral theology was that the pastor should visit the strong members of the church—those who are regular in attendance, and upon whom he can depend in

every interest of the church. It was not that time should be taken from other interests, but that these loyal ones should not be neglected in the pastor's efforts to help the weak and indifferent. For the strong, too, are tempted, and they need help to carry their heavier burdens. Again, here is a principle which we may carry into our letter-writing.

EIGHTEEN TODAY.

The following, which was written by a young man in college to his sister at home, just fourteen years ago this month, may serve two purposes: first, to illustrate the kind of sentiment that might well find its way into our communications to our loved ones; and second, the fact that it is still preserved by the sister gives evidence of the lasting value of such sentiment, when caught as it flows and put in a form to be preserved.

Eighteen did you say? eighteen today? You surely must be jesting. Wait till I collect my thoughts. Where is that little maiden with flaxen hair that played with me not so long ago, wandering through the woods and over the hills, and wading in the little brook? Where is the little girl who with me used to pick huckleberries which grew around the big rock in the old field above the road? Where is my little sister, my only sister, who used to swing in the old rope swing hung to the joist of the old granary? Shall we play no more in the shed behind the old log stable? Shall we occupy no more our play-mansion above the smoke-house, or the moss-carpeted one beneath the beech tree by the roadside? Shall I no more prune the trees in my nursery, or you train the roses in your little playhouse yard?

It is all too true. You have ended your eighteenth year today; my twenty-first is already past. Our childhood is swiftly leaving us; it will soon be gone forever. "There is no gate to let us back when once we stand outside." While clouds have sometimes cast their shadows across our pathway—while quarrels have sometimes marred our pleasure, and pouting lips have told of little unpleasanties, how soon we would "make up" and all would be forgotten through a renewed affection for each other.

But, alas, the little stream of childhood upon which we have been sailing so pleasantly, surrounded by leafy trees and merry songsters, is emptying its waters into the great ocean of womanhood and manhood, and soon we will be battling with its great billows.

But hush. What speak I of? "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven." Then why not be children always? Why dispossess the gentle, loving, sweet spirit of childhood? May we endeavor through life to possess that same loving spirit which was ours as we played together in our childhood. As we think of the pleasant times spent among the hills, basking in the beautiful sunshine, singing our childish songs, may our happiness be increased. Adapting an old song,

May we live for those who love us,
For those who find us true,
For the heaven that smiles above us,
And the good that we can do.

TO THE LEADER.

Draw on the blackboard a chain with three large links. Write in these links, "heart", "tongue", and "pen", respectively. Call attention to this chain in the use of the comments on Psalm xlv, 1, the first paragraph.

Previous to the meeting assign to different Endeavorers certain paragraphs of Mrs. Wardner's letter in this issue of the RECORDER. Assign these, not to be read in the meeting, but to be read previously and commented upon in the meeting. They will stimulate thought, and help the testimony meeting.

Make this a testimony meeting regarding letters written to be helpful, or, better, helpful letters received.

In whatever way you think wise, bring to the attention of the Endeavorers the question of writing to H. Eugene Davis and wife. Since Doctor Palmberg has been compelled to leave them, I am sure they will be in a position to appreciate your letters. They are young people with us, and are of us. Their address is West Gate, Shanghai, China.

Milton Junction.

The Christian Use of Letter-writing.

A Christian endeavorer is a person who is anxious to embrace so far as it is practicable every opportunity that comes to him for advancing the Master's kingdom; otherwise he is not a Christian endeavorer, although he may be president of a Christian Endeavor Society.

It is an element of human nature to long to do great things, and sometimes this longing becomes so intense that opportunities for doing little things are passed by as of no consequence. This is a very wrong conception of the Lord's work. Only a few will occupy the so-called great positions. It has been estimated that more than three fourths of the work of the Christian Church is being done by the people who are doing it out of sight; and then, too, with our fallible judgments we are likely to misjudge opportunities, and what we have passed by as being too small to engage our attention may be embraced by another and at the day of final reckoning be shown to have been a great opportunity.

Many Christians mourn because they seem to have no opportunities great or small for doing good, but there are very few to whom the field of letter-writing is not open, and its importance can not be well estimated. These little white-winged messengers may become powerful agencies for good in the hands of God.

Possibly every one does not feel about a letter as I do, but I am sure there are many who do. To me there is something sacred in a friendly letter. I never like to open one in the presence of any other person. A letter is a heart to heart talk with my friend and its inner meaning comes out more fully if there is no one present when I read it, to distract my thoughts; and if the letter is aglow with the spirit of Christ, it has a far greater influence over my spirit if I am alone with God when the message is received.

I think we should not write very many, if any, friendly letters that do not contain some allusion to the subject we hold to be of first importance, and many times I have found it possible to bring into business letters a word for the Master which has proved to be beneficial.

I am not advocating the idea that we

should never write on any other subject. We are living in a world that contains many vexed problems, and we can render each other mutual assistance in these matters through our letters; it is proper that we do so, but let us not forget the highest end and aim of life.

