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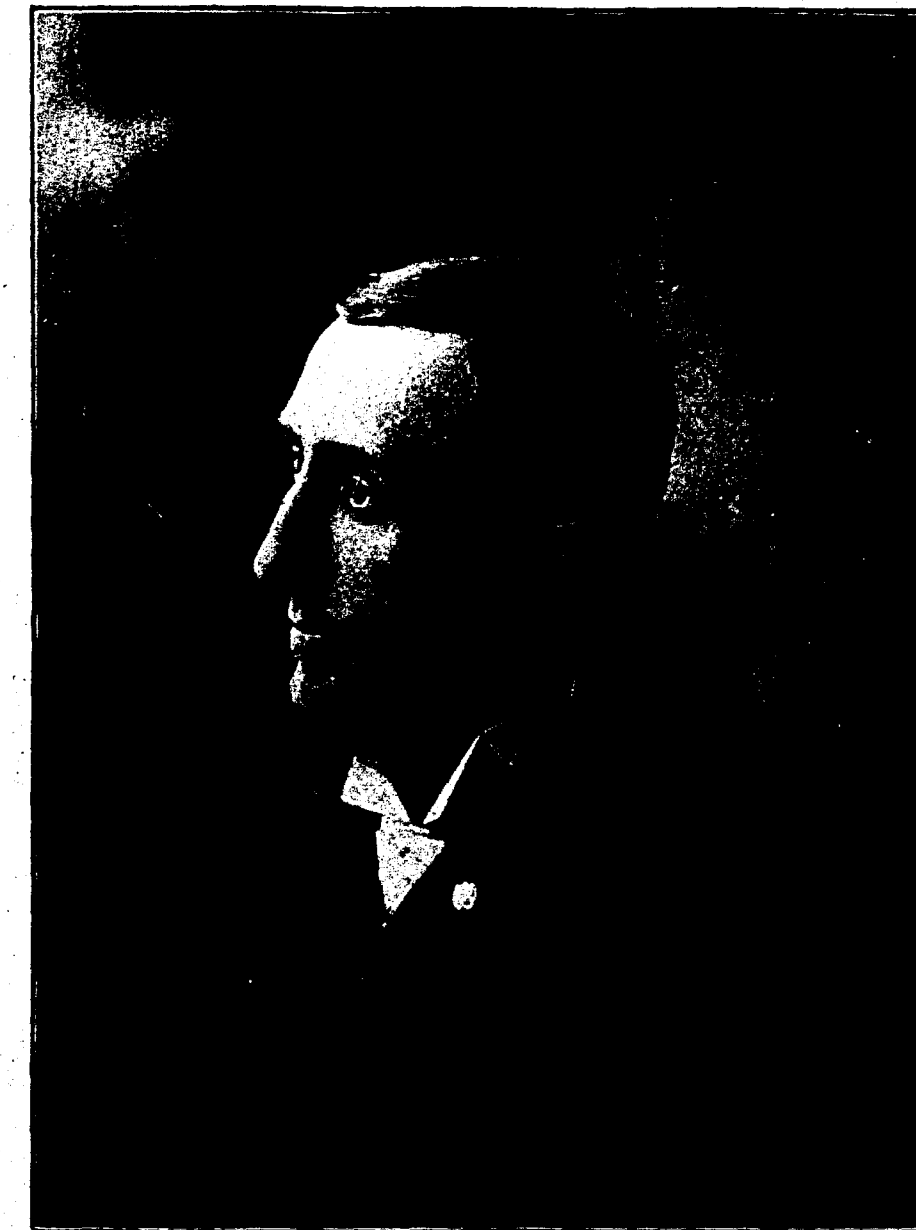
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# The Sabbath Recorder



REV. WILLIAM A. ALLEN.  
*Late Treasurer of Alfred University.*

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# The Sabbath Recorder

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

VOL. 69, NO. 2.

PLAINFIELD, N. J., JULY II, 1910.

WHOLE NO. 3,410.

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

N. O. MOORE, Business Manager.

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

### TERMS OF SUBSCRIPTION.

Per year .....\$2.00

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

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

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

## EDITORIAL

### The Northwestern Association.

The Northwestern Association convened with the church at North Loup, Neb., at ten o'clock, on June 23, 1910. It was a beautiful summer morning, with a cool breeze that made us all glad, and people were early astir preparing for the meetings. The half-hour before opening time was well improved in social greetings and happy reunions on the part of friends who had not met for years, and the noise of pleasant conversation increased every moment, until the call to order brought it to an end.

"Jesus, I my cross have taken," was sung by the entire congregation, led by the chorister, Claude Hill, and more than twenty young people in the choir. Then Pastor George Shaw came forward and called, one by one, the delegates from abroad to a place upon the platform. As he did so he related some pleasant reminiscences connected with his years of acquaintance with the ones called. First came his own brother, Edwin, who led him to school, and afterwards led him in baptism. Edwin was introduced as delegate from the Eastern Association. Then came Clyde Ehret of the Southeastern, Herbert L. Cottrell of the Western and Central, and Professor Whitford, representative of the Education Society. After a few words of welcome, in which Pastor Shaw explained that the association means more to this church than to many others,

owing to its isolated position, he told how the people of North Loup had looked forward to its coming, and prayed for a spiritual blessing to come with it. He then spoke of the fact that "America's most distinguished citizen" had recently been called upon to represent this country in London, and said that North Loup's most distinguished citizen was present this morning, and he would now represent this church. Thereupon Pastor Shaw invited the pioneer of North Loup, and founder and first pastor of the church, Elder Oscar Babcock, to speak. Brother Babcock came forward and spoke of the little company of fifty pioneers who settled in this valley, organized the church, and stood together through thick and thin—a united, peace-loving company—to hold up God's truth in Nebraska. He spoke of the spirit of unity and Christian brotherhood that had always prevailed here; how it had made them strong, and how God had prospered them in spiritual things to the present day. He spoke of their loyalty to the church in days of poverty; of the readiness of the young people, during all the years, to help in every department of denominational work; of the first missionary, Rev. Chas. M. Lewis, who ever came across the plains to help them; and now, after so many years, of how glad he was to be able to welcome the visitors to this association.

At the close of Brother Babcock's interesting remarks, President Daland came forward in behalf of the visitors, to respond to the welcome given. He expressed his pleasure over being placed on the platform beside "these foreigners." Years ago, he said, he was welcomed among the friends of this denomination, and had found their welcome to mean much to him. It is out of the question to place on paper the remarks of President Daland. His allusions to Pastor Shaw's introduction of the delegates were apt, and when he was done speaking the entire congregation was in a most happy mood. Moreover their hearts responded



to his words expressing the hope of a pentecostal season during the days of our being together here.

#### INTRODUCTORY SERMON.

The first sermon of the association was by Rev. A. J. C. Bond of Milton Junction, Wis. The story of Jesus and the woman at Jacob's well was read and the text was: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Brother Bond gave a lifelike picture of Jesus in Samaria, talking with the woman by the well about the difference between that water and the water of life which Jesus offered her. No matter how freely one drinks of this water he shall thirst again; but if one shall drink of the water of life offered by Christ he shall never thirst; it will be a perpetual satisfaction to him.

Brother Bond spoke of the value of a good well in a land where there are no springs. To such a well the people of the town return day after day for years, to find plenty of pure water. How good that the water is there and free for use. It is right that we should get together the necessary things of this life, designed for our comfort. They are placed here for us, and we have a right to secure and use all we need of the earthy; but we must not become all-absorbed in them: for no matter how much we may secure, we shall surely thirst again.

But here is one who said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman sees that he has something she needs and says: "Sir, give me of this water, that I thirst not, neither come hither to draw."

How eager all are for something just beyond their reach. People are never content with their earthly possessions. They migrate from our best churches simply to secure more land, accumulate more money; but these when obtained do not satisfy—still more is wanted. We sometimes hear people say, if they could only secure this

prize or that one—if they could obtain so much money, so much land, such a home in which to live, they would be content. But they are mistaken. They would not be happy, if worldly gain were their only aim. Nothing but the riches Christ gives can make man truly and permanently happy.

The woman with whom Jesus talked still thought the water he offered had to do with the water in that well—nothing but material water. Then Christ proceeded to open her eyes to see her deep need of the water of life. He simply said, "Go call thy husband." Was it mockery? She could not think that. She was sure he had something she needed; and though he had touched a vital point, she meekly said, "I have no husband." Christ had put his finger on the great blot of her life. He knew her faults, and when he said that she had told the truth, and that no one of the five men she had had were husbands, her heart was opened and she hungered for better things. Then was she prepared to receive the living water. No doubt she found the everlasting blessing, and her constant memory of that interview with Christ at the well must have been the blessing of all her after life. To feed on the spiritual and the eternal things is to drink of the water springing up unto everlasting life.

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#### Thursday Afternoon Session.

After a fervent service of song and prayer, Rev. W. D. Burdick read the corresponding secretary's report. This was composed of a summary and statistics from the letters from the churches. A few of these letters were also read. Several revivals were reported, and a net gain in membership of 125 for the year. \$17,117 had been raised for denominational work. The report showed a very satisfactory spiritual condition throughout the association.

Rev. J. T. Davis spoke of a work among a Sabbath-keeping people in Marion, Iowa, not far from his home, who are interested in the RECORDER and who are Seventh-day Baptists at heart, though not identified with us in church relations. They also support one of our Chinese pupils. The association voted to send a letter of Christian greeting to this church.

#### MESSAGES FROM DELEGATES.

Then came words of cheer from sister associations and societies represented by delegates to this association. These messages, while similar in most respects to those given at preceding associations, contained new points; and fresh inspiration was received from them by the new surroundings, and new people to whom they were given. Edwin Shaw spoke of his feelings upon coming back to the association where he had lived nearly all his life, only to be called a "foreign delegate." His remarks about the way the doors throughout the denomination had opened to him on account of the people's acquaintance with his brother George, were quite amusing, and created a ripple of laughter. Herbert Cottrell enlarged upon the missionary and Sabbath-school work of the Western Association, and Secretary Saunders spoke of the good times in the Southwestern last year and emphasized the value to that association, of the visits of delegates sent them by the other associations. He thought it well worth all the expense and trouble, and that we could not afford to withhold delegates to that field on account of the expense. The audience was deeply interested in Brother Saunders' story of the revival in the South-eastern Association last year.

Here the editor and Pastor Edwin Shaw were given opportunity to speak of Doctor Lewis' last book, and of the RECORDER and other publications. The people seemed interested and they were urged to purchase the books.

The sermon of the afternoon was preached by Clyde Ehret of the Southeastern Association. His theme was "Education for Practical Life," and our readers may have it all before long.

#### THURSDAY EVENING.

The first half-hour of the evening service was given to thanksgiving and testimony, led by Rev. J. T. Davis. Several testified that they had already received a blessing since the meetings began. The large choir was aided by a cornet and the music was fine.

The program at this point called for an address by Pastor George Shaw on the work of the Sabbath School Board. He recog-

nized the importance of the board's work, and after a few words regarding it, turned the meeting over to the next order of services, feeling that the special local interests of the hour demanded that all the time be given to the sermon and after-meeting.

#### THE SERMON.

President Daland preached a helpful sermon on, "The Essence of Prayer," from John xv, 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

After referring to several testimonies regarding prayer, already given in the meetings, Mr. Daland explained the text and gave interesting suggestions regarding the nature of true prayer. Prayer is very simple. Sometimes the simple things are hard to understand. We can explain photography even though its processes are so complex; but no one can explain light, the simple element without which no photograph could be taken. John's writings are the most simple; yet the teachings are so profound that we can not fully comprehend all they suggest. His illustrations of God are also of the simplest. They are only symbols to illustrate the divine character, and are not full descriptions of God. They are all simple; such as "light," "life," and "love," no one of which can be explained. Yet any child knows the difference between light and darkness. You can not fool the child into believing that darkness is light. He knows the light, knows when it comes and goes, and no wordy definition of the profoundest scientist about luminiferous ether and its vibrations could help the child to see any better, or to become more conscious of light. So it is in regard to God. And God is light to the soul that lives in him.

#### LIFE.

Again God is spoken of as life. This does not mean that life is God; but it is a symbol or illustration of God's character. Life is simple, yet it can not be defined. Nevertheless, every child knows the difference between life and death. My little child was one day following a fly around the window-pane with his finger, when finally the fly was cornered, and after a punch by the child's finger it lay still. Immediately the child exclaimed, "Fly dead!" This was

the first time the father knew that his child realized the difference between life and death. We can kill a fly, but we can not make it alive. We know when a loved one is alive, and when he is dead, but can not explain life. Spencer gave us a very elaborate scientific definition of life. We know it is true, but we can not understand it. We are sure that when one is alive he moves of his own accord; but when dead, he does so no more.

We do not need to analyze the meaning of life when applied to God. Again we know a live church and a live Christian whenever we see them.

#### LOVE.

Who can tell what love is? It is simple as light, yet no one can analyze and explain it. We all know love, no matter what skeptics say about it. The little child knows the difference between those who love it and those who do not; and we soon understand when a friend begins to lose his love for us.

