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The Sabbath Recorder

"Let us not, therefore, judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." Let us rather place for him stepping-stones or a ladder. Overthrow not for any sake the divine work, but be one of its workers, filled with all goodness, filled with all knowledge, which is the fulness of the divine blessing. For "as it is written"—"they shall see, to whom no tidings of him came. And they who have not heard shall understand." Yea, better than we do, who think we have the only heritage!

—Lady Welby, in *Hibbert Journal*.

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EDITORIAL

"Great Forgivers."

Not long ago I saw a note in one of the daily papers upon the forgiving qualities of the American people. Reference was made to the fact that a statue of General Robert E. Lee had been placed in the national Capitol among the statues of other noted men; and the remark was made that Jefferson Davis' statue would probably come next. The item closed with the expression, "The Americans are great forgivers." It was evidently meant for a kind of slur, rather than a genuine expression regarding the forgiving spirit on the part of Americans—a sort of sarcastic reproach.

But why should any one wish to reproach the people of the North for consenting to allow the people of the South to present a statue of their old commander to the hall of statues at Washington? I can see how it might be displeasing to an old soldier, who had suffered through many weary campaigns to defend his country against destructive foes, to see the statue of the men who led the rebellion placed alongside of statues of the Nation's defenders. But the war is over. Nearly half a century has passed, in which the people of the "lost cause" have been showing the spirit of forgiveness, and during which they have rallied under the Stars and Stripes to fight side by side with their Northern brothers in another war to defend the Nation against its foes. The blue and the gray have met in

many a reunion and enjoyed together many a social camp-fire on both Northern and Southern soil; and both sides have recognized the splendid soldierly qualities of those who fought in both armies. Southern leaders have freely admitted that it is better as it is than it would be if they had won.

Whenever we see the living soldiers of both armies meet at friendly camp-fires, and in reunions in which battle-flags captured during the war are returned to their original owners, we rejoice, and make the land ring with our cheers over such gatherings. We accept them as evidences of a genuine welding of the hearts of former foes in the bonds of unity and love.

Then why should we object when an offer is made to place statues of dead soldiers of both armies side by side in the hall of statues? Why is it such a beautiful thing to see veterans of the North banqueting with Southern veterans and recognizing each other's soldierly qualities in a spirit of true charity, but such a terrible thing when soldiers of the opposing armies, now dead, have their statues placed together? Is not such a placing of the monuments, and by living representatives of both sides, a greater evidence, if possible, of the growing spirit of forgiveness, than the reunions of the men not dead? The more I think of it, the more it seems true that this move that places Robert E. Lee's statue in the Capitol, and the spirit that allows such a move are among the best evidences we have seen that the war is really over and that enemies have forgiven each other.

I recently spent a day and a half upon the famous battle-field of Gettysburg. As, on the last day of my visit, I rode for more than six hours over the grounds where for three days the two armies faced each other in deadly conflict, studied the evidences of most desperate struggles where back and forth the tides of war surged again and again over the same fields, I was deeply

impressed with proofs of the kindly spirit that has tried to do justice to the heroism of both sides. Over a territory of more than twenty-five square miles the government had laid out avenues, built roads, erected monuments, and placed markers that indicate positions of armies, points where leaders fell, and where great charges were made. The States that desired to erect monuments to their brave dead have been treated alike whether Northern or Southern. The government has placed markers on the side where Southern armies stood, exactly corresponding with markers for Union forces. And I understand, permission is given for an equestrian statue of General Lee in bronze to be placed on Seminary Ridge just opposite that of General Mead which stands on Cemetery Ridge.

As I visited point after point where the Union lines fought day by day for three days, and saw the "bloody angle" at "high-water mark" and every place of interest around Mead's headquarters, and then traversed in the same way the lines where stood the rebel ranks, and where Pickett's last fatal charge was made, at every turn I was impressed with the thought, "Yes, the Americans are great forgivers." And when I saw the beautiful cemetery where sleep the thousands who were slain, where Lincoln made his famous Gettysburg speech, I tried to realize something of the agonies in ten thousand homes both North and South caused by war, and said in my heart, "Americans can afford to be great forgivers, whether they belong to the North or to the South."