A physician was once asked what his business was. He replied, "Serving God. Incidentally, I'm practicing medicine."

There have been times in my life when, so far as I could see, letter-writing was the only way open to me for doing anything for the Master; and whether or not I succeeded in that effort, it is a pleasure to be conscious of the fact that at least I tried to do my best.

Briefly, then, we will give three of the Christian uses to be made of letter-writing:

First, as an encouragement to Christians, all of whom have their seasons of depression. If we could hear from every Christian living, not to mention the ones who have passed on to the other world, who when their spirits were sinking were infused with new courage to pursue their way by the receipt of a letter from one whose faith was strong, what an array of evidence we should have in favor of letters that are inbreathed with the spirit of Christ.

Second, in letters of sympathy to those in bereavement or who may be passing through trials so great that the loss of a friend by death seems to be of minor importance. There is a vast difference, at such times, between letters that contain human sympathy only or those which in addition to the sympathy of the writer speak in unwavering terms of the care of the heavenly Father who does not permit even a sparrow (such a little bird) to fall to the ground without his notice.

Third, the message to the unconverted friend. Here we must put off the shoes from our feet for the ground on which we are treading is holy. The thought of the responsibility that rests upon us in this line would be overwhelming were it not for the assurance that "our sufficiency is of God." Oh, how much we need wisdom and tact that we may write the proper words at the proper time and not overdo.

the matter. Perhaps one sentence that breathes of the intense anxiety we feel that he to whom we write may make his peace with God, in a letter which speaks in unmistakable terms of our personal interest in his welfare in other respects, will have a greater influence over him than would a ten-page letter written on the one subject only.

La Porte, Ind.

A Talk About Missionaries.

FRED I. BABCOCK.

Synopsis of a talk given at the Quarterly Meeting, Milton Junction.

"How shall they preach, except they be sent?"—Rom. x, 15.

We usually think of a missionary as one who goes about preaching the Gospel. This, it seems to me, is too narrow a definition. Those people who stay at home and earn money for the support of workers on the field, will, I think, receive some reward for the souls saved by the efforts of the men and women whom they send. These are in a strict sense "home missionaries."

It is almost impossible to overestimate the value of a lively interest, among the laymen, in missionary enterprises. Very few missionaries have ever established a mission with their own money. It is due almost entirely to the support of those at home that there are so many workers on the field today. And the money should be given freely. I believe that a dollar given willingly is worth more than one paid simply from a sense of duty.

There is also another way in which those at home may do missionary work. That is by prayer. Notice, in the RECORDER, the letters from missionaries, and see how many requests there are for prayer. These requests should be heeded. Several years ago the Woman's Board issued what were known as Prayer Calendars. In these, certain days were set aside upon which all who had the calendars should pray for the same missionary. I remember that some, at least, of our workers used to look forward to the day when the people all over the denomination were praying for them.

I have been asked to say something concerning the attitude of the Albion Christian Endeavor Society toward the work of the quartet in Wisconsin. In the first place we are deeply interested in the work. We are showing our interest by working hard to raise the amount of money apportioned to us for this cause. And we promise to pray for the "boys" that they may receive strength from Him who is always ready to lend a helping hand.

The quartet is to be sent by the four Christian Endeavor societies in southern Wisconsin. Would it not be a good plan to have each of the members of the quartet write a letter to one of these societies each week that they are on the field, telling about the work they are doing. These letters should be read at the regular meetings of the societies. I believe that this would keep the Endeavorers in closer touch with the workers, and thus keep up interest in the cause.

Milton College, April 28, 1910.

A Survey Story.

Over half a century ago, a young Canadian college student was appointed to survey a rocky, barren tract of land belonging to the government in Nova Scotia. The land was apparently of no value whatever, and there was no likelihood that his measurements would ever be tested. It was obscure routine work of the most drudging kind. But the student happened to be a conscientious young Christian, and he put his Christianity into his job of surveying. Forty years later, so the story is told, gold was discovered in that tract, and as the "lead" was vertical, claims and fortunes depended upon the accuracy of that early survey. It was tested, and the result spoke for itself, for the Halifax mining companies soon found that the finest surveyors could not pick a single flaw in the work done forty years before. Nobody in Canada was surprised at that, either, for everybody knew the young student, by that time, for his splendid achievements. He had become Sir William Dawson, of the McGill University, laden with honors won by scholarship and administrative ability. The quality thus exhibited

in his first job had marked all the rest of his career.

Obscure places in life are often testing places and starting points. If the young man had shirked the survey, he would never have gone on to be the great man of forty years later. Life is pretty much of a piece—either thoroughly and strongly woven, or poor and sleazy and full of flawed threads. To do one's best in out-of-the-way jobs and prominent positions alike is the mark of true success; and each obscure duty builds up the foundations of honor and usefulness, and makes life, in every nook of it, worth living.—*Forward.*

Concerning the Work of the Milton Quartet.

C. B. LOOFBOURROW.

Substance of talk given at Quarterly Meeting of southern Wisconsin churches.