You may be familiar with a scientific, psychological definition of love, but all the long words there do not help you. The fact is, you do not have to explain a thing in order to get the benefit from it. This is true of all nature and true of God. It is also true of prayer. Many phases of prayer might befuddle the mind by definitions and elaborate analyses.

#### PRAYER IS SIMPLE.

We do not need an elaborate analysis of prayer in order to understand it. We may be helped by the simplest definitions to show what prayer is like. It is like a child who is ignorant and trustful, asking loving parents for what it thinks it wants. This is the best we can do. We in our ignorance do not always know what is best, but we come to God asking for what we think we want, and modify our requests by "Thy will be done." If earthly parents know better than the child what it should have, how much more does our heavenly Father.

Christ taught the true attitude of those who pray, by the parable of the Pharisee and the publican; he also taught his disciples that faith like a grain of mustard seed can do great things. He did not seem to measure our success in prayer by the degree of our faith, but by the *any faith at all*.

Brother Daland then reviewed the Lord's Prayer, showing that it contained only one item for worldly things; all the rest are for spiritual blessings. Even when Christ prayed for himself in the garden, he made the answer subject to the Father's will; and his request was not granted because it was better otherwise. Sometimes our prayers are not answered because we ask amiss, or they are not of faith. Sometimes they are answered when we think not.

I knew a woman who could not sweep her house without asking God about it. Of course this kind of praying is right enough if one really feels that way, and has the matter upon his heart. But we are differently constituted, and have different temperaments. I was built on a different plan, and could never bother the Lord with such trifles.

#### AN ATTITUDE OF SOUL TOWARD GOD.

Prayer is an attitude of soul toward God, and if our attitude be right we shall not ask amiss. If our wish is in harmony with God's will; if we abide in him and his words abide in us so that the Spirit leads us, we shall not want to ask for any wrong thing. The burden of our prayers will be, "Enlighten me, O Lord, and make me like thee."

#### HE KNOWS OUR SORROWS.

All our sorrows are known to God. He promises to hear before we call, and while we are speaking, to answer. God's plan provides for prayer and its answer. He makes the future for all who abide in him. We are in his hands. If we pray for a cup to pass, and it does not pass, we trust him all the same, and walk by faith, believing that we have the loving Father's answer, even though our own wish is not granted.

#### PASTOR SHAW LEADS.

At the close of President Daland's sermon, Pastor George Shaw took charge of the after-meeting. He referred once more to his interest in the work of the Sabbath School Board, of which he was for years a member, and then told of the prayers of North Loup people and his own burden for the spiritual outcome of this association. The great congregation made the house ring with the song, "Tis so sweet to trust in Jesus;" and the time being too short for an extended conference meeting, Mr. Shaw

took his own inimitable way to secure a large response in the time given. He first asked all delegates from the associations and boards to arise and stand. Then he called upon his brother Edwin to speak a word for them. This he did, expressing the wish that all might realize their hopes, cherished while coming here.

Then in a similar manner the leader called upon all the ministers to stand, while Brother Kelly spoke for them; all those baptized by Brother Shaw stood, while Orville Burdick spoke for them; delegates from churches, while Hosea Rood spoke for them; then all who were husbands were called, with H. I. Greene to speak. At this point Brother Shaw began to sing, "I gave my life for thee," and all the people joined heartily in the song. All young ladies were called, then the young men, with one to speak for each class. People of other denominations were next asked to stand, and Rev. Mr. Wells, pastor of the Friends' church, said they were glad to be there, and that he had been helped by the sermon on prayer. All wives and mothers were then called upon and a large number arose.

Finally, all not covered by the classes called out were asked to bear testimony. Claude Hill responded in behalf of the choir, saying, "We sing for spiritual blessing." One spoke of the early schoolhouse meetings, out of which had come this great church; one spoke of the revival nineteen years ago when the association was here, and how glad he was that it reached him and brought him in; and another referred to the power of the consistent lives of the old people here, over the younger ones. At the close, two arose for prayers, and Brother Shaw requested all to go home praying. Thus ended a great meeting, in which we heard no less than seventy-six testimonies.

(To be continued.)

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#### Death of Chief Justice Fuller.

Melville W. Fuller, Chief Justice of the United States Supreme Court, died at his summer home in Sorrento, Maine, on the morning of July 4, 1910.

After twenty-two years of service as Chief Justice of the court which stands as the expounder of the Constitution of the United States, Mr. Fuller dies on the Na-

tion's birthday. He was seventy-seven years old. Few chief justices have exceeded him in longevity. Chief Justice Marshall died at eighty-one, Taney at eighty-four, and Waite at seventy-eight. Melville W. Fuller's death is the third one in the Supreme Court within ten months, the two deaths preceding being those of Rufus W. Peckham and David J. Brewer.

The President has not had the responsibility of appointing a Chief Justice in twenty-two years, and already the country begins to look toward him for indications as to who shall receive the appointment. Justice Fuller was appointed by Grover Cleveland, and proved himself to be a most acceptable and worthy presiding judge of the highest court in the land. He was noted for the dignity with which he filled his office, and which he preserved in private life as well as in public.

He was regarded as authority on international law, and in 1905, as a member of the Council of The Hague, helped to settle the dispute between England and France regarding the flying of the French flag in the Persian Gulf. In this case he was Great Britain's representative. In 1899 he went with Justice Brewer to Paris as a member of the arbitration court upon the Anglo-Venezuelan trouble.

Those who have had the privilege of seeing Chief Justice Fuller can never forget the impressive, quiet dignity of the man, with his long flowing white locks hanging about his shoulders, and his ample court gown reaching to his feet. I can see him yet, as he stood with bare head, under the noonday sun, with Bible in hand, and, in the presence of thousands of people, administered the oath of office to President McKinley. It was indeed an impressive scene.

Chief Justice Fuller was born in Augusta, Me., and during the Free Soil agitation was a New England Democrat. He was a member of the conventions which nominated Greeley, Tilden and Hancock. He was usually found on the conservative side, and possibly his influence in matters of constitutional interpretation might be classed as negative rather than positive. His greatest power as a jurist seemed to be in cases where state rights and national sovereignty were not in question.



He will be missed as one of the most engaging and amiable figures of the Supreme Court, and warm words of eulogy and expressions of sorrow are coming from all parts of the land.

### CONDENSED NEWS

#### The World's Missionary Congress.

One of the most remarkable religious councils of this age has recently closed in Edinburgh, Scotland. For months people in all lands had been preparing for it, and now it is over we can see, as we could not before, the impressive lesson given to the world by such a meeting. It was an assembly of more than twelve hundred delegates from all parts of the world, representing many Christian denominations, presided over by Dr. John R. Mott, an American, and a prominent leader in Y. M. C. A. work and kindred movements.

For ten days, June 14-24, this great congress was in session, holding conferences on the work of missions and devising plans to carry the Gospel to the 114,000,000 benighted souls now living beyond the pale of Christianity. This, too, happened in Scotland, the land of John Knox, the stronghold of Presbyterian orthodoxy; and in the cathedral of St. Giles, which knew some of the hottest struggles of the Reformation. In this old church Charles I undertook to reestablish Scottish Episcopalianism. Here for generations dogmatic orthodoxy formulated opinions on doctrines and church government, and here, too, was signed in 1643 the solemn League of the Covenanters.

During the ten days of this famous council, the world beheld the marvelous spectacle of the moderator of the Established Church of Scotland, with the leading men of the United Free Church, led by the Archbishop of Canterbury, all uniting in welcoming Christians of every faith regardless of denominational lines, and missionaries of different creeds from the ends of the earth, to join in a conference upon the great question of world-wide missions! How the horizon of churchmen must have enlarged to make such a meeting! Who shall say that Chris-

tianity is dying out? It is well that the spirit of dogmatism is disappearing from the earth. Happy will it be for the world when those who bear the Christian name shall cease forever to haggle and split hairs over minor points, and in the spirit of genuine brotherhood shall work together to save men from the curse of sinful lives.

This congress settled down to practical work, well fortified against the possibility of doctrinal controversy, having confined all speakers to seven-minute talks. This in itself was regarded as wonderful in a land where hour-long sermons had been the order for generations. The questions most prominent in the discussions were: (1) whether it were better to enter at once upon all unoccupied fields, or to enlarge activities in corners where missions were already established; (2) whether the missionary effort should be put forth to save individuals, or whether the object should be to bring great communities all at once under Christian influences. One is the old way, while the other is the modern system of concentrating efforts and of doing things on a large scale. And (3) whether missionaries should be satisfied to do the preaching themselves, or should mainly engage in training natives for the work. Last, but perhaps not least, came the question of the expediency of co-operation among Christian denominations at home before entering upon this work in fields abroad.

Many leaders were enthusiastic over the idea of having all religious communions unite on common lines for world-wide work. One thing is sure: such a harmonious meeting of Christians from every land will have a most salutary effect upon the cynical and indifferent world.

#### Reclaiming Barren Lands.

The question of reclaiming barren lands in the United States has come to be a very practical one. It is wonderful what an irrigation ditch can do for a desert, and what proper drainage can do for great sections of malarial swamp lands. A project is now on foot by which 27,700 acres in Oklahoma will be increased in value from a nominal estimation of \$10 an acre to an actual value of \$75. The general government, uniting with the State, has surveyed these lands and plans are already drawn for

their reclamation. At present these great tracts are valueless for farming purposes, and are a constant menace to the health of the inhabitants. Great drainage ditches are to be made by which the waters can be controlled, and the dirt from these ditches will be used to rehabilitate seventy-two miles of public highways, now at times almost impassable. The landowners are glad to join in the project and pay their share of expense, and so are the railroads, which have hitherto suffered much from flooded lands. Many millions of dollars will be added to the value of these lands, health conditions will be improved, and means of transportation will be greatly multiplied.

#### CONSERVATION OF LANDS.

The very next daily paper that came to the editor's table after the item given above was written, brought the news that President Taft had withdrawn 8,495,731 acres from the market under the Conservation Act. In this act Congress placed in the President's hands the power to withdraw any lands containing natural resources of national interest, such as power sites and mineral wealth. This withdrawal bill, which had its initiative in Roosevelt's administration, looks to the carrying out of one of the President's favorite schemes. The short-sightedness which heretofore has allowed great mining districts and lands containing special water sites to fall into the hands of individuals with exclusive rights has been bad policy. To remedy this evil Mr. Taft has urged the passage of this bill; and now he has taken the first step in carrying out its provisions. The eight and a half million acres thus withdrawn are rich in power sites, phosphate and petroleum.

A board of five army officers has been appointed to act upon projects in the matter of reclamation, for which Congress appropriated \$20,000,000. Lands thus withdrawn by the Chief Executive are to be held pending special legislation by Congress as to their final disposition. The bill, as an administration measure, passed the day Congress adjourned. The lands just withdrawn are situated in not fewer than fourteen different States. The President has also signed orders for the withdrawal of

public lands and national forests in Alaska; also lands there containing coal.

#### Spain Versus the Vatican.

The strained conditions in the controversy between the Spanish government and the Vatican at Rome do not seem to improve much. The attempt to curb the power of the Catholic Church in Spain has brought that country face to face with a crisis, the outcome of which can now hardly be told. The policy is to reduce the number of Catholic orders, many of which have no legal footing, and to reduce the amount of money contributed by the state to the Church of Rome. It is proposed to take from the orders their exemption from taxation and from military service. The Premier has issued a decree permitting Protestant churches to display "the outward emblems of public worship," and this has aroused the Roman Catholic Church authorities until priests are advocating open and organized resistance. The peasantry are strongly Catholic, and public demonstrations against the government are becoming frequent. The last affront given the Vatican was the introduction of a bill substituting a simple promise instead of an oath over the Bible in all civil courts. This plan, if the bill passes, will apply to the installation of Cabinet ministers as well as to all court proceedings. The clerical element construe this movement as a designed affront to the Vatican, while the liberal element hail it as of vital importance in the work of freeing the state from the church. There has been some rioting and matters are becoming more and more serious. We shall watch for the outcome with much interest.

#### Caught in Their Own Trap.

The blue laws of Pennsylvania have long been made use of by religious zealots to persecute Sabbath-keepers, and to enforce strict Sunday observance. The church people of Tarentum near Pittsburg have been strenuously pushing the officials to enforce the laws against ball playing and other methods of Sunday violation. It seems that the burgess of the borough was not particularly opposed to Sunday games if they were not too boisterous, and had allowed them to go on. But the church peo-



ple were dissatisfied and demanded the enforcement of the Sunday law. Whereupon the burgess went back to search out the unrevoked Sunday laws of bygone days. He soon found one, a hundred years old, by which he could prevent persons from driving to church on Sunday, as well as stop all business. Then he opened his campaign against Pennsylvania lawbreakers on the first day of the week, commonly called Sunday. On July 3 he arrested the deacon of the Presbyterian church for driving on Sunday; then he took in the drivers of all ice wagons; and it was not long before the church people were pleading with him to stop.

It is probable now that Sunday games will go on in that vicinity. Possibly religious zealots may learn after a while that laws enforcing Sabbath observance are not the best ways to bring about true Sabbath-keeping. A dose of their own medicine may help them to sympathize with persecuted Seventh-day Baptists, who have gone to jail in that State for being true to God and their own consciences.