We had an old guide who for years had driven carriage loads of visitors, from all parts of the Nation, over these fields and told them the story of each day's battle. Many times he has had soldiers and commanders from both sides in the same load, and heard them speak of the parts they took and the scenes they witnessed there, until he had a great fund of touching anecdotes regarding the soldiers and their feelings toward each other. Some of these gave beautiful evidence of the truth which I would speak in thankful sincerity—"Americans are great forgivers." Thank God that it is so.

The Convocation at Lost Creek.

When the Clarksburg train reached Lost Creek, at noon, August 19, 1910, and the delegates therein joined the company that had arrived earlier, there were forty-one from abroad ready for the Convocation. Soon all were loaded into carriages and taken to the Brick Church, a mile away, where the preparation for dinners had been made. A pleasant dining-room built of lumber and tent-cloth had been prepared, close against the rear of the church, and here the visitors found an excellent dinner awaiting them.

The Lost Creek people are bountiful providers, and know how to make their guests feel at home. Nearly two hours were spent in visiting and renewing acquaintances, after which the meeting in the church was called to order by Pastor Stillman. The choir sang an anthem, and after reading in First Corinthians, where Paul determined to know nothing save Jesus Christ and him crucified, Mr. Stillman called on Brother Seager to offer prayer. There were none of the officers present, and no one knew a thing about any program for the afternoon. But the delegates were equal to the emergency, and a very pleasant and helpful impromptu session was held until four o'clock. When Pastor Stillman could find no one present who knew of any items prepared for the day's program, President Daland was called to the chair to organize the meeting. George B. Shaw was made moderator for the day, and H. C. Van Horn was chosen secretary.

The choir asked ail to join in singing.—

"Do you fear the foe will in the conflict win?
Is it dark without you—darker still within?"

Clear the darkened windows, open wide the door,

Let a little sunshine in.

"Does your faith grow fainter in the cause you love?"

Are your prayers unanswered by your God above?"

Clear the darkened windows, open wide the door,

Let a little sunshine in."

There was something especially appropriate about this song just at this time. Of course things were a little cloudy as to program, and after the rain of the previous night, dark clouds had overhung the

earth. But just now the sunshine was making a break in the clouds, and cheering the earth as it always does when they are giving way before it. The cheering song was in good time. After this song Pastor Stillman spoke seven minutes, touching upon the history of the Lost Creek Church, and extending welcome to the visitors.

Then followed an informal discussion upon the question of church discipline, in which several took part. Out of these remarks we culled the following general thoughts: Some said the tendency is too great to regard the church as a synagogue of excommunication, rather than as a school or family. Christ commanded to teach and he was called the Great Teacher. Schools hold on to an unworthy student so long as he is not a damage to the school, and so long as there is hope of doing him any good. The ideal school is a place in which to help all who come. It is run for the benefit of the scholars. Such should be the aim of the church. The unworthy are the very ones who most need what the church can do for them. Looseness in discipline comes from not watching and helping the unworthy.

The idea of the church as a family brings out strongly the same thoughts. When the family finds that one of its members is going wrong, it does not thrust him out and give him a cold shoulder, but it keeps him and tries to love and help him.

The church is a company of brothers and sisters in the Lord, with an "elder Brother" and a "heavenly Father." Thus it is not a court in which to try men for the purpose of turning them out.

Again, many have wrong ideas of the church. They regard it too much as they would a club of merely human origin. Some who stay out because there are unworthy members in the church should revise their ideas of it. If a sinner is saved by grace, he will not look to see who are unworthy in the church, but will be anxious to join it.