The subject assigned me is too large to be fully treated in the few minutes that I shall use, but may be considered under the following headings: (1) The needs of the field; (2) Encouragement to the boys; (3) How we shall raise the necessary funds to carry on the work.

Turn to Luke x, 1, 2: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

These verses remind us that the same need for gospel workers that existed nearly two thousand years ago, is still present with us today. For go where you will in this broad land of ours, you will find many men and women without a saving knowledge of the Lord Jesus Christ. It is to labor among just such unfortunate men and women that the southern Wisconsin churches are sending you, boys of the quartet. Do not understand me to say that the people of central and northern Wisconsin are all wicked and godless; they are not any more so perhaps than people in other communities. You will find many good, conscientious Christians there. You will find, also, men that use profanity,

drink intoxicating liquor, play cards, and who yet may be good, honest fellows at heart. They never have been convinced that there is a better way of life. Your duty is to carry to them the glad tidings of peace on earth, good will toward men. Men continue to reject Christ and do evil, not because they desire to be mean and make life miserable for others, but because they never have been led to think of the better life.

Some years ago while waiting for a train at Davis Junction, Ill., I was approached by a young man about twenty years of age. His face was creased with marks of dissipation, and he had a nervous, restless air. He asked me where I was going, and I told him to Milton. He said, "I live in Madison. I was in Chicago last night and got into a poker game and lost nearly all my money. I have only enough left to take me as far as Rockford." Then taking a gold watch out of his pocket, he asked me if I would advance him a sufficient amount of money on the watch to take him home, and said that he would send me the money when he got there, and then I could send him his watch. I looked into his haggard face and said to him, "Poker doesn't pay very well, does it?" His face brightened up and he answered, "Oh, sir, the last time I was in Chicago I made sixty dollars." Then I asked him how many boys he left in the same condition that he was now in. He hung his head for a moment, then answered, "I never thought of that." Now all of us know that there are too many such boys in all our towns. Christian Endeavorers and all friends of this movement, we have been praying for the Lord of the harvest to send laborers into his harvest. This quartet is ready to go. Let us remember that there is much for us to do at home. Let us realize as never before that the night is far spent, the day is at hand.

And, boys, as you go into the field, have faith in God. Remember that Jesus sent the seventy disciples into the cities and places where he himself would come. You will be, in a measure, preparing the way for the Lord.

As to the financial part of this plan, you need have no fears. Milton will stand

loyally by the other southern Wisconsin churches in raising the funds. I once heard a presiding elder of the Methodist Church, when they were taking a collection, tell the following story. A child had swallowed a quarter. Physician after physician was sent for to relieve the child of the quarter, but all failed. At last an eminent physician told the parents that he could not get the quarter, but he believed that the Methodist preacher could. None of us are Methodist preachers, but we will get the quarters for you. And may God richly bless you in your work.

Prayer Behind the Quartet.

BERENICE AYERS.

It seems to me prayer is the most important thing in accomplishing the work which has been planned for the quartet, as they go out on the field. The apostle James says: "The prayer of faith shall save the sick, . . . and if he have committed sins, they shall be forgiven him. . . . Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

That prayer and fervent prayer is needed in any missionary work is proved by Christ in his work here on earth and that of his apostles. Christ has given us the promise that whatsoever we ask in his name he will do, that the Father may be glorified in the Son. When Christ was here on earth he taught his disciples to pray and he himself prayed to the Father; and how much more do we need the help of earnest prayer, in this work.

I once heard an unbeliever say the earnest prayers of a certain church member did him more good than all the sermons. The work of prayer was shown in the great revival at Salem a year ago, when a few of the college students met and prayed for their different friends.

What is prayer? In a general sense it is the act of asking for a favor with earnestness and faith—a supplication—an entreaty. It is an acknowledgment of the supremacy of God as a divine counselor. Our prayers will be of no avail unless we have faith that they will be answered.

I would suggest that the four societies

offer special prayers for the quartet and its work each week at Christian Endeavor meetings, aside from the individual prayers of the members.

Great results should be achieved by the quartet in this work for the Lord if we back them by our earnest prayers.

Walworth, Wis.

News Notes.

MILTON JUNCTION, WIS.—Pastor Bond was absent two Sabbaths in May, the first being spent with the lone Sabbath-keepers at Plymouth, and the second Sabbath with the Rock House Prairie Church. While there he baptized a man who is a convert to the Sabbath. On this visit the pastor was accompanied by Mr. E. M. Holston. These visits are helpful, not only to the pastor and the people whom he visits, but to the home church which gives its pastor the time to visit these lone Sabbath-keepers.—The church is sending its pastor to the association at North Loup, Neb.—The Christian Endeavor Society is to send its president and Junior superintendent to the State Christian Endeavor Convention at Milwaukee, June 30 to July 3.—The Ladies' Aid served a 15-cent supper early in May, clearing \$15.00. They also served the high school alumni banquet, on June 2, and cleared \$35.00.