#### The Zionists Have a Great Meeting.

On the eve of the birthday of this Nation, a remarkable convention of the Hebrew race is being held in Pittsburg, Pa. Three hundred delegates of the American Federation of Zionists, with prominent Jewish leaders from all parts of America, convened with two thousand local Jews on July 3, under the Stars and Stripes, and the Zionist's banner, to plan for a nation of their own. For thirteen years they have met in annual sessions in this country, trying to solve the problems of their own race. The burden of the addresses in this convention was the hope of a national haven for the Jew in the land of Abraham.

It is expected that the younger generation of Hebrews will rally to the Zionist movement. A telegram from London was read stating that the Turkish government had conceded the right of Jews to hold property in Turkey. This announcement created great enthusiasm in the convention. The executive committee of the World's Zionist Federation is soon to meet and decide upon the best plan by which Turkey's offer can be made available.

Almost every daily paper brings tidings of the persistent expulsion of Hebrews from Russia; and while many Jews will not approve the Zionist movement, still it seems probable that enough of them will do so, to people once more the land of Palestine with the sons of Abraham.

#### Change in the King's Oath.

For many years the kings of England have been required to take an oath, upon their coronation, strongly condemning Catholicism. This grew out of the struggle between the Catholics and the Protestants, and seemed necessary in olden times because some of the kings of the House of Stuart were suspected of being in favor of the Catholics. On Tuesday, June 28, a bill was introduced in Parliament, altering and modifying this old oath, so the king can express his loyalty to the Protestant faith as established in England without giving unnecessary affront to twelve million Catholic subjects. This bill seems sure to pass.

### THOUGHTS FROM THE FIELD

#### A Conference Board.

The other day a friend who is deeply interested in denominational work said to me: "I hope to see the day when we shall have a man giving his entire time and efforts to denominational matters. There should be a strong man constantly in the field, who has every interest of our people at heart, who can go wherever needed to present Sabbath truth, to plan for the success of every branch of our work, and to strive for the unity and harmony between all sections, so essential to denominational growth and power."

The remark was made that some of our leaders favor a General Conference Board with representatives from all the churches and societies, whose president shall be president of Conference and who shall give his entire time to the work.

The reply to this was, "That is just what we need."

A friend writes: "I would like to see the denomination adopt the plan of such a board. I think we would see *great growth*

in numbers, and secure greater efficiency in our methods. . . . Such a board would have great influence in unifying all denominational work. Later, this board could be chartered, if need be, so it could hold funds for Conference and have a financial standing. The best available man should have charge and give his entire time to building up denominational interests. I wish our people could see their way clear to adopt such a plan."

#### Dean Main at Salem, West Virginia.

C. B. CLARK.

Dr. A. E. Main, dean of the Alfred Theological Seminary, by invitation, spent commencement and the preceding week at Salem College.

During the week preceding commencement the Dean lectured each evening in the college chapel. Though somewhat rainy the attendance was excellent throughout the week. The college faculty and students laid aside all evening engagements and many availed themselves of the opportunity to hear Doctor Main's addresses on "The Old Bible in a New Light." Likewise many of the citizens of Salem attended each evening with renewed interest. We have not space to comment at length upon this series of excellent addresses. However, it is no more than is due to say that many among both students and citizens expressed themselves as having received much light and help in their understanding and appreciation of the Old Testament. We are confident, too, that all felt a deeper trust and security in the Bible and in God. The teachings and spiritual lessons of the early chapters of the Old Testament came home with great force and clearness, giving all a keener appreciation of their depth and value for spiritual uplift. God and the Bible were greatly exalted in the minds and understanding of all hearers. All who heard Doctor Main could not fail to be impressed with the depth of his sincerity and his high esteem of the spiritual meaning and teaching of the Book of Genesis. The writer is assured that, with himself, many others feel that from this short series of addresses new and lasting elements of benediction have come into our lives, more love to God, and intelligent esteem of his Word.

Doctor Main was with us also throughout commencement. Commencement day he gave the doctor's oration using as his theme: "Some Ideas and Ideals on Education." It was full of help and inspiration to young and old. We hope a little later to be able to furnish it to the readers of the RECORDER. As a token of our appreciation of the sincerity, scholarship and ability of Dean Main, Salem College conferred upon him with pleasure the honorary degree, doctor of humanities (L. H. D.).

#### The Spring.

H. C. BROWN, M. D.

[Last year, while riding with Dr. H. C. Brown, near Brookfield, N. Y., he showed me a spring by which he loved to linger, and which had been a source of inspiration to him in his long rides visiting the sick. This little poem was written about what the spring said to him, and recited as his testimony in the association prayer meeting.—Ed.]

As for me,  
I'll hie me away  
To my own quiet dell  
And list to the spring  
That I love so well  
As it murmurs sweetly  
From under the hill.  
Would you know what it whispers?  
Then hark while I tell.

'Tis, "Come, oh, come, have some,  
For this is pure and fresh and sweet,  
Straight from nature's heart so deep.  
Come drink, for here thou shalt find rest  
When thy heart is weary, sad, oppressed.  
Come now, drink, and here be blessed.  
(It does cool thy brow, it does fire thine eye.)  
For the God of love, of earth, of sky,  
Doth through me bring this to thee.  
So come down closer, drain this cup;  
'Twill gird thee, others to cheer up.  
Go change their sorrow into joy;  
Go give them peace without alloy.  
Go forth with strong and steady hand,  
Ne'er forgetting to be a man.  
Go up and down life's tangled way  
And give what none can measure, none can weigh."

I love my spring—  
Do you know why?  
—It never freezes,  
It never runs dry.

The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—W. S. Landor.



## Missions

### Letter From Doctor Palmborg.

DEAR FRIENDS AT HOME:

I last wrote you from Switzerland over a month ago, and I will continue my story from that point. After a month of rest in that beautiful country, I spent two weeks in Liebenzell in the edge of the Black Forest in Germany. The directors of the Liebenzeller Mission kindly received me into their home because I was a missionary from China. It is a training home for those who are preparing to go out into mission work in Hunan, China, which is the territory this mission has especially adopted. There are a goodly number of earnest young men and women studying there, and working on the place to pay their board. The whole atmosphere is deeply religious. Pastor Coerper, at the head, seems to be a most godly man; and although his talks were all in German, I was enabled to understand enough to derive much blessing therefrom. The quiet, peaceful rest, the walks in the beautiful woods, were of much benefit to me, spiritually and physically.

I had visited many great cathedrals and churches with their forests of marble or stone pillars, but in none of them did I experience such a feeling of deep solemnity as came over me each time I walked into the dark, silent forest, where the great straight pines formed the pillars and their intertwining branches the roof, of "God's Cathedral," as I called it to myself. So deep and dark was it that nothing grew there except a thin covering of moss on the rocks that rose out of the thick brown carpet of pine needles; even the birds chose to stay outside in the sunshine and the only living thing to be seen was an occasional squirrel.

It was with real regret that I took leave of it and went out into the world again. I had made arrangements to visit the Haarlem Church on my way to England, but I stopped two days in Wiesbaden, one of the most popular of the baths in Germany, to visit Doctor Pagenstecher's famous eye-clinic. The German Emperor spends his

summer in Wiesbaden, and his temporary castle, a very quiet unpretentious building, was pointed out to me.

It was my privilege to be entertained in the home of the director of the Soudan Pioneer Mission, and I must confess that never have I been more cordially received in the homes of my best friends. Two young ladies staying there—prospective missionaries—gave up their time to go about with me, one of them arising at half past four on the morning I left, cooking my breakfast, putting up a nice lunch, and seeing me safely to the car.

Staying in this home was a lady of wealth, who was using all her means in the rescue of fallen girls, establishing homes for them, living with them and *loving* them into a better life.

A German princess and a baroness were expected the day I left, to stay in the home. The princess is the aunt of the emperor, but she and this other lady had given up their high estates and were devoting their lives to working for God, and lived with these friends. I asked the young lady walking with me one day if she felt quite at ease in such close proximity to royalty. She said that once when she was sick and the maids were busy the princess came in and took care of her, and did all the maid's work about the room. It struck me that is a good kind of royalty!

The trip down the Rhine from Wiesbaden to Cologne was beautiful, but seemed almost like an old story, so familiar had it become in my mind through reading.

Arriving at Cologne at three o'clock, I could not stop to see the famous cathedral except from the outside, but hastened to the train which bore me to Amsterdam, where we arrived a little before nine. Mr. Velthuysen Jr. and Captain Bakker were there to meet me. On the way to his house the former told me the sad news of his father's death the day before. It would have been sadder, had it not seemed such a happy release for the dear old man, who had been suffering in the hospital for thirteen long months.

I had intended to leave Holland on the night after the Sabbath, but soon decided to stay until Monday afternoon, in order to

attend the funeral, which was arranged for Monday noon.

Friday afternoon Captain Bakker took me about to see a little of Amsterdam, and before the Sabbath began we went to Haarlem, where we were kindly entertained in the home of Mr. Pieters, one of the church members there. At the evening meeting the little church was full, as many friends outside the church had been invited. They listened with deep interest as Mr. Velthuysen spoke about his father's life, and as I spoke about our work in China, Mr. Velthuysen acting as interpreter.

On Sabbath morning the Lord's Supper was celebrated and in the afternoon at an informal meeting I showed them some pictures of our Chinese and told about them. Great interest was shown in our work in China.

After the Sabbath I went to Rotterdam with Mr. Ouwerkerk Jr., and was most hospitably entertained in his home. He and his father have a large pickling business, and his wife is the daughter of Mr. Pieters.

Sunday morning Mr. Ouwerkerk showed me about the city of Rotterdam; in the afternoon his father and mother had invited guests to celebrate their thirty-fifth wedding anniversary, and in the evening the Rotterdam Church assembled at their home to hear about our China work, my host acting as interpreter. They are building a neat little place of worship which I visited in the morning, and which is nearing completion.

I was much pleased with our churches in Holland, for they seem to be *alive* and doing their share in the great work of saving men from sin and bringing about a better condition of society.

Monday morning we returned to Haarlem to attend the funeral. The principal service was held at the grave, where a large crowd of people had assembled, who had known and loved Mr. Velthuysen. Although I could not understand all, I understood enough to make my heart glow, as first the old deacon, Mr. Spaan, and then the president of the Temperance Society, two ministers of First-day churches, and a member of the Midnight Mission and others spoke in ringing terms of Mr. Velthuysen, his life and sterling character, his loving spirit, and the good he had done. Such a

life is worth living. Toward the last I said a few words for the Missionary Board and his friends in America, which were interpreted by his son. Afterwards the service was continued at the church in an informal way, but I was obliged to leave before it was over, Mr. Ouwerkerk accompanying me to Rotterdam and seeing me off on the steamer for England. Though I was not in the best condition physically, this visit to our Dutch brethren and sisters left a very happy impression on my mind.

I had a good passage to London, where I was most kindly entertained in Colonel Richardson's family. Two days were mostly taken up by a visit to Oxford in the home of the former mistress of my dear Yung mama who died last December, after being supported all these many years by her old master and mistress. They have a beautiful home in Oxford. The daughter went with me to visit the chief colleges, though it was raining, and no pains were spared to make my visit a pleasant one. I came away much pleased to have become better acquainted with this family who were so enshrined in the heart of an old servant. On Sabbath, June 11, I met with our little church in London. There are few resident members and I can not resist the feeling that it is only the devotion and energy of Colonel Richardson which holds them together. It must be a heavy burden and work fraught with many disappointments, and I am sure he needs all our prayers that his efforts may be successful in building up a larger and stronger church, and that the truth may spread with greater power in this land.

On the Sunday following I had a real Shanghai chill and fever, but was able on Monday to accompany Colonel Richardson here to Edinburgh to attend the World's Missionary Conference now in session. I was not well enough to attend all the meetings in the beginning, but the last three days have seen great improvement, and I hope to be able to attend most of the remaining meetings and send you some sort of a report later.

Yours in the love of Christ,  
 ROSA W. PALMBORG.  
 Edinburgh, Scotland,  
 June 19, 1910.



**Primary Work.**

MRS. J. J. MERRILL.

*Read at Western Association, by Mrs. R. R. Thorngate.*

It is one thing to watch a company of soldiers at their regular drill and quite another matter to be a soldier in that company or to be its commander. It seems presuming in me to venture upon this subject when I have so lately gone back into active Sabbath-school work after so long a period of looking on. Mr. Thorngate wished a paper, the object of which should be to emphasize or to place fresh emphasis upon the importance of primary work.

I can hardly hope to bring any fresh information to bear upon the subject, as work among the children of various ages has been most prayerfully and intelligently studied by the brightest and most thoughtful minds of all denominations during the last twenty years and more.