If we recognize the real mission of the church to teach and preach, to cultivate the spiritual life of its members, to watch over each other for good, and go about all work in the spirit of Christ, with a passion for

souls, there will be much less trouble in the line of church discipline.

When four o'clock came, the meeting promptly adjourned, and soon the visitors were resting in the homes of their friends.

Convocation Sabbath.

The bright cool morning of Convocation Sabbath was an inspiration to all. The hills cleansed by recent rains never looked more glorious. Long before the opening hour teams from Salem, twenty miles away, began to arrive at the Lost Creek church, and at ten o'clock a good-sized audience awaited the exercises preparatory to the ordination of Pres. C. B. Clark, of Salem College, to the gospel ministry.

Bro. I. L. Cottrell, president of the Convocation, had reached Lost Creek and explained that his tardy arrival was due to misinformation on the part of railroad agents. He brought a well-arranged program for the meetings, and called upon Dean Main to take charge of the special services for the day.

ORDINATION OF PRESIDENT CLARK.

Doctor Main announced that the ordination was to take place on the authority of the Salem Church. At the invitation of that church the members of the Convocation and delegates appointed by the churches to sit with them were to compose the council. The roll-call of churches was made and the following delegates were announced as sent from the churches. From Salem, Pastor Geo. W. Hills, Deacons F. J. Ehret, Wardner Davis and Stillman Lowther; from Lost Creek, Pastor M. G. Stillman, Deacons Levi Bond, Levi Davis and Luther Bond; Middle Island, Pastor L. D. Seager and Deacon J. J. Lowther; Ritchie, Pastor Seager and Clyde Ehret; Greenbrier, Pastor Seager and Deacon Milton Clark; Roanoke, Pastor Stillman.

The council being thus established, President Clark was asked to present a paper giving his Christian experience and the doctrines held by him. This was done in the spirit of humility and sincerity characteristic of Brother Clark, and was listened to with intense interest on the part of the audience. Brother Clark was requested to retire, and the conference that followed was

characterized by the most tender and brotherly Christian spirit. Would that the spiritual uplift of that half-hour could be felt throughout the entire denomination.

After a noon intermission of two hours, spent in social intercourse, the audience came together to hear the ordination sermon by Pres. B. C. Davis. After a few remarks about his early church home in Lost Creek, and of his twenty years' acquaintance with Brother Clark, first as a student in Yale, and then as a fellow teacher in Alfred University, President Davis preached upon, "The Church and Its Founder." Texts, Eph. i, 22, 23; Rev. ii, 8: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." "And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive."

The thoughts about Christ as the head of the church, and the church as being his body on earth, were made prominent. The work of his children to complete the mission of Jesus among men was put with much force, and the audience was deeply impressed. Christ is the light, the example, and the teacher in his church. The church is the body of Christ. He expected it to develop and enlarge in harmony with the needs of each successive time. The church is the exponent, the manifestation of Christ in the world.

The church is the "open door" which no man can shut. It is to go in and possess the land. It must not be hampered by iron-clad rules, but is to use the new knowledge and new methods, and adopt the new conditions of each age, as civilization develops and complications arise, so as to meet the necessities of the times.

PRESIDENT DALAND'S WELCOME.

Doctor Daland then came forward and welcomed Brother Clark to the ranks of the gospel ministry. He referred with much feeling to the days when he, too, under much difficulty, came out from another people and found a pleasant refuge among Seventh-day Baptists. He spoke of the bond of union between himself and President Clark as presidents in two of our colleges, the grand mission of the gospel

minister in carrying on the Master's work, as a servant of Christ, and of the sweet fellowship of a common Christian brotherhood. The compensations, joys and comforts of the minister were mentioned in tender words. The blessed work as teachers of young people was also referred to as equal to that of a pastor. The minister in the work of education must be recognized as having special power in shaping the future of both church and state. Doctor Daland was specially happy in the choice of his words of welcome, and the audience was touched by the spirit in which they were given.