ASHAWAY, R. I.—Pastor Burdick delivered the sermon to the graduating class of the high school, June 11. There were three graduates, two of them members of our Christian Endeavor Society.—The Juniors recently enjoyed a picnic with the usual games and refreshments, and a very pleasant afternoon was spent. Miss Jessie Clarke is now acting superintendent.—Pastor Burdick spent a few days last week in Alfred, New York and vicinity, attending the quarterly meeting of the Hebron and Salemville churches.—Rev. Edwin Shaw of Plainfield, N. J., and Rev. F. C. A. Jones of the Calvary Baptist Church, Westerly, R. I., have recently preached for us. Last Sabbath, June 18, was Children's day, and an interesting program was given by the little folks. Beautiful solos were sung by Jennie Blake and Ira Murphy. The decorations of laurel and daisies were very pretty.

NEW MARKET, N. J.—In spite of the rain-storm, June 11, there was plenty of sunshine and cheer at our Children's day exercises. The flowers and ferns in abundance made beautiful decorations and the program was pleasing. A collection of \$4.13 was forwarded to the Children's Home at Trenton, N. J.—An interesting program followed the June business meeting of the Christian Endeavor.—The Juniors are planning for a social this week.—The last monthly business meeting and supper was held by the Ladies' Aid Society at Dr. M. J. Whitford's. This week one will be held at the home of W. G. Dunn.

DENOMINATIONAL NEWS

It is stated that Dr. Rosa Palmborg of the Seventh-day Baptist China Mission was present at the burial of Rev. G. Velthuysen, and spoke at the grave. Her address was interpreted by the son of Mr. Velthuysen.

Some Visitors to the Northwest.

Rev. Herbert L. Cottrell of Shiloh, N. J., delegate of the Western Association, passed through here (Alfred Station) Monday morning on train 7 on his way to North Loup, Neb., to attend the Northwestern Association. He was joined here by Rev. W. C. Whitford of Alfred, a delegate from the Education Society.—*Alfred Sun.*

Rev. W. D. Burdick started Tuesday morning for North Loup, Neb., to attend the Seventh-day Baptist Northwestern Association.—*Farnam News.*

Mr. and Mrs. H. W. Rood of Madison, Mr. and Mrs. G. B. Rood and Mr. and Mrs. Calvin Crandall started Tuesday for North Loup, Neb., to attend a family reunion and also the Northwestern Association. Their mother is 87. She was married 66 years ago and during that time but two deaths have occurred—a baby 40 years ago and the husband 32. The nine children will all be present at the reunion. By marriage and birth there are now about 90 members of the family.—*Milton Journal.*

Of course, in H. W. Rood, we all recognize our friend, "Uncle Oliver," whose articles are always so welcome to RECORDER readers.

Pastor Randolph Installed.

The Seventh-day Baptist church was literally packed with people Seventh-day morning at the service of welcome for the Rev. L. C. Randolph, D. D., formerly of Alfred, N. Y. The exercises were simple, appropriate and impressive. The sermon by the Rev. A. J. C. Bond was peculiarly powerful and the addresses by Doctor Daland, Rev. T. J. Van Horn, Prof. Albert Whitford and Doctor Randolph touched responsive chords in hundreds of hearts. Lester C. Randolph graduated from Milton College in 1888. After a theological course in Morgan Park Theological Seminary he was pastor of the Chicago Seventh-day Baptist Church until he went to Alfred ten years ago. He is not only an intense worker but a preacher and lecturer of great power. He comes to Milton in the prime of life and his labors here will undoubtedly be of much value to this church and community.—*Milton Journal.*

Israel Clark Chapman of North Stonington, who left his home Friday to drive home the cows, was found by a searching party this morning (June 19, 1910) dead in a brook where he had evidently fallen on Friday.—*Westerly Sun.*

Brother Chapman was a member of the First Hopkinton Seventh-day Baptist Church. Had he lived until February 10, 1911, he would have been ninety years old—truly a veteran among our people. It is said of him, he was "one of the oldest, and although ever humble, one of the best citizens of North Stonington."

SALEM, W. VA.—We very much enjoyed having Rev. E. B. Saunders with us again Sabbath day, May 14. His talk was helpful and inspiring.—Several from here attended the association held at Berea. The first two days were stormy, but despite this fact, we had splendid meetings and received great blessings.—Dr. J. H. Kellogg of Battle Creek, Mich., stopped here last Sabbath to see his children who are attending Salem College. He gave a helpful short talk which was much appreciated.

JACKSON CENTER, O.—Since our last report there have been thirteen baptisms and nine additions to the church.—Elder Lippincott spent a few weeks in Stone Fort about the first of May. President Daland of Milton spent a few days here in May.

COSMOS, OKLA.—A pleasant social with program was held at Edwin Knight's on Sabbath evening, May 28, by the members of the Christian Endeavor Society.—Our outside work is still interesting. Several are investigating the Sabbath question, and one more has accepted the truth. We can not do as much as we would like to for lack of time.

BATTLE CREEK, MICH.—Two membership socials have been held since the last report, one on May 25, at the home of Mr. and Mrs. W. C. Babcock, and the other, recently, at the home of Mr. and Mrs. B. W. Kinney.—We welcome the return of some of our members who have been away at school. Arah Kinney and Asher Childers have returned from Salem, and Emile Babcock from Lansing, Mich.