Contrast the teaching methods of the Sabbath-school days of those of us who are approaching middle age with the teaching method of the present day. Quarterlies were few in number and, to say the least, not attractive. The few verses of the lessons were usually read from the Bible by members of the class, with questions pertinent or otherwise by the teacher, and very little satisfactory explanation. In my own case the texts and verses were reiterated until they grew almost meaningless, and nearly all the tangible benefit I received, as a child, from Sabbath-school instruction was the learning of the books of the Bible in order—a task set us by a dearly loved teacher and therefore cheerfully performed. Later a teacher talked to us upon our deportment in Sabbath school and the effect correct behaviour upon our part would have on the younger girls of the school.

Today primary Sabbath schools are in the main very carefully graded. Teachers are chosen with great care and every conceivable assistance is given the child, until one is almost led to wonder if certain faculties will not atrophy and perish away for want of exercise. There are the most attractive helps, beautifully illustrated, and

adapted to every shade and grade of Sabbath-school work, both of teaching and learning, and these helps increase yearly in number and completeness.

Mrs. Underwood of Buffalo, in an address before the recent Bible-school convention in Wellsville, made the statement that the object of all Sabbath-school work with children is to teach them the Bible. She dwelt at length upon the often expressed fact that in the younger classes of children the teacher has the freshest, most impressionable and easily molded material with which to work, at the period when the memory is at its best.

She placed great stress upon the memorizing of the books of the Bible in their order, the Commandments, the beatitudes, certain psalms and Scripture passages, and all this to be augmented by serious drill in the business of looking up Bible references by book, chapter and verse number.

The principal characters of the Bible and very many interesting facts should also receive attention, so that by time of promotion into the regular Bible school the scholar has a very firm foundation of biblical knowledge to build on.

I believe I am not exaggerating when I say that in the matter of Sabbath-school disciplining of the children of today we have a problem, in many respects unlike the problem we had to deal with twenty years ago. Instead of numbers of children sitting, with few exceptions, quietly, we have the product of the times—an avalanche of nervous, restless, lively youngsters, who are quite as up-to-date with reference to current events as are their instructors and who absorb and impart information of all kinds like so many little sponges.

For several years I have been an interested spectator in a city primary Sunday school of a Congregational church, and for the last few months I have been connected with a country primary school having an independent existence in rooms of its own. In both cases the question of discipline was alike serious. The general consensus of opinion seems to prevail that Sabbath school is the one place where children are to be led but not driven; where noise and mischief are hardly to be re-

proved. The ideal teacher is set down (by the children) as the one who is ever serene and placid—deaf, dumb, blind and oblivious to irregularities of behavior.

Now, as parents, teachers and instructors intent upon giving all children the very best, we regard the Bible as The Book, containing the revelation of God, our Father and Creator. We agree that, as such, it should be handled and its contents spoken of, taught and learned, with the utmost reverence. Can this be done satisfactorily by a teacher whose attention must be distracted occasionally and perhaps oftener by the thoughtless and perhaps deliberate inattention of the pupils?

Again, I believe that the parents of children in the primary Sabbath school should often attend the sessions of the school and give both teachers and superintendents the benefit of expressed advice and active co-operation. As a usual thing most parents exercise a general oversight in school matters of manners, morals and intellectual progress. The teaching of the Sabbath school—the really important and indispensable foundation of right living in the future—should receive special personal parental supervision. It would prove the greatest help in many ways.

May the time soon come when the teaching of the fundamental truths of the Bible to children will be set about in the most businesslike and practical fashion; when the subject-matter of the books of the Bible will form the background for those truths that are part and parcel of our every-day lives; when we shall not spend twenty-four minutes explaining the probable location of the city of Jericho to childish minds, and the remaining moment drawing the conclusion that obedience brings sure results. Rather may the central truth be exhibited in every light and viewed from every possible point during the greater part of the class hour even as a brilliant diamond in its modest setting may be turned to give forth the light at every point and send its flashes of blue and green and crimson and fire to our every need.

Let us try to teach the children the most sincere and gentle reverence for the Bible as a book and for every truth therein taught; for the church and everything con-

nected with it, as the house of God, in which one moves quietly and seriously though cheerfully. Let us try to teach them the Bible and its books, the stern Commandments and the lovely beatitudes, in spirit as well as in letter; and to place the greatest emphasis of all upon the practical application of even the least teachings of the Bible to the every-day life of the youngest children.

**Seven Rules of Life.**

Live upstairs if you wish to be in good health! "Up how many flights?" Only one flight of seven steps. I will describe them.

First step—Eat wheat, oats, corn, fruits, beef, mutton, plainly cooked, in moderate quantity and but two meals a day.

Second step—Breathe good air day and night.

Third step—Exercise freely in the open air.

Fourth step—Retire early and rise early.

Fifth step—Wear flannel next to your skin every day of the year, and so dispose your dress that your limbs shall be kept warm. Bathe frequently.

Sixth step—Live in the sunshine. Let your bedroom be one which receives a flood of light and spend your days either out in the sunlight or in a room which is well lighted.

Seventh step—Cultivate a cheerful temper. Seek the society of jolly people. Absolutely refuse to worry, and, above all, don't be afraid to laugh. Live high. Sickness can not crawl up there, rarely does it go upstairs.—*Exchange.*

**The Christian Voter.**

Will attend to his own political duties, to the disappointment of those who would like to take the task off his hands.

Will have his own political opinions, without reference to their popularity.

Will be a Christian in politics, whatever effect that may have on his partisanship.

Will not only vote as he prays, but will pray as he votes.

Will insist that the Ten Commandments have not been repealed, even for the benefit of politicians.—*Selected.*



## Woman's Work

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

Be thou faithful unto death, and I will give thee a crown of life.

### Recompense.

There is no day but has its share of light,  
And somewhere in the dark there shines a star  
at night.

There is no cloud, however black and grim,  
That does not touch the sunlight with its out-  
most rim.

There is no sorrow borne without its gain,  
No perfect joy that was not ushered in with  
pain.

There is no pain that can outlast the years.  
No smile so sweet in life as that which follows  
tears.

We learn to do without our own because  
There is some recompense in all of nature's  
laws;

No sun can rise until it first has set;  
No life be lived that has not somewhere known  
regret.

This thought, my friend, take with thee for the  
days:

God were not God if man could fathom all his  
ways.

And as thy day goes down its western slope,  
Know, next to faith, his greatest gift to thee  
is hope.

—Author Unknown.

### Three Important Questions.

MRS. W. L. BURDICK.

*Eastern Association, Rockville, R. I.*

Sisters of the Eastern Association, I greet you this afternoon with three questions: Who are we? Where are we? and What are we doing? It has seemed to me for a long time that we need an introduction to ourselves. We are told to endeavor to know ourselves. This is a more difficult study than all others. If in this paper we deal exclusively with women, both old and young, we think the gentlemen will pardon us for so doing, if by any means whatsoever there is any chance of making a change in us for the better.

We seem to be in the condition of the woman who, when asked by her neighbor

to visit her, replied, "Thank you, I should like to, but I don't stay at home long enough to go anywhere." Our time is so taken up with thinking selfish thoughts that we don't have time really to think about and know ourselves.

Who are we? We are children of God, created by his hand and according to his wisdom, and redeemed by the blood of Jesus Christ, having thus received the name of Christian. No other title so great, so high, so noble; no other honor to compare with that of receiving the name that proclaims to the world that we are Christ's followers. We are church members who have promised to take the Bible as a lamp to our feet and a light to our path. We are members of societies organized for the advancement of Christ's kingdom in the world.

Where are we? We are on the earth, God's footstool, placed here by the Creator of all, to do his bidding as we have promised to do. We are surrounded by the ungodly, and all the allurements of sin of which Satan has been able to conceive. What a location! It fills us with awe to ponder our position—free-will beings, the so-called weaker sex, at the mercy of every temptation.

What are we doing? We have made a good beginning; we have accepted Christ. This acceptance signifies that we are to love him, work for him, sacrifice for him—in other words, live for him and die for him if need be.

The test of our love for Christ is the keeping of his commandments, abhorring that which is evil, cleaving to that which is good. If we love Christ, it necessitates the giving up of self and the unnatural love for self, and living the simple life. We must let this love permeate our whole being and enter into our thinking, speaking and acting every hour of the day, every day of the year. This love does not permit the living of a double life, one for Christ and one for the world. We must be in the world and not of the world. Have we reached that point in our Christian life where we are doing this? We fear we have not, and for a time let us consider a few things we are doing that hinder our true love for Christ.

It would seem that the present-day woman reads Christ's command, "Take no

thought . . . for your body what ye shall put on," this way: "Take all thought for your body, what ye shall put on." The dress question is one of the besetting sins of Christian women. Dame Fashion has come to be an idol in our hearts and we are bowing down to her without stopping to think or know ourselves. The gold, silver, and paper money that is sacrificed on her altar is astonishingly great. Why is this? Oh, we have an excuse. Women always have excuses, you know. It is love of the beautiful, we say, when all the time down deep in our hearts we know it is pride. We are slaves to style as much as the drunkard is to his cup. In this we are disobedient, to a dangerous extent, to Christ whom we profess to love. It is well to love the beautiful. God has given us a world of beauty as free as the air we breathe. But the real woman in God's sight is the woman with the beautiful soul, who is willing to sacrifice her love of beautiful garments that she may send their worth to help rescue the perishing.

We are like the woman who said to her neighbor, "I went to church today and paid my subscription—five dollars; it was all I could afford. I haven't been to church lately because I didn't have anything to wear; but I have just bought a seven-dollar waist, so I can go again." Five dollars for the Lord, seven dollars for a waist. Oh, the leanness of our souls and the fatness of our dress! We cry hard times when we are asked to give for missions. A lady once said to me, "The times are so hard I think we had better let our share for foreign work pass this year, don't you?" I wondered if she had any idea of letting her new spring suit pass. Is it not time that, instead of examining our beautiful clothes in the mirror, we examine our own hearts in the light of Christ's words until we are willing—yes, desirous of giving for the Lord's work much of the money we have heretofore spent for dress?

What are we doing as mothers? We believe that the influence of motherhood is of more importance than any other earthly power. If every mother was faithful in living the Sermon on the Mount, much of the work that is left to the churches and their auxiliaries would be done in the home.

But alas, the seal of the mother's sinful nature has been stamped upon the child before it sees the light of day. The responsibility that comes to us with the tiny life is the greatest ever given to woman. If I could go back twenty years in my life, I would drop many of the burdens that seemed positive requirements and give myself more completely to my children. If there is one more than another who needs to be in constant communication with the great source of strength, it is a mother. Constant companionship for the first years, constant influence of example. If the mother smiles, the baby laughs; if the mother frowns, the baby cries; and as the years increase, the comparison continues.

Mothers, how can we be worldly when our example may be ruinous to our children? This is a fast age, and a godless age; the world is making inroads on the church at an alarming rate. We have taken the vow that we will live for Christ and humanity; are we praying, Hannah-like, that our sons and daughters may be consecrated to the Lord's work? From where are the ministers and teachers and missionaries of the not far distant future coming if we are not carefully and prayerfully trying to help our children to love the Lord and his work?

It makes my heart ache when I see Christian mothers pushing their children forward into the dangerous amusements so prevalent today. How many of us thought, as we studied the Sabbath-school lesson of two weeks ago, that Herodias was a warning to us? "Oh, but," we say, "she was a very wicked woman." Granted, but was it not from a selfish desire that her daughter might be praised and flattered by ungodly men that she had schooled Salome for the position she took that day? There are just as vile and wicked men today as sat at Herod's feast; and if we permit and encourage our daughters in the dance until they become fascinated with it, as they will, we know not what the result may be. Many a daughter has gone into the dance a pure, sweet girl and come out polluted for life. We look upon Herodias' great sin as asking for the head of John the Baptist; but was it any greater in the sight of God than it was



to put the soul of her daughter in jeopardy? Mothers, what are we doing?

What position are we taking in regard to the low and cheap theaters that are robbing our children of their spirituality? Are we going ourselves and allowing them to go one or more times a week? The first description I ever had of a theatrical play was of one in which Satan was represented with his imps in the region over which he reigns. Satan's victims were burning in fire and as they agonized in their torture and attempted to crawl out of the fire Satan took a huge red-hot poker and pulled them back into the terrible flames. The description was given me when I was a child and I have always thought of that play in connection with the theater as being very significant.

Surely, mothers, they are stepping-stones to darkness rather than light, and God will not hold us guiltless if we do not do all in our power to keep our children and ourselves away from them.

Mothers, what are we doing? Are we faithful in our attendance at the prayer meeting? Do we love to go there and worship with our children and our neighbors' children for an hour Sabbath eve? Or would we rather, for the sake of being more popular with sin than with the Saviour, sow seeds in the hearts of our children by our own firesides that may bring forth gamblers of the blackest dye?

Mothers, why will we walk through wind and rain, if need be, and spend an afternoon each week playing that game that, instead of having any connection with Christ and his work, is played by the lowest, meanest and most degraded class of humanity in connection with saloons and brothels? Why will we do this and yet seldom if ever worship God in his holy temple in the prayer service?

The Bible says, "Abstain from all appearance of evil." And let us not forget we are Christians and, of course, believe in the Bible. Mothers, isn't it possible for us to bend our proud wills in regard to these things and give them up for the sake of our children and our neighbors' children and our Christ?