Prof. S. B. Bond followed Brother Daland in giving the welcome of Salem College. This address will be found in another column. Then all ministers came forward and gathered around President Clark, who knelt while Pastor Hills made the consecrating prayer. After benediction by Rev. Dr. Clark, the meeting closed with a time of general hand-shaking. Thus ended a most interesting service.

Sunday at Convocation.

The first twenty minutes of the Convocation today was occupied by a prayer and praise service led by Rev. George B. Shaw. The general topic for the Convocation was "The Church." This subject was to be treated under several subdivisions, the first of which, "The Church and the Bible," was spoken upon by Dean Main. In glowing terms he spoke of the Bible as the rule of faith and practice, and as a book of ancient history and beautiful literature; and then took up the subject of the church as an organized body of believers. He preferred to deal with the visible rather than the invisible church. The beauty of high ideals in everything, especially in regard to the church, was referred to, but always as a visible organized body. When the New Testament speaks of a church, it refers to a permanent, visible body. This is the kind of church we believe in. The promises to any church are conditioned upon its being a church of prayer, and of spiritual life and power. The figure of the church as a pillar of truth was made very forcible in Doctor Main's words which represented

the various churches in the land as pillars under the truth to uphold it.

The relation between such a church and the Bible was made clear; and the fact that the church is older than the Bible was presented, to show that the church was not given by the Bible, but that the church brought forth the Bible. The moving of God's Spirit upon the minds and hearts of ancient men in revealing his will to them and in leading man up to the coming of Christ was beautifully brought out; also the duty of the church to interpret and teach this precious book, as led by the Spirit, and not only to teach but to practice it. The church needs new life blood, and the Bible furnishes the food which can give it. It is, therefore, the business of the church to feed upon the Word of God found in the Bible, rather than upon philosophy, or science, or beautiful lectures on ethics. Feed on the Bible. Live it out, and give it to the common people. There is little good in preaching that does not do this.

The Bible is a living book, able to survive all the unfavorable conditions through which it has come during the ages. Only as such can it adjust itself to every new age and be indeed a book of life. I know a tree that grows partly from under a shed. The building crowds it terribly, but still it grows and adjusts itself to conditions. It is not a perfect tree, but still it is a tree, a genuine live tree. So the Bible, because it is a living book, adjusts itself to all unfavorable conditions. If it were not a living thing, the literalists would break it in two. This they can not do. Literalist and skeptic alike practically confess that the Bible is a dead thing which poor weak mortals can twist in two. But it is not; and because it is a living, growing thing, it will continue to stand the tests of ages and grow to meet the needs of all times. Let every Christian magnify the church as being the body of Christ, and love the Bible as the food for that body.

After an anthem by the choir, "I will praise the name of God," Mrs. M. G. Stillman read a brief but excellent paper on the church and auxiliary organizations, which will appear in Woman's Work in the RECORDER.

At the close of this address several per-

sons spoke upon the two topics of the morning, expressing the satisfaction and help received from Dean Main's view of the church and the Bible. Some questions were asked and answered as to the matter of ultimate authority where there are so many opinions.

The sum of the answers given was this: Christ is the interpreter of God to man. His teachings and example, interpreted by our own moral reason aided by all the light we can get from the Bible, from history and from the Holy Spirit, make the ultimate authority. One must be guided by his own God-given moral reason; he must be true to a Spirit-enlightened conscience.

THE CHURCH AND THE EVANGELIZATION OF THE WORLD

was the topic of Rev. A. J. C. Bond's address. He spoke of the transfiguration, with three of the disciples upon the mount with Christ, wanting to stay there away from the multitudes and out of touch with them, and of the other nine at the foot of the mountain with the people and the lunatic, yet without power to help them.