LEONARDSVILLE, N. Y.—Pastor Severance, his wife, and daughter were received into the church last Sabbath.—Dr. Alfred Prentice of New York lectured on "Alfred University" at our church, Sabbath evening.

Next Generation of Preachers.

The next generation of preachers must be magnificently religious. Sin has decked itself in rich and superb costumes. Iniquity is jeweled and haughty. Nothing else can bear down upon the arrogant foe but a truly magnificent Christianity. This means that preachers should be girded and equipped as soldiers of the royal Christ. The pulpit has already made its failure when it has gone into competition with any factory for the production of pious essays, discussions of sociological schemes and even the maintenance of purely theological positions. The object of religion is God as revealed in Jesus Christ, commanding, wooing, warning, loving, saving.—*Dr. F. W. Gunsaulus.*

HOME NEWS

ATTALLA, ALA.—We have just enjoyed a visit from Rev. Walter L. Greene of Alfred, New York. He was with us two Sabbaths, preached several times, and lectured on Palestine and Education—once in Attalla, twice at Curtiston, and once at Heald's schoolhouse where he also preached once. His lectures, illustrated by beautiful views of Palestine, with views of our colleges and of some of the leading educators of our denomination, were instructive and interesting. We were sorry to have Brother Greene go away so soon, and hope that he may sometime return. He went from here to Logan, Ala.

We have also recently enjoyed a visit from Rev. D. W. Leath of Logan, Ala. He was with us one Sabbath, preached twice, and conducted our cottage prayer meeting Sabbath night.

We have regular prayer meeting Sabbath nights unless other religious services are held instead. Rev. R. S. Wilson preaches twice each month for us—once at Curtiston, and once in Attalla. The rest of his time is given elsewhere. He has an appointment once each month at Healds schoolhouse, and occasional appointments at other places.

LELA WRIGHT.

Attalla, Ala.,
June 23, 1910.

Keeping the Wires Up.

Man's best life is dependent upon uninterrupted communication with its source—God. He who neglects regular prayer and Bible study is like a town whose telegraph and telephone wires are down and whose railroads and other means of communication with the outer world are cut off. A disused Bible is a wire down. Neglected prayer is a blockade of the main highway. The hurry and rush of a secular life that precludes daily intercourse with God are a Chinese wall of exclusion against God. The first and sure remedy for spiritual decline is to open up all the avenues of communication with God, and see that they are used.—*The Sunday-school Times.*

The World Demands Positive Proof.

REV. S. R. WHEELER.

This writing was suggested by "A Lesson From History" by my esteemed friend, J. Nelson Norwood (SABBATH RECORDER, Apr. 18, 1910, p. 492). Rheumatism making it painful to write has delayed it.

The world did not believe the earth to be a round body until it was positively proved; nor did it believe the earth traveled in a fixed orbit around the sun until that fact was positively proved.

Brother Norwood, has it been positively proved that man came to his present status by the process of evolution from some apparently insignificant animal? If so, please tell us when, where, and by whom.

Again, long before the world believed in the rotundity of the earth and its annual movement, there were prominent men who positively asserted these things were so. Columbus must have made very clear assertions that the earth was round in order to induce the Spanish queen to part with her precious jewels to fit him out for his hazardous journey. Copernicus, about the end of the fifteenth century, made positive declarations that the sun was the center of a system, around which the earth and planets revolved. Galileo, more than a hundred years later, at the age of seventy years, passed through a wearisome trial because he believed the Copernican system. Although he felt himself compelled to renounce that truth, yet after the trial he was heard to say: "Nevertheless, it does move." Edmund Halley made very positive statements that the comet now bearing his name made its round in about seventy-five years. So sure was he that he said he would stake his reputation as an astronomer that the comet would appear the next time in 1758. It did so, and has appeared twice since on time according to Mr. Halley's schedule.

Now, Brother Norwood, has Darwin or any other evolutionist ventured to make such positive affirmations about the evolution of man as Columbus, Copernicus, Galileo and Halley ventured to make concerning their beliefs? Please tell us the most positive assertion ever made by any one concerning the evolution of man. I am not asking for a list of learned men

who have expressed themselves believers in the theory of the evolution of man. But I am asking to know if there is one among them all who has dared to stand up and say: It is positively true that man has come to his present state by a process of evolution, from some low order of animal.

632 University Ave.,
Boulder, Colorado.

MARRIAGES

CHRISTOPHERSON-FREDERICKS.—At the home of the officiating clergyman, Rev. H. D. Clarke, in Dodge Center, Minn., June 19, 1910, Mr. Elmer J. Christopherson and Miss Amelia Fredericks, both of Kasson, Minn. Miss Fredericks had been a ward of Mr. Clarke, agent of the C. A. Society of New York City.

ORMSBY-HENRY.—At the home of the bride's parents, Mr. and Mrs. C. Henry, Hartsville, N. Y., by Pastor I. L. Cottrell, June 15, 1910, at high noon, Mr. Delfry E. Ormsby of Alfred Station, N. Y., and Miss Mildred C. Henry of Hartsville.