What are we doing on the Sabbath day? Our own selfish wills, or do we remember

to keep it holy? Are we sufficiently consecrated to worship the Lord in the beauty of holiness on the Sabbath, or do we have some urgent business or pleasure in the city or elsewhere that we find it convenient to attend to or send our children to attend to? Mothers, this is a subject which concerns us greatly. We need to pray long and earnestly that we may walk in the strait and narrow way, for we can not follow our Saviour on any other way.

What are we doing in our benevolent societies? Can we say there is love, service and sacrifice in our united efforts here? I think we can in a measure. There is some love for one another, some for the poor and needy and unfortunate of earth. With willing hearts we contribute as the calls come to us; but as to sacrifice that we may give more liberally, I think Christ would say to us as he did to the rich young ruler. Sacrifice of the many things we are buying, in some of our societies at least, for the beautifying of our rooms, church parlors, etc. They do look very nice and we can hardly refrain from satisfying our love for the beautiful again. But we must not forget that the object of our organization is benevolent and missionary work. A lady remarked not long ago, "Our society isn't doing the missionary work it did when Mrs. Deacon C. and Grandma B. were leaders." Is it possible we are not as spiritually minded as those who have gone before us? If not, why not? We ought to plan at the beginning of the year to give the larger share of our means for home and foreign mission work, and not use the lion's share at home for trivial things and at the end of the year toss the crumbs that are left to the objects for which we are organized. Again the simple life, the life of Christ, our pattern, appeals to us.

I know a society that had a by-law which said it should not go in debt. They voted to set this by-law aside while they went in debt for a seventy-dollar carpet; but I never knew of their taking that pains to get funds to help carry on the work of our denominational boards. They had to wait for their few crumbs until the last meeting of the year.

Is it any wonder our work languishes? Is it any wonder souls are starving for the

bread of life? Oh, if we could only have that yearning for souls that we do for things that perish! What is there of show or display that can compare with the salvation of a single soul?

Sisters, if our Christianity is anything to us, it is everything. So in our societies let us be as wise as serpents and as harmless as doves. Let us use best methods that we may obtain best results. This means much careful and prayerful thought. Let us not forget that Christ said, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

Let us work not for a day only, but for eternity.

Let us in the coming year, with open Bibles and prayerful spirits, not only endeavor to find out who we are, where we are, and what we are doing, but what we ought to do, and then with the help of God go forth and do it.

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#### The Kingdom of God.

REV. W. C. WHITFORD.

*Central Association, Adams Center, June 2, 1910.*

The kingdom of God practically defies definition. This expression represents an idea so vast that it is difficult to bring it within the compass of our imagination. It also has so many varied aspects that some of the characterizations of it seem to be contradictory. It is a kingdom, and yet has no external force or authority, and is therefore unlike every other kingdom of which we have knowledge. It is preeminently a kingdom of the future, and yet certainly of the present also. It is a kingdom that is an inner kingdom and invisible, and yet one that must be manifest. It is a heavenly kingdom, and yet one that has essential connection with the men of this earth.

To understand what the kingdom of God is we must first remember that this expression represents one of the chief forms of the Messianic ideal of the Old Testament. The prophets looked forward to the establishment of the kingdom of God as the consummation of their hopes for Israel. In

Ex. xix, 5, 6 we have a reference to this idea in connection with the first covenant: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."

This idea is taken up and expanded in the later prophecies with a great wealth of detail. It is no wonder that it became for the Jews the most prominent of all the Messianic ideals.

When John the Baptist began his preaching in the wilderness he proclaimed his message in words adapted to express the fulfillment of long-cherished hopes: "The kingdom of God is at hand." The theme of Jesus' earliest preaching was set forth in the same words. Thus we have a vivid indication that the new message of Good News was really the expansion of a promise given many years before. Although the prophets had really a spiritual conception of the kingdom, they did not make any great distinction between things temporal and things eternal. In fact many of them thought that earthly prosperity was a sure sign of righteous life and the favor of God, and vice versa. It happens therefore that these prophets describe the kingdom of God in terms of the political and commercial prosperity of Israel. The Pharisees of Jesus' time, although they were the most religious of all the people, were devoted to the letter rather than to the spirit of the law. It is not to be wondered at that they should think of the kingdom of God as temporal and political. They expected that one day the power of the Romans would be overthrown, and that a theocratic kingdom would be established at Jerusalem. Some have thought that Jesus shared this opinion of the kingdom at the beginning of his ministry, and that it was only after some months of experience that he perceived that the spiritual kingdom must be altogether distinct from a kingdom of this world. I would be very far from denying that Jesus as a human being may have had intellectual development, and even changed his views in regard to the way that his life-work was to be accomplished. But the evidence is not sufficient to show that he experienced any



radical change of view in regard to the nature of the kingdom which he proclaimed. He was familiar with the doctrine of the kingdom as taught by the prophets; but he saw that its reality lay in its inner spiritual character, and that the references to political power and commercial prosperity were but the setting of the prophecy,—necessary indeed in the olden time from the lack of words to express purely spiritual ideals. This interpretation of Jesus' point of view is supported from our account of the temptations at the beginning of his ministry. Some of his explicit teachings also show this truth very clearly.

Jesus did not assert that the kingdom was established as soon as he began to preach. It was really founded when followers flocked to his standard, and accepted his teachings, and began to put them into life; and this before there could be any suspicion of connection with any earthly power. (Luke xvii, 20, 21.) "And being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is in the midst of you." I quote the reading of the margin; for the translation, "the kingdom of God is within you," can hardly be right. Jesus could not have meant that the kingdom was *within* those Pharisees who showed so little real spirituality, but rather that it was really in the community, manifest in the life of his own disciples.

Again in teaching his disciples Jesus gave the warning, "Beware of the leaven of the Pharisees and of Herod." The Pharisees certainly had very little in common with the partisans of Herod; but they both were putting their trust in a temporal political kingdom, the one longing for it, and the other holding to it with all possible tenacity. The disciples were certainly in need of warning if they shared the view of either of these parties concerning the kingdom.

Some have thought that Jesus taught that the kingdom of God was exclusively in the future, and separated from this age by a distinct dividing line. This is called the apocalyptic view, and is in accord with the Old Testament prophecies. Jesus and the writers of the New Testament refer often

to the second coming of the Messiah and the establishment of his kingdom in the future. This is not however an exclusive picture, but rather the portrayal of the culmination of an ideal which was already being put into life. While therefore much that Jesus teaches about the kingdom is for the future, there is very much also for the present. The doctrine of the kingdom brings us encouragement from the contemplation of the ideal to which we may hope to attain; but it brings instruction also concerning our conduct for the present. The two views of the kingdom are not to be divorced. It is certainly worth our while to form right opinions in regard to the future, but of still greater importance to form appropriate habits for right action here and now.

The Roman Catholics hold that the kingdom of God is identical with the visible Church, ruled by a visible representative of Christ, that is, the Pope. But while there are outward manifestations of the kingdom its real power is from within, the Spirit of God moving upon the spirit of man. No external molding force sways it. Tholuck in writing upon this topic says: "As the Old Testament kingdom of God was perfected and completed when it ceased to be external, and became internal by being enthroned in the heart, so, on the other hand, the perfection of the New Testament kingdom will consist in its complete incarnation and externalization; that is, when it shall attain an outward manifestation, adequately expressing, exactly corresponding to its internal principle."

We are taught to pray, "Thy kingdom come," and we are to do our best toward bringing an answer to this prayer by putting into life the teachings of Jesus in regard to the kingdom. And it is only as we approach this ideal that the kingdom of God is really making advancement. Our Saviour speaks of a future kingdom for the sake of encouragement to those who may be downcast; but we are to look to what he says about a present kingdom in order to understand our present responsibility and our share in this great work.

The phrase "kingdom of God," or its variant, "kingdom of heaven" (which is the usual form in Matthew's Gospel), occurs

more than a hundred times in the first three Gospels, and the idea is present many times when the phrase is not used. Not all that Jesus said is concerning this kingdom, but we may say in a general way that his message is the Gospel of the kingdom. It is not the purpose of this paper to summarize all that is taught in the Gospels concerning this topic, but to point out the salient features. I have chosen also in what I have yet to say to present the teachings of the parables.

I. The kingdom of God has immeasurable power within itself and is of immeasurable value to those who have a part in it. The parable of the Leaven graphically illustrates the hidden force which is constantly at work for the kingdom and extending its influence farther and farther. It often seems as if no great progress were being made. But we are not to be discouraged; for the power of the kingdom although hidden like the leaven is like that irresistible. The parable of the Mustard Seed teaches a very similar lesson, and emphasizes the exceedingly small beginning of the kingdom, as well as the greatness to which it shall attain.

In interpreting the parables it should be remembered that they are in general each intended to present but one lesson. An allegory is like the thing which it represents in a multitude of details; but in the parable the details must not be pressed, for they are given for the sake of the story. In the parable of the Leaven for example, it is altogether beside the point to inquire who is represented by the woman, or why the quantity of the flour is mentioned as three measures. In the parable of the Unjust Steward the principal character, the one who receives the commendation of his Lord, is represented as very dishonest; but we are not to infer from that circumstance that our Saviour would in any wise commend dishonesty.

The parable of the Seed Growing Secretly, as it is usually called, presents a teaching similar to the three that we have just considered. The point is that the kingdom like the seed which grows of *itself* has a power independent of all the forces that can be observed.

The parables of the Hid Treasure and

the Pearl of Great Price give a hint of the immense value of the kingdom to its members. The one compares it to something of great value which a man came upon by accident; the other implies that the man was seeking for the best pearl that could be had in the market.

II. Another set of parables picture for us some attributes or qualities of the kingdom which may be grouped under the proposition that the kingdom of God is intended for all classes and conditions of men, even the lowest. In the parable of the Marriage Feast and of the Great Supper you will remember that the guests who were first bidden despised the invitation and rejected it, and that then the host sent his servants to call every one that they might find. There is no fitness required of those who would enter the kingdom except a willingness to come. It will happen that the self-righteous and those who are wise in their own conceit will refuse the invitation, and so the sinners and those who have the humility of little children will serve to furnish the wedding feast with guests.

The parable of the Prodigal Son with its two introductory parables concerning the Lost Sheep and the Lost Coin is intended to teach the Pharisees that the publicans and sinners are really valuable in the sight of God. The Pharisees, however much they disdained the teaching of Jesus, could not reconcile themselves to the fact that he or any one who pretended to be a teacher should give attention to the people whom they despised as the offscouring of humanity.

III. In the third place we learn from the parables that the kingdom of God is not perfect as we see it manifested here upon earth, but being perfected. The good seed which the sower scattered fell upon ground of different kinds, and even the ground that was reckoned as good brought forth in varying proportions. The parable of the Tares teaches that the children of the evil one live in the kingdom for a while side by side with the good. It may happen also that a casual observer shall not be able to tell the difference; but the final separation is sure and will be accurate. The parable of the Drag Net also emphasizes the



fact that the bad and the good shall be together, and just as certainly shall be separated when the time comes.

That the kingdom of God is to be in itself a continual development is particularly shown by the requirements that are laid upon its citizens. The parable of the Two Sons makes it very plain that professions are not of much account, but that doing is what is wanted. The parables of the Talents and of the Pounds enforce the same lesson in another way, emphasizing the truth that there must be not only absence of wrong doing, but also diligence in right doing.

But there are other qualities also required of the citizens of the kingdom. It is not enough to be sincere and zealous. The parable of the Unjust Steward teaches that we should be thoughtful and prudent, and the parable of the Foolish Virgins that we must be exercising foresight, and not be careless of the future. The parable of the Rich Fool teaches that we must not forget God in our calculations of profits and property. What we have and what we get is from him and not from ourselves. The parable of the Wicked Husbandmen implies that we ought to render unto God of the fruits of the vineyard that he has intrusted to us.

It is not to God alone that we owe a debt, but also and especially to our fellow men. The parable of the Rich Man and Lazarus demands our thoughtful consideration in this present age. The rich man gave alms to Lazarus in letting him have the fragments that fell from his table; but he did this without any thought or care. Very likely he did not know that there was any such man as Lazarus. We ought to help the needy, and we ought to give thoughtful care to the task of helping them in the best possible way. Careless giving to the poor often does more harm than good. The manifold efforts for systematic relief of distress and care of the needy in this present age are the carrying out of the lesson taught by this parable. It is comparatively easy to give money to a beggar when we have a little surplus. It is rather more difficult to give when we not only have no great abundance, but also feel the necessity of giving in such a way that we shall at once avoid pauperizing the needy one and lead

him towards that development that shall give him his proper place in the work of the world.

The parable of the Marriage Feast at the end suggests the responsibility of the members of the kingdom by the allusion to the wedding garment. The king had made provision for the appropriate dress of the guests, but it was for each guest to accept and put on that garment.

IV. This leads me in conclusion to speak of the kingdom of God as a gift of grace. We do not earn or deserve our place in the kingdom: it is a free gift. The parable of the Sower emphasizes the responsibility of the various hearers of the Word for the way in which they received it; but the Word (that is the seed) is a free gift.