Nine-twelfths of the churches today seem to be at the foot of the mount without power, and too many of the remaining three-twelfths are content to remain on the mount with Christ, instead of going down to work for the suffering and needy people. *What the world needs is not a greater array of proof-texts for the divinity of Christ, nor arguments on theology or evolution or science, but a church at work, demonstrating the power of the living Christ to save men.* We need to be close to Christ and at the same time close to men and women, and boys and girls. The three disciples on the mount could not heal the lunatic at the foot because they were not there; and those who were there could not do so because they had no power. The followers of Christ must get out among men and teach and interpret the words of the Saviour if the world is to be evangelized.

Mr. Bond then made a strong plea for the work of evangelization to begin with the children, by careful teaching and training. He would have the child kept in the way of the Lord, and not wait till he has grown to be a wicked man before efforts

are made to convert him. He would have evangelism begin in the home and become a constant thing there, shaping the course and forming the characters of the children.

This address was followed by an interesting discussion in which the spirit of evangelism was greatly in evidence, and all hearts were touched. The meeting closed with a tender testimony service in which many took part. It was truly a season of refreshing.

A gathering thunder tempest just after the meeting closed gave some of the people short time to reach their homes before the storm broke. It is seldom that a greater deluge of rain—with some hail—is seen in West Virginia. But it was greatly needed, and the farmers were glad.

CONDENSED NEWS

Forest Fires.

At this date (Aug. 23) the reports of the forest fires in western Montana, northern Idaho and eastern Washington are not at all encouraging. Associate Forester Potter, in a statement issued yesterday, says: "We are summoning aid from every possible source, and will continue to make the best fight we can, but unless a turn in the weather favors us, some of the fires will burn on until they go out for want of more fuel."

The loss at Wallace, Idaho, is now computed at \$1,000,000. One hundred buildings have been destroyed, and the hospitals are filled with wounded, many of whom are blind. About one thousand refugees have been brought into Missoula, Mont., and given temporary homes. Relief trains are in many cases helpless, on account of burned bridges and flame-enveloped tracks. Hundreds of firefighters have been pressed into service to backfire and trench. The Forestry Service has organized a relief train, with pack animals carrying food and hospital supplies, and will try to get through the fire.

Graphic reports come to us of solid lines of fire extending from 25 to 40 miles, of flames driven through the forest at the rate of a mile an hour, and of clouds of smoke

that turn day to night. No wonder the inhabitants of those districts are panic-stricken.

It is now believed that incendiarism is the cause in large measure for the spread of these forest fires, especially those in southern Oregon. In the latter district, in the Crater Lake country, two million acres of timber are in danger of being swept away.

One of Mayor Gaynor's physicians attributes the Mayor's speedy recovery in large measure to his habit of walking and keeping out of doors, which has given him an unusually strong constitution.

Reports (dated Aug. 22) from the districts of Italy infected by Asiatic cholera show that in the twenty-four hours preceding there were 30 new cases and 23 deaths from the disease. Officials of the Public Health Service at Washington, although they do not predict its introduction into this country, are nevertheless taking all possible precautions.

A Deplorable Situation.

In connection with the retrial of Lee O'Neil Browne in Chicago, the discovery was made that the entire venire of seventy-two men from whom the jury was to be drawn, had been "approached" by a detective employed for that purpose by the defense. As soon as the information reached the ears of Judge Kersten, he pronounced the situation deplorable, and called upon the entire panel of seventy-two men, man by man, to tell whether or not he had been called upon by any one in connection with his possible service as jurymen in this case. Nearly every one said he had been approached upon the question, and the judge promptly dismissed the entire lot. This action came after several days had been spent trying to select a jury out of this company.

Mr. Browne is on trial for bribery in an election of a United States Senator. This is a good illustration of the way corruption of courts and juries makes it all but impossible to convict high-handed criminals.

The President of Chili died in Bremen soon after the arrival of the steamship *Kaiser Wilhelm der Grosse*, on August 16. He was on board that ship when Mayor Gaynor of