BURDICK-LANGWORTHY.—At the home of the bride's parents, Deacon and Mrs. W. H. Langworthy, Alfred Station, N. Y., and by Pastor I. L. Cottrell, June 15, 1910, at 2 p. m., Mr. W. H. Burdick and Miss Carrie A. Langworthy, both of Alfred Station.

CROOP-BROWN.—At the home of the bride's parents, on June 15, 1910, by Pastor Severance, Floyd L. Croop and Miss Elsie M. Brown, both of Leonardsville.

MAXON-BIGGS.—At the home of the bride's parents, on June 8, 1910, by their pastor, W. Davis, Nathan Maxon and Miss Daisy Biggs, both of Gentry, Ark.

DEATHS

WEBB.—At North Loup, Neb., on June 1, 1910, Mrs. Adeline S. Webb, aged 68 years.

She was the daughter of Randall and Luccetta Williams Davis, and was born at Watson, N. Y. on May 5, 1842. She came with her father's family in the great western movements of our people and has kept well on the frontier at Walworth, Wis., at Carlston, Minn., and at North Loup, Neb. While living at Walworth she became a Christian and has since been a member of the church at Carlston and at North Loup. Her husband, Samuel S. Webb, to whom

she had been married for more than fifty years, died about a year ago. Brother and Sister Webb belonged to the "rank and file" and filled their places well. She leaves two daughters and one son: Edith, wife of E. L. Temple, of North Loup; Henry, in whose home she was cared for through the many weary months of her last illness; and Rosa, wife of Loyal L. Van Horn of Fruitland, Utah. G. B. S.

SAYRE.—At North Loup, Neb., on June 17, 1910, Mrs. Mary M. Sayre in the 63d year of her age.

She was the daughter of the late Rev. Benjamin Clement and Lydia Ann Baker Clement. Mary Clement was born at Port Jefferson, Shelby Co., Ohio, August 11, 1847. About 1864 she accepted Christ as her Saviour and became a member of the Seventh-day Baptist Church at Welton, Iowa. On August 23, 1867, she was married to Moses Sayre at Dewitt, Iowa. Sister Sayre has been in very poor health for several years, and recently came with her husband to Nebraska in the hope that the change would do her good. She came back to the old home and friends to die, and to be laid at rest by the two little graves made at North Loup years ago. Besides her husband she leaves two sons and one daughter: Geo. O. Sayre of Milton, Wis., J. Albert Sayre of Cosmos, Okla., and Mrs. Jennie Hurley, wife of Charles Hurley of North Loup. She also leaves nine brothers and seven sisters and a great host of other relatives and friends.

A good woman has gone to her reward. For years she has lived in the valley of the shadow of death, so that now it is with satisfaction that her family may say she is at rest. Body and mind and spirit at rest in God. "And his disciples came, and took up the body, and buried it, and went and told Jesus." G. B. S.

BURDICK.—Susan Caroline Fisher, wife of the late John C. Burdick, was born at Meclenburgh, N. Y., September 5, 1827, and died June 13, 1910, at Willard State Hospital.

She was married to Mr. Burdick, October 27, 1848, by Rev. N. V. Hull. To them were born two children—a daughter and a son—both of whom died years ago. Mr. and Mrs. Burdick lived after their marriage about forty years at Alfred Station, N. Y., and then moved to Hornellsville. After Mr. Burdick's death in 1904, Mrs. Burdick spent part of the time at Alfred Station. All of Mrs. Burdick's immediate family had died before her death, and she was left comparatively alone in the world. She was very fond of children and thought much of her intimate friends.

Funeral services were conducted by Pastor Cottrell at the home of her old neighbor and friend, Mrs. Mary Chase, at Alfred Station, and interment made in Alfred Rural Cemetery. I. L. C.

COLLINS.—In Crosses Mills, Charlestown, R. I., June 2, 1910, Mrs. Alfred Collins in the eighty-sixth year of her age. Susan Green Collins was born October 2,

1824. She was the daughter of Sheffield and Elizabeth Green. June 21, 1858, she was married to Alfred Collins. They had lived in West-erly and other places in the vicinity, but for a good while had made their home at Crosses Mills. Mrs. Collins was a woman quiet, a great reader, keeping well informed of the events of the day, as well as being familiar with the best in literature. She was a kindly neighbor and sympathetic friend. She was a firm be-liever in the Lord Jesus Christ, and had shown that belief in membership with the Seventh-day Baptist Church of Westeryly.

The funeral services were held at Crosses Mills, Sunday, June 5, conducted by the writer.
C. A. B.

PRICE.—Walter Price, June 14, 1910, after an ill-ness of over ten weeks, in the sixty-fifth year of his age.