The parables of the Importunate Widow and of the Friend at Midnight are often misunderstood; for they do not teach that we shall get our desire for our much asking, nor that we have to overcome the reluctance of our God. It is quite the contrary. If in our relation with fellow men we sometimes get things by shameless persistence, how much more shall we feel sure of getting the blessings that we desire from our heavenly Father when we stop to realize that he is far more ready and willing to give than we are to ask.

The parable of the Laborers in the Vineyard teaches a similar lesson. We do not earn our rewards and gain chief position by dint of our own efforts. Our heavenly Father perceives the character that is developed in us, and freely gives in recognition. Those who are last in the esteem of men may find themselves first in God's sight; but the man who has his eye on the reward and not upon rendering loving service will not be gaining the first place.

The kingdom of God is the rule of truth and right in heaven, on earth, and in the hearts of men. We have a great privilege in being assigned some humble share in the work of this kingdom.

God-haunted our lives are, until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—*Phillips Brooks.*

## Young People's Work

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

*Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.*

*Isaiah lv, 2.*

### Living With Christ.

REV. A. J. C. BOND.

*Prayer meeting topic for July 23, 1910.*

#### Daily Readings.

Sunday—With Christ in storm (John vi, 16-21).

Monday—With Christ in joy (John ii, 1-11).

Tuesday—With Christ in loss (Phil. iii, 7-14).

Wednesday—With Christ, strong (2 Tim. iv, 16-18).

Thursday—With Christ in service (2 Cor. iv, 1-5).

Friday—With Christ in glory (Eph. i, 3-10).

Sabbath. Topic: A life lived with Christ (Gal. ii, 20; I John v, 1-12).

GAL. II, 20.

To be crucified with Christ, to have him live in us, to live our life in faith, this is not to live a passive life. The life which Jesus lived was not a performance, something enacted before men which they may look upon and by which they may be saved. Some such view of Jesus' sacrifice is sometimes held, but it is likely to give rise to a faith which is unrelated to life and its problems. Witness a conversation which I had with a friend of mine. He has a virile Christian faith, but it seems to be in spite of the sufferings of Jesus; or at least he is not helped as he ought to be by that sacrifice.

He said he looked upon the suffering of Jesus as practically useless; and that it did not appeal to him. When a God comes to earth and passes through such experiences, he does not suffer as we do, for it is self-

imposed. He could have freed himself at any time. The very power to escape if he desired to, removes the bitterness which accompanies our suffering, which we can not escape. Then he attempted to illustrate what he meant.

A man was imprisoned for life; after serving fourteen years it is learned that he is innocent. He is simply released at the prison door with no word of encouragement, and no attempt at restitution. With the suspicion of the world still upon him, he is sent out to do battle, a broken-hearted man. "That man," said my friend, "has my sympathy, and I am moved by his suffering as I am not by that of Jesus."

"Again," he continued, "take the experience of the poor widow who has lost her support, the one on whom she had learned to lean. Now she is compelled to bend over the wash-tub day after day to support her family. Here again my feelings are touched, and my sympathies aroused as they are not when I contemplate the suffering of Jesus."

I said, "Sir, you have not understood the suffering of Jesus. With *your* conception of it, I should think the suffering of a wronged prisoner, or of a widowed mother *would* move you more than the crucifixion of Jesus."

And, believe me, that man is nearer the kingdom than is the one who can weep over the sufferings of Christ, and who is not moved by the pain and heartache of humanity.

But rightly understood a knowledge of the life of Jesus with its sacrifice will make us more sensitive to the suffering of those about us. And it will help us to see life in its right perspective, and to determine the relation of *sin* to suffering.

It might be mere sentiment which would cause us to weep over the wrong which the state imposed upon an innocent citizen, or society upon a burdened mother. It might be, I say. But no one can contemplate the wrong which Jesus sustained at the hands of evil men, and consider the innocent and helpful life which he lived, and view the results of such a life in alleviating the ills of the race, without being moved to live the same kind of a helpful, self-sacrificing life. Humanity gets the benefit of a compassion



that is Christ-inspired. For we understand better what things are really harmful, and what are seemingly so, and we are impelled to right the wrong, even to the sacrifice of our own life. But this can not result from such a superficial conception of the sacrifice of Jesus as many have.

Jesus could not free himself from the inevitable results of a life of service among sinful men. His crucifixion was not the part of a plan which must be stolidly followed in mechanical fulfilment of a decree of heaven. Jesus thought of other ways of fulfilling his mission, and was tempted to take the way of the throne instead of the way of the cross. But he refused it, not because he was seeking the hardest way any more than he was seeking the easiest way, but because he was seeking the efficient way—the way that would bring him into closest touch with the lives of men. Incidentally it led to his death. Jesus did not choose to die on the cross for effect. He prayed that the cup might pass from him, and he prayed in agony because he dreaded the ordeal. He would gladly have escaped. He did not seek death. He was seeking to save men, and if his life was required, he would give it. The life of Jesus was wholly benevolent. He had no selfish interest to serve. Yet in the face of all that could befall him at the hands of wicked men he did not hesitate in the course he had taken in their behalf.

A life lived with Christ means something. Having gotten his view-point for the world, we are able to see what it is that burdens human lives. Our life is lived so close to every other life that we feel the weight of their burdens upon us, and go any length of self-sacrifice to relieve them. This is what it means to live a life with Christ. Some one has said, Jesus calls us not to a life that pays, but to a life that costs. You who have tried it in any degree know already whether it pays. The joy of foregoing our own pleasure, of giving something of our own life for others, is infinitely greater than that of any passing earthly pleasure.

I JOHN V, 1-12.

In one place Jesus says that love for the brethren is a test of discipleship. Very much is being made of this statement lately.

And it is well that it is so, for it indicates a return to the ideals of Jesus, who taught a religion which had to do with this life, and with human relationships, as well as with a life to come. It is a truth which at one time it seemed the church had lost sight of. But extremes are likely to follow each other, and there is a danger of our forgetting the other side of the matter. There is no inconsistency between the statement of Jesus and this statement of John, "Hereby we know that we love the children of God, when we love God, and do his commandments." This, too, may become a test of discipleship. If we can not live a Christian life and hate our brother, neither can we live a Christian life and neglect the commandments of God. To live a life with Christ is to love our brother, which with Jesus was a passion; to live with Christ is to do the will of the Father, which was Jesus' meat and drink.

This generation needs a deepening sense of the presence of God in the world. In the removal of theological terms which had meaning to a former generation but which have become empty to us, and with a definition of God more in accord with our own experience in a new scientific world, this sense of the presence of God is being vitally and blessedly realized.

FROM W. R. HARPER.

The following is copied from the "Fore-shadowings of Christ," a course in Bible study arranged by the late President Harper. It deals, of course, with the period of the exile. It sets forth very clearly the relation of a life lived with Christ to the world.

"Imagine yourself a faithful Jew in captivity. When living in Jerusalem before its destruction you were loyal to the worship of Jehovah, having never been guilty of idolatry. But notwithstanding your faithfulness you are now in captivity. Your sufferings are intense, since you are driven away from home and native land, and deprived of the opportunity of worshiping God. Your brethren on every side reproach you because of the inability of the God whom you serve to relieve your sufferings. Your anguish is increased because you believe this suffering to have been sent upon you by God. Why has he deserted

you? Why has he driven you away, and placed you in the hands of your enemies? Have you sinned against him? No. Why was your property distributed to your enemies? Why are they allowed to revile you? Had you been faithless to Jehovah? No. What then is the reason of your suffering? The sins of your nation. For because Israel abandoned Jehovah, Israel is now in captivity. Are you then suffering because of others' sins and not because of your own sins? Yes. Do those Israelites who have been faithless to Jehovah suffer because of the captivity? Did they care for the temple worship, or for Jehovah? No. Are they well situated in Babylon? Yes. Are their souls tried today because Jehovah has abandoned them? No; for they had already abandoned Jehovah. Are they suffering? No. Who really suffers? Those who have sinned against Jehovah, or you who have always been faithful to Jehovah? But what is to be the outcome? Is it necessary that you continue to suffer with those who had sinned, and because of their sins, in order that the future may bring a fulfilment of the great promises of Jehovah? If now in distress you turn away from Jehovah will there be any remnant to whom the promise may be fulfilled? Are you then suffering in order to secure future blessings to those who are to follow you?"

#### LIFE HID IN CHRIST.

I said, Let me walk in the field;

He said, Nay, walk in the town.

I said, There are no flowers there;

He said, No flowers, but a crown.

I said, But the skies are black,

There is nothing but noise and din;

But he wept as he sent me back,

There is more, he said, there is sin.

I said, But the air is thick,

And the fogs are veiling the sun;

He answered, Yet souls are sick,

And souls in the dark undone.

I said, I shall miss the light,

And friends will miss me, they say:

He answered me, Choose tonight,

If I am to miss you or they.

I pleaded for time to be given;

He said, Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your guide.

I cast one look at the field,

Then set my face to the town.

He said, My child, do you yield?

Will you leave the flowers for the crown?

Then into his hand went mine,  
And into my heart went he.  
And I walk in a light divine,  
The path I had feared to see.

TO THE LEADER.

The leader may speak of the results of living a Christ-filled life. It will be a clean life, a strong life, a helpful life.

Some younger member might be asked to learn and repeat before the society the poem, "Life Hid in Christ."

Write the last verse of the poem on the blackboard.

Close with sentence prayers, and repeat together the verse from the blackboard.

#### Our Greatest Need—Education.

MISS NELLIE SAUNDERS.

*Young People's Hour, Southeastern Association.*

To deny that education is our greatest need is openly to confess that we do not correctly interpret the signs and conditions of the times. This need is not felt by civilized countries alone, but every nation is stirring to meet this insistent demand.

Never before was an education so necessary even for a moderate success, in the worldly meaning of the word. The time was, when men might live successfully and not feel the need of an education; but just as every other phase of life advances, so does the need of an education become more imperative.

It happens no longer that the uneducated man can cope with the complexities of life. The lowest, least remunerative tasks today belong to the uneducated. The positions demanding strength of character, true manliness and womanliness, can not be filled by ignorant men and women; and yet in the nature of things it can not be otherwise.

If the world is growing better, if conditions are tending toward the ideal—and it must be our hope and faith that it is—then it falls that the need for an education becomes more pressing and will increase in insistence in a corresponding ratio. It was Emerson who said, "Every influx of life brings new dangers." The truth and wisdom of this is apparent. Just to the degree that we appreciate this need of an education, just to that extent we shall overcome these threatening dangers.



Not long ago a Japanese student, in this country, came to Salem to give a lecture before our students. Those of us who heard this lecture were touched by the young man's struggle for an education. Such an appreciation of his need had led him to overcome the greatest difficulties. He had used all his money soon after his arrival; then he had done all kinds of work and as a result his health had failed him. When to these obstacles was added the loss of his friend, he did not lose that great courage of heart, that great determination which is necessary to one who starts out to get an education.

If we, as young people of this denomination, could be filled with such a purpose, such an ideal, as is this young Japanese, I am sure that one of the problems of our denomination would be solved. The Seventh-day Baptists have always upheld everything that is highest and best in education. The young people must keep up the standard. So many of us are content with a minimum education, but it must not be; we must work and pray that we may be filled with a great thirst, a longing for such an education as will make us fit to live and to get from life all that God intends for us. We need such an education as makes for its purpose the formation of character and Christian ideals.

In an age when, owing to the stress of the times, so much attention is put on a technical education, we are apt to lose sight of our ideal. A technical education is right and proper in its place, but do not let us give it *first* place. We need a broad foundation, the characteristics of which shall be simplicity, true humility and an appreciation of our fellow men. Then we may get our technical education and not lose that part which makes us truly educated.

Salem College aims to give such a foundation to her young people—the cultivation of ideals and the upbuilding of character; yet neither the president nor the faculty can make the college a living power for good unless the young people of this community and other places feel the need of an education, as their most serious obligation. The young people, her students, filled with this divine spirit, can make her a powerful factor for good in West Virginia. God grant that she may be successful.

#### Salem College Notes.

Salem College arrived at the end of another school year, June 15. Every one was filled with the college spirit in such a way that an interesting and helpful commencement program was given in spite of the inconvenience caused by not having the new building ready. The class, the largest in number that has ever graduated, gave an excellent program Tuesday morning, after which they planted an ivy as a memorial of the class of '10.

Tuesday evening the alumni held a short session. Doctor Ogden of Clarksburg delivered the oration, after which short talks and music, both instrumental and vocal, were given by various members of the organization.

The nights of the weeks before commencement were given up to the lectures of Doctor Main on the subject, "The Old Bible in a New Light." The Doctor seemed to be greatly surprised at the interest shown by the students and other individuals of the town. All who attended these lectures felt that their time had not been spent in vain. It is desired and hoped that Doctor Main will lecture here again next year.

Throughout commencement week the Christian associations served refreshments on the campus. This resulted in a very nice increase in the treasury of both associations.

School will meet again September 20, 1910, in the new college auditorium.

#### News Notes.

BERLIN, N. Y.—The proceeds of the Ladies' Aid Society's supper, June 13, amounted to fifteen dollars, which will be used for general purposes.—Pastor Hutchins has supplied the M. E. pulpit during May and June until their new pastor comes at the close of his school work. The pastor made a trip to Leonardsville the last of June to "tie the knot" for an old boyhood friend.—We are working for the organization of a Bible-study or teachers'-training class to begin work as soon as possible.

ALFRED STATION, N. Y.—The Ladies' Industrial Society served dinner in the dining-rooms of the church, June 8. The members of this society are selling tags to help raise the church debt. They are meeting with a fair degree of success.

WEST EDMESTON, N. Y.—The Rev. R. G. Davis has accepted the call of the church to be its pastor for the ensuing year. We are glad that

the health of Mrs. Davis is somewhat improved.—The Missionary Committee of the Central Association met with Pastor Davis, June 24, to plan the summer's campaign. Important plans were set on foot for supplying with monthly services the pastorless churches of central New York. The plan involves the employment of several laymen, including physicians, business men and farmers.

VERONA, N. Y.—One member added to the church on testimony since our last report.—The Endeavorers held a "cherry" social, April 30, proceeds \$7.00, which was sent to the Young People's Board.—Pastor A. L. Davis attended the Western Association at Little Genesee as delegate from the Central.

BROOKFIELD, N. Y.—Of the prizes awarded, commencement week, several were won by our young people, namely, valedictory, salutatory, prize essay, the Lauren Babcock prize, and first and second in the speaking contest.—We are glad to see the familiar faces of our young people who have returned from Alfred University, Columbia, and the Philadelphia Art School, as well as our teachers from various places.—The June business meeting and social was held at the home of Mr. and Mrs. E. D. Crumb. After reports and other business was attended to, light refreshments were served and an hour with the poets was greatly enjoyed.—Pastor R. J. Severance of Leonardsville was one of the judges of the prize contest, the night after the Sabbath, June 25.

#### Father Love.

REV. H. D. CLARKE.

It was a glorious revival association at North Loup. Editor Gardiner will tell you all about it. Ministers who were not there lost something to take home to their congregations.

After the meeting, I went to my scattered congregation and have been making "pastoral calls" ever since—calls in Nebraska on the orphan boys and girls and their homes. There have been many incidents of interest. Here's one, but first let me say that, for ages, children in the budding spring of youth have been models for artists, and the makers of rhymes have taken them for their best themes. Jesus points out to us their innocence, and thousands of homes are made a heaven on earth by their animated countenances, lovable manners and gleeful ways. All this in song and picture has been blended with the instinct of mother love.

Ought we not, however, to say more about father love? Is it less pure, holy, endearing? The other day I visited the

home of a boy placed there last autumn in northeastern Nebraska. It was the home of a wealthy lumberman. Every luxury was there, library, music, and *religion*. This man and his wife had never had children. An adopted niece of nineteen years was in the family, taken when she was a year old and now in college. This orphan boy of thirteen years is now about to enter high school. He is handsome, modest, a little gentleman. He is useful about the home and helps the foster-mother at her work. But he must go. The foster-father said, "He is as good a boy as can be found and it will break his heart to leave us." The foster-mother said, "I've nothing against the boy, but I can't love a boy of thirteen years. My responsibility will be too great for me." It was at the dinner-table. The foster-sister and adopted niece, as mentioned above, went to her room crying in grief at the thought of parting with this new brother whom she loves; she could not eat her dinner. The strong business man put his face in his hands and wept like a babe. "I love this boy. I want to keep him and make a man of him. It may be his ruin to turn him away; but, wife, if you can't love and keep him, it is as you say, he may go, but it breaks my heart."

There you have it—the father love. And this man must be robbed of a boy to love and educate because the childless wife can not love a boy of thirteen years; can not in her wealth meet the responsibility of a mother, which her own mother years ago met in bringing her up and giving her to a loving husband and a home of luxury.

O ye artists, draw a picture of this childless man who has the true father love.

O ye living fathers, with children in your homes, appreciate the delightful inspirations that come to you as the faces aglow with excitement of these God-given wards light up your homes. Lavish your love upon them and let it no more be said that fathers are too busy to be the companions of their own boys and girls. This is a subject for sentiment unsurpassed and cherished fatherhood.

But what shall I now do with this refined and noble boy? No relatives in the world, and soon again no home. *God save the boys.*



## Children's Page

### Observations for the Children.

JAY W. CROFOOT.

Not long ago I went to Lieu-oo, and Doctor Palmborg's little girl E-ling went with me, and her Teddy bear went with her. E-ling had been in Shanghai to have her eyes treated, but the bear's eyes were all right; at least I thought they were, but they may have been wrong, or else the people's eyes must have been wrong somehow, for no one knew what it was. The men who sat opposite us on the train said, "Isn't that foreign dog funny?" Of course they wanted to know how much it cost, and they seemed surprised that being evidently so well made it would not stand up better.

A little later, after we had left the train and were waiting for the steam-launch on which we were to make the rest of our journey, a group of people gathered round us as is always the case. But the chief interest this time was in the Teddy bear rather than in the foreigner. One of the first to see the bear called it a foreign cat, but most of them called it a foreign dog, and no one thought of calling it a bear. Of course none of them had ever seen a bear and likely some of them had never heard of one. The Chinese bugbear is a tiger not a bear. Next week, the fifth of the fifth month, we shall see a good many children dressed in striped yellow and black clothes to look like tigers. But this is a bear story, not a tiger story. Some of the things people said about the bear were funny, and some of them were meant to be so. The most common were, "Look at that foreign dog!" and "See that yellow dog!" (The idea of calling a Teddy a yellow dog!) Others said, "Look out for that dog! It'll bite you," or "Oh, that dog is dead; I thought it was alive."

One small boy had four or five firecrackers in his hand that he had gathered up at some wedding or other big time and I tried unsuccessfully to get him to shoot off one or two. Firecrackers are not generally put into the hands of children, and so not so

many people are killed or made blind by them here as are in America every Fourth of July.

The Chinese children have very few toys compared with American children. Maybe they don't need so many. They are nothing like so active. In winter time they can't be, because they have so very many clothes on. But they are not in summer either, when many of them have no clothes on.

On the boat E-ling sat still most of the time, humming quietly to herself. That is not the way my children do on such trips.

They do have some toys, however. At New Year time whistles and fiddles made of bamboo seem to have a large sale. A little cart with two mud wheels and a figure sitting on it who strikes a drum as the wheels go round can be bought for a cent. Of course it is small, three inches long maybe, and not at all strong. Sometimes they make toys of their own. I've often seen them pushing a wheelbarrow of their own make. The wheel is a piece of brick made nearly round and with a hole in the middle, and the rest of the wheelbarrow is two bamboos crossed and fastened to the short axle at one end, leaving the other ends for handles. Children push each other about in such rude things and sometimes a boy will be seen pushing a barrow consisting of a wheel and one bamboo handle.

Last night we had some duck's eggs colored red and some rice dumplings shaped like a triangular pyramid presented to us. Now what do you suppose that means? It means that a son has been born to one of our friends. It will be appropriate for us to send a present for the benefit of the little chap.

*West Gate, Shanghai, China.*

*June 7, 1910.*

### "Spiritual Sabbathism."

EDITOR SABBATH RECORDER:

Have just received from the publishing house a copy of "Spiritual Sabbathism." Like the author's former works this is most scholarly and full of facts. It ought to be in everybody's library. One short sentence in the book, coming from the source it does, is worth many times the money value of the book, namely, "Our time is burdened with materialistic philosophy and 'scientific' unfaith." Very truly,

F. O. BURDICK.

*Boulder, Colo.*

## DENOMINATIONAL NEWS

Rev. Edwin Shaw left Wednesday morning for Farnam where he will spend a few days and will then go to Boulder, Colo. From there he will go to Cosmos, Okla. At these various points he will look after the interests of the people of his faith.

Rev. E. B. Saunders has consented to remain here till the fore part of the week, so he will conduct services at the Seventh-day Baptist church tonight and tomorrow at the usual hours. —*North Loup Loyalist.*

The Plainfield Church has offered its pastor, Rev. Edwin Shaw, to the Missionary Board for two months of mission work wherever the board may see fit to use him. He is now on this mission.

### An Octogenarian.

A personal letter from Rev. Chas. A. Burdick of Farina reminds us that the years fly swiftly, and that the active workers of forty years ago are nearly all gone from earth. Brother Burdick is now over eighty years old, but is quite well. He writes as follows:

"While on a walk, some time ago, the truth came to me that I was getting old, counting years as the measure of life, and I began to take account of stock—yes, stock in a figurative sense, with my Lord as creditor. I said in substance: 'Lord, my life is not my own; it is thine to extend a little longer or not, as thou seest fit. I know that, according to common experience, I ought to be counted in my dotage—the season for the fireside corner with easy chair and slippers, and with the right to groan over aches and pains. . . . But no easy chair and fireside corner for me! As long as the Lord sees fit to add time to my life, I will use the added years, whether few or many, in trying to make those about me as happy as I can.' I have no desire to live a selfish life. How can I use the physical and mental powers still left me so as to do good? . . . I am happy to say that since my eightieth birthday I have improved much in health and strength, and have none of the aches and pains that are common to old people. I have the whole care of a large garden, and keep it clean, too."

The friends in several churches and mission fields scattered through four associations, where Brother Burdick has labored, will be glad to hear that he is so well. He has been a co-worker with most of our old pastors whose labors are over, and in various forms of denominational work. We hope to receive some interesting reminiscences from his pen for the RECORDER.

All principles cover small affairs. It does not follow that a scruple is contemptible because its object is diminutive. Is the principle of the microscope contemptible?—*Austin Phelps.*

### The Late Rev. William A. Allen.

PRES. BOOTHE C. DAVIS.

The readers of the RECORDER will be interested to know something of the Rev. W. A. Allen, who, after nearly six months' service as acting treasurer of Alfred University, died suddenly of apoplexy at his home in Alfred, June 5, 1910.

Though somewhat known in Alfred for seven years, and a resident here since September, 1909, he was not well known to many readers of the RECORDER. His character, public service, and his acceptance of the Sabbath are all matters of unusual interest to our people.

Mr. Allen was born in Wellsboro, Pa., in 1858. He was a son of Daniel and Fanny Jones Allen. Trained for business and devoting much of his time to business pursuits, he nevertheless found time for reading and study, and in early manhood passed examinations by which he was granted ordination to the gospel ministry in the Methodist Episcopal Church.

Ten years he was bookkeeper in the Parkhurst Bank at Elkland, Pa. Five years he was business manager of the Weston Engine Co., of Painted Post, N. Y., and two years of this time cashier of the bank at that place, in which officers of the Weston Company were interested. Three years he was a member of the nursery firm of Hopkins and Allen at Almond, N. Y., and four years he was administrator of the large estate of Luin K. Parkhurst of Reed City, Mich., and vice-president of the First National Bank of Reed City, Mich.

During these years of active business life he gave much time and labor to ministerial duties. He was pastor of the M. E. Church of Painted Post, N. Y., for three and one-half years; of the Grace M. E. Church of Corning, N. Y., for one year, and of the Almond (N. Y.) M. E. Church for three years.

After removing to Michigan in 1905, he severed his connection with the Methodist Episcopal Denomination and united with the Baptist Denomination, and after receiving credentials of ordination in the Baptist Denomination he entered upon the pastorate of the Baptist Church of Reed City, Michigan, and continued in the service of that church until his removal to Alfred.



In July, 1909, Mr. Allen entered into correspondence with the writer regarding moving to Alfred, where he said he and his wife had decided to make their future home. He expressed the desire to purchase a home, or buy a lot and build, as the religious and educational advantages in Alfred were very attractive to him and his wife. In September they arrived in Alfred and purchased a lot, and began arrangements for building a home. In the meantime he was resting, writing some for newspapers, and occasionally preaching as a supply.

In December, at the request of the Executive Committee of the trustees, he accepted appointment as acting treasurer of Alfred University for the remainder of the college year. His experience in bookkeeping, banking and other business activities led to his appointment to this position, in which he labored faithfully and efficiently until his death.

Carrying out his purpose in coming to Alfred, and his conviction of the soundness of the Sabbath doctrine, he and his wife united in February with the First Alfred Seventh-day Baptist Church.

A few weeks before his death he received and accepted a call from the Andover Seventh-day Baptist Church to become its pastor. Three Sabbaths he had preached for the church, and the new relationship gave great promise of happiness both for the church and the pastor. Mr. Allen was a man of earnest spirituality, strong convictions and winning manner.

In speaking with the writer on the evening before his death, of his experience on that same Sabbath day, preaching to his new congregation at Andover, he manifested unusual happiness in his work, spoke of the satisfaction he had in preaching the Gospel, and of his consciousness of God's blessing and help that day. Many of the Andover people have since spoken of the earnest and helpful sermons of that day and previous Sabbaths, and of their high hopes for his future labors among them.

But Mr. Allen was a hard worker and he was more frail than his friends suspected, and doubtless than he himself knew. The unusual strain of preparing the annual report of the treasurer, in addition to his pastoral efforts, was too much for his

strength, and with its sudden stroke, apoplexy cut short his useful and happy life.