Walter Price was born in Plainfield, Conn., June 18, 1845. He was the son of David Walter Price, a native of Wales, and Maria Smith, a native of Bristol, Eng. Mr. Price had acquired a common-school education by the time the Civil War broke out, when he, then but a youth, enlisted. This was September 8, 1861. He was wounded slightly at the battle of Antietam, but soon rejoined his regiment, being mustered out in 1864. After the war he entered the employ of a steamship company, acting as agent and purser. He was married first to Laura A. Green-man, of Mystic, Conn., who died while he was commercial agent and naval storekeeper for the United States at Samana Bay, West Indies. Af-ter returning to the United States Mr. Price married Miss Annette Greenman, sister of his former wife, who with two children—Walter and Katherine—survives him.

Mr. Price was an active citizen with large in-terests in the business of the community. After coming to Westeryly in 1874, he held many pub-lic offices: Commissioner of Highways, member of the town council, Representative in 1895-6-7, and Senator in 1898. In 1910 Mr. Price was made postmaster at Westeryly, and became a very proficient official. Mr. Price was a member of the Pawcatuck Seventh-day Baptist Church and served at times on its board of trustees. He was a very enthusiastic member of the G. A. R. and for many years was commander of Hancock Post.

The funeral services were held Thursday, June 16, from his late home on Main St., and were attended by a large concourse of friends and comrades. Samuel H. Davis assisted the pastor in the last rites.
C. A. B.

REDFIELD.—Roxia A. Redfield, a daughter of the late Edward and Nancy Potter, died in the town of Alfred, N. Y., June 22, 1910, aged 76 years.

Her father, with two brothers—Elisha and Perry—came from Brookfield, N. Y., and set- tled on adjoining farms in Hartsville, when the country was new, about 1825. Their family formerly came from Potter Hill, R. I. On two of the farms these brothers took up, grandchil- dren are living. Sister Redfield was married

to Abram Pettibone in 1864, who lived only two years. In 1870 she was married to Harvey Redfield and again she was left a widow in 1885. Most of the time since, she has lived near where she spent her last days in Alfred. In early life she united with the Hartsville Sev-enth-day Baptist Church. In 1890 she removed her membership to the Andover Seventh-day Baptist Church, where she remained a member until death.

Our sister was a motherly, helpful friend to many. "She was a good woman," said one, which in her case expressed much.

I. L. C.

London's Schools.

London schools have 583,255 school sit-tings and New York's have 689,959, not all occupied in either case. London has 5,038 men teachers and 12,431 women, to 2,740 men and 15,651 women in New York. As the latter figures apparently include some duplication in evening schools, Lon- don's teaching force is proportionately much stronger, especially in men.

The smaller number of pupils in London means partly that more of the children of the moderately well-to-do there attend private schools, and partly that the children of the London poor leave school for work at an earlier average age. Though the New York system is bigger, it is behind London in some respects. That city has four open-air schools for mentally and physically de- fective children, who are apparently well looked after, as they should be in every city.—*American Educational Review.*

Cicero and a Psalmist.

Cicero in his Tusculan Disputations says: "One single day well spent, and in accordance with thy precepts, were better to be chosen than an immortality of sin." The psalmist wrote: "For a day in thy courts is better than a thousand." The one comments with philosophy, the other with God. Both the contrast and the par- allel are suggestive.—*Galusha Anderson.*

"Nothing is rarer than a thoughtful man. We read books to avoid thinking. We sel- dom hear a voice nowadays which is not merely an echo of what some one else has said."—*Hugh Black.*

Sabbath School

LESSON III.—JULY 16, 1910.

PETER'S CONFESSION.

Matthew xvi, 13-28.

Golden Text.—"Thou art the Christ, the Son of the living God." Matt. xvi, 16.

DAILY READINGS.

First-day, John i, 29-42.

Second-day, John xviii, 15-27.

Third-day, Luke ix, 18-27.

Fourth-day, Mark viii, 11-26.

Fifth-day, Mark viii, 27-ix, 1.

Sixth-day, Matt. xvi, 1-12.

Sabbath-day, Matt. xvi, 13-28.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Wash- ington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cor- dial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regu- lar 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.

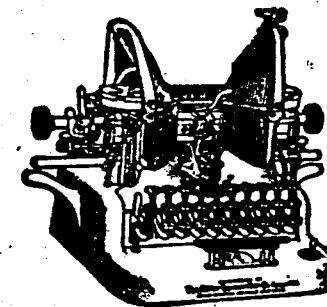
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"Pa," said a little boy five years old, "I saw a lion and a lamb lying side by side in the meadow this morning." "Tut, tut, James, don't tell me such stories," said the father. "I tell you I did," persisted the child, "but it was a dandelion."—*The Morning Star.*

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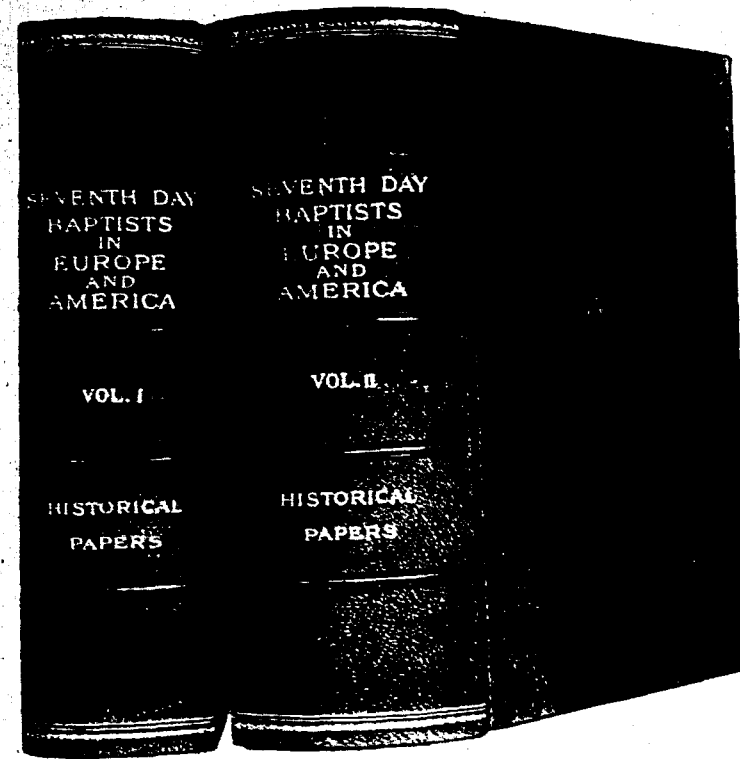
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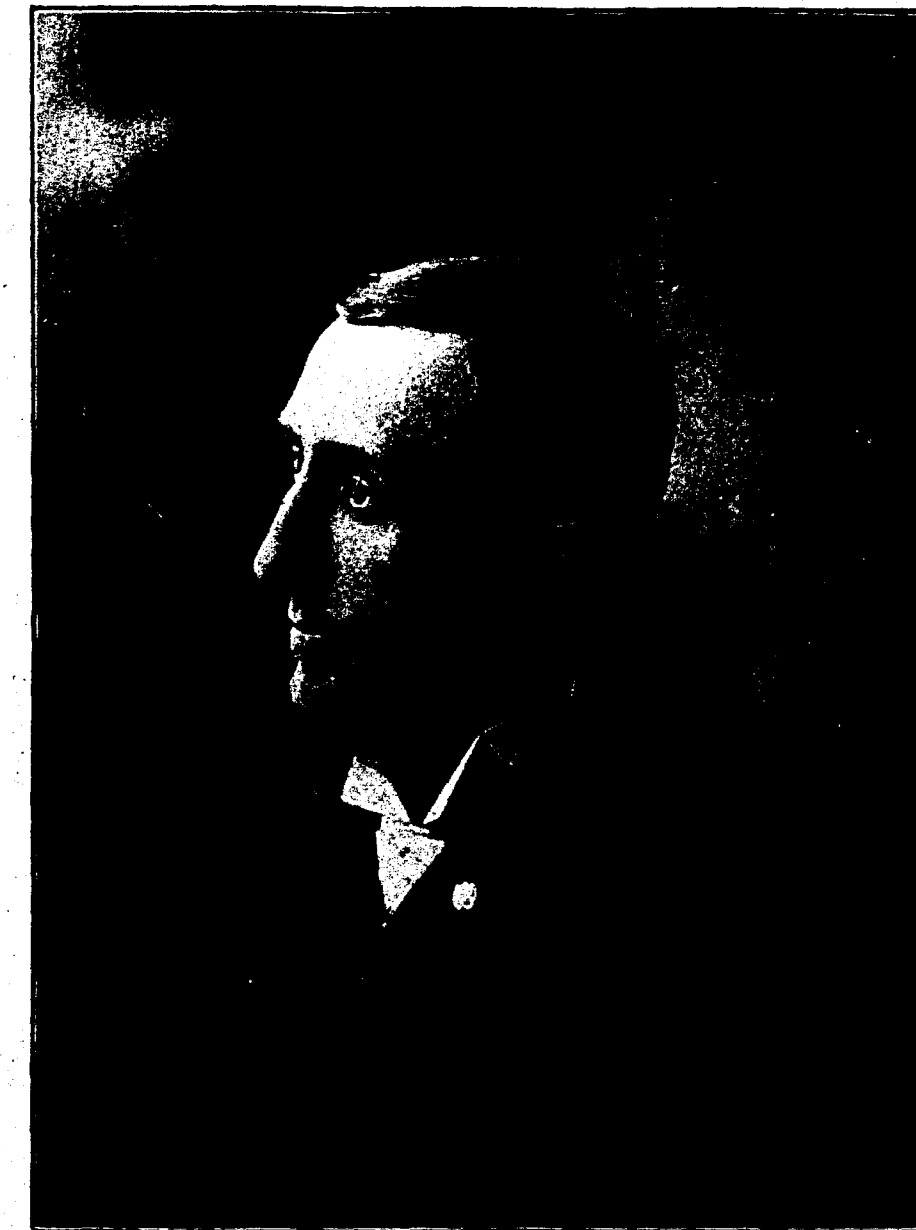
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