The community and the denomination sustain, in his death, a distinct loss. A widow and three children survive him. To Sister Allen and the children many hearts extend love and sympathy.

## HOME NEWS

DODGE CENTER, MINN.—Since my last correspondence of May 10, we have had an unusual amount of very hot and dry weather. No rain has favored the farmers for the development of their crops. Potato-bugs are numerous, keeping the owners of potato patches busy. The outlook for a hay crop is unusually poor. Pastures also are very short, some not affording sufficient feed for their dairies.

Brother R. J. Mills and children of Hammond, La., and Mrs. Mabel Crandall and little daughter, of Farina, Ill., are visiting relatives and their many friends here. On June 26, at the home of Bro. Bert Severance, a family picnic was held in their honor. At 5 p. m. the guests gathered round a well-laden table of good things, at which time Mr. Mills took the pictures of those present. A general good time was enjoyed by all.

In religious matters the interest is fairly good. A small delegation from the Dodge Center Church attended the semi-annual meeting at New Auburn, Minn., and reported a good spiritual meeting. On June 18 the baptismal waters were visited to witness the baptism of Sister Ella West by Pastor Sayre. There are others of the young people whom we long to see taking this step. On June 26 occurred the baptism of Bro. Henry Houghtaling, a man of sixty-nine summers. Being a lifelong friend, Rev. G. W. Lewis was invited by the candidate to baptize him. The mother of the brother, a lady of ninety-four years, was a happy witness to the event, an unusual occurrence for a lady of that age. This was a joyful occasion for her as well as other friends. On the bank of the river they clasped hands both exclaiming, "This is the happiest time of my life." She said

to the writer, "A mother's prayers have been answered." Grandma Houghtaling, as we all love to call her, is the oldest living constituent member of the Dodge Center Seventh-day Baptist Church. She has always been a faithful attendant at all church services, when able to be present. May our Father who watches over us all spare her godly life to her relatives and to us all yet many years, if consistent with his blessed will.

MRS. G. W. LEWIS,  
June 28, 1910. Correspondent.

MADISON, WIS.—The Sabbath school at Madison held its last meeting for the year June 11, and I was asked to send some report of our work for the year. Our meetings are held during the time the university is in session because some of the members are students and are away for the summer. There were 37 Sabbaths during the school year and we held service 34 Sabbaths. There were 8 members and we raised \$11.81. This money was sent to the Ministers' Fund, Missionary Society and the quartet work in Wisconsin.

We studied some book of the Bible one Sabbath in the month and in this way studied seven books. We also kept account of the number of verses read by members during the week and altogether read more than enough to read the Bible through.

We often met in a social way and had a picnic supper together. Our "Ladies' Aid" had but three members, but we tried to get together once a week.

We would like to have all Seventh-day Baptists who are in Madison, whether in school or for a short time, feel free to attend these services. I am sure we were helped this year by meeting in this way.

(MRS.) TACY INGLIS.

It is the property of the religious spirit to be the most refining of all influences. No external advantages, no culture of the taste, no habit of command, no association with the elegant, or even depth of affection, can bestow that delicacy and that grandeur of bearing which belongs only to the mind accustomed to celestial conversation. All else is but gilt and cosmetics beside this, as expressed in every look and gesture.—Emerson.

## MARRIAGES

SANFORD-MCDOUGAL.—On June 8, 1910, at 6 p. m., at the home of the bride's parents, Mr. and Mrs. E. J. McDougal, near Ulen, Minn., Olive May to Edmund Ray Sanford.

## DEATHS

SKINNER.—Merl William, son of William and Addie Skinner Skinner, was born at the family home near Nile, N. Y., April 17, 1910, and died May 10, 1910.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

"God hath led my dear ones on,  
And he can do no wrong."

J. L. S.

ALLEN.—Mrs. Julia VanVelzor, daughter of Jefferson and Nancy Thurston VanVelzor, was born June 25, 1847, and died at Friendship, N. Y., June 11, 1910.

Mrs. Allen became a member of the Friendship Seventh-day Baptist Church in 1870. For many years she was an active worker in the church, but for several years has been confined to her home on account of failing health. On Sabbath morning, June 11, she was relieved from this life of suffering and ushered into the life beyond. Though she has not been permitted to meet with our church for years we shall miss her. She leaves a wide circle of friends who keenly feel a loss. She was married in 1866 to Marshall M. Allen. Three daughters and two sons were born into their home. Her husband died eight years ago. The children are all living and were present at her funeral. They have the sympathy of many relatives and friends in this their hour of bereavement.

The funeral services were conducted at her late home in Friendship by Pastor Skaggs, assisted by Rev. J. W. Sanborn of Friendship. The body was laid to rest in the Mount Hope Cemetery.

J. L. S.

BURDICK.—Raymond F., son of Cordon A. and Nellie Evans Burdick, was born November 24, 1899, and died June 11, 1910.

Raymond was the youngest son in the family of three boys and one girl. He was taken seriously sick with appendicitis and removed to the Sisters' Hospital at Hornell. He underwent an operation which seemed to be successful, but after a few days he suffered a relapse. This necessitated further surgical treatment which seemed to overtax his vitality. Raymond was a very pleasant and promising child and many are they who sympathize with the family in their bereavement.

The funeral was conducted at the Friendship



Seventh-day Baptist church, Tuesday, June 14, by Pastor Skaggs and the Rev. M. B. Kelly of Nortonville, Kan. The body was interred in the Mount Hope Cemetery.  
J. L. S.

CANFIELD.—Frank Eugene, son of George T. and Mary Crandall Canfield, was born August 31, 1861, near Alfred, N. Y., and died at Friendship, N. Y., June 18, 1910.

Mr. Canfield was the second son in a family of ten children—four boys and six girls. One brother and five sisters are living: J. J. Canfield, Nile, N. Y., Mrs. Susie Hall and Mrs. Jennie Baker, Alfred, N. Y., Mrs. Eva Kenyon, Hopkinton, R. I., Mrs. Louise Saunders, Boulder, Colo., and Miss Martha Canfield, Courtland, Ore. Mr. Canfield became a member of the First Alfred Seventh-day Baptist Church at about the age of eighteen years. He transferred his membership to the Scio Seventh-day Baptist Church in 1883. In 1898, having moved to Nile, he transferred his membership to the church at that place. He lived a life of love and brotherliness among his neighbors, and throughout his life he was faithful to his duties as a member of the church. Brother Canfield was married June 24, 1884, to Miss Eva McOmber. To them were born one daughter and three sons, all of whom are faithful Christian young people. They are a living testimony to the character of the home in which they have been reared. The home has lost a loving husband and father, the community a loyal citizen, and our church a faithful member.

The funeral services were conducted at the family home, June 20, 1910, by Pastor Skaggs, assisted by the Rev. Mr. Derr of Nile and Pastor G. F. Bakker of the Hartsville Seventh-day Baptist Church. The body was laid to rest in the family lot at Scio, N. Y.

J. L. S.

THORNGATE.—Lorenda Otis Crandall was born in Persia, Cattaraugus Co., N. Y., August 18, 1836, and died at her home in North Loup, Neb., June 30, 1910, aged 73 years, 10 months and 12 days.

The subject of this sketch was the daughter of William and Ann Babcock Crandall, being the second child in a family of nine children—four sons and five daughters. She came to Dakota, Wis., with her father's family in 1855, where she was converted and baptized by Elder George C. Babcock, and united with the Dakota (Wis.) Seventh-day Baptist Church. She was joined in marriage to Henry Thorngate in Dakota, Wis., June 14, 1858. In 1866 they moved to Missouri, where she, with her husband, was a constituent member of the Seventh-day Baptist church near Brookfield, which was organized in April, 1867. In October, 1879, they removed to North Loup, Neb., where she resided until the time of her death. She was a member of the Seventh-day Baptist church at this place and was always a faithful and consistent Christian. She was the mother of four children—three sons and one daughter—Herbert H., living near North Loup, Neb., Gaylord W. of Boulder, Colo., Royal R. of Alfred, New

York, and Belle of North Loup. All, with the exception of Roy, were present at her bedside during her last moments on earth, and with her daughter-in-law, the wife of Herbert, most tenderly, lovingly and patiently cared for her during the nearly two months of her last illness, which were days and nights of intense suffering. There also remain a sorrowing husband, two brothers—Porter W. Crandall of North Loup and the Rev. D. P. Crandall of Stockton, Kan.—three sisters—Mrs. Arlie G. Thorngate, Mrs. Gelia T. Mosier of North Loup, Neb., and Mrs. Josie D. Morris of Denver, Col., with many other relatives.  
G. B. S.

#### Death's Terrible Toll.

Congressman Bennett, of New York City, states that the coming report of the Immigration Commission will startle the world with its figures on the killing of workingmen in American factories, and especially among workers in factories which are unorganized and unable to force measures of protection. Rev. Charles H. Stelzle quotes figures showing that 30,000 industrial workers are killed every year; that the railroads alone kill 12,000 and injure 120,000 more. He says the death rate among the poor is 100 per cent greater than among the rich, and that infant mortality in the laboring class is more than one-third greater than among the employing class. In our haste for wealth and success we are criminally careless with reference to human life, and though there seem to be improvements in laws and habits, throwing additional safeguards around the lives of the common people, still there is recklessness enough about our institutions to call down upon us the protests of the just and the anger of heaven, and provoke the awful word spoken to the first murderer.—*The Christian Herald.*

A cross Christian, or an anxious one, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or bitter spirit; a Christian, in short, who is not Christlike, may preach to the winds with as much hope of success as to preach to his own family or friends, who see him as he is.—*Hannah Whitall Smith.*

Impossible is a word only to be found in the dictionary of fools.—*Napoleon I.*

## Sabbath School

LESSON IV.—JULY 23, 1910.

THE TRANSFIGURATION.

Matthew xvii, 1-8, 14-20.

*Golden Text.*—"This is my beloved Son, in whom I am well pleased: hear ye him." Matt. xvii, 5.

#### DAILY READINGS.

First-day, Deut. xviii, 9-22.

Second-day, 1 Kings xviii, 1-18.

Third-day, 2 Peter ii, 1-21.

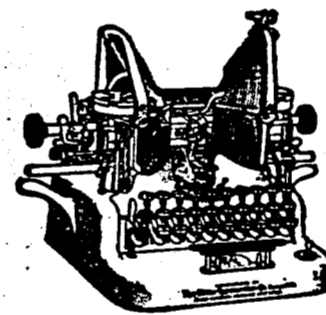
Fourth-day, Mark ix, 2-13.

Fifth-day, Mark ix, 14-29.

Sixth-day, Luke ix, 28-43.

Sabbath-day, Matt. xvii, 1-20.

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

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

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

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

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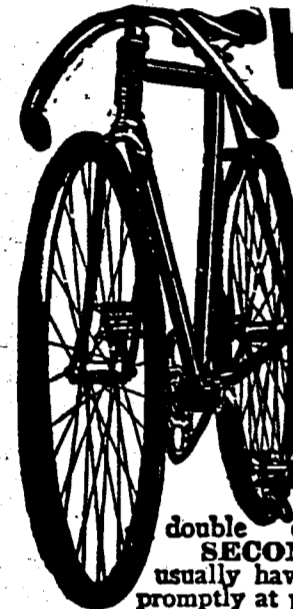
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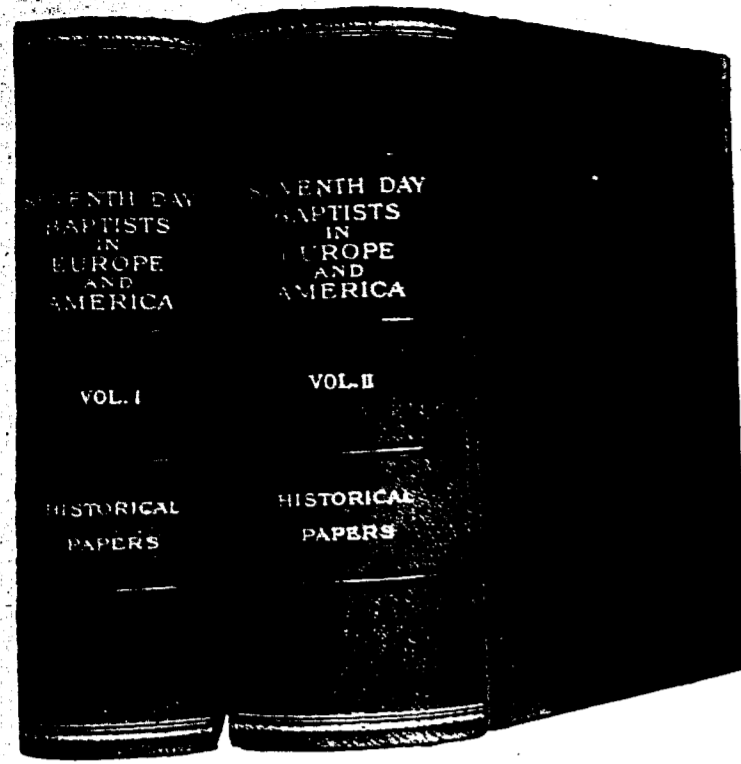
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Who stands him on his feet and makes him whole;  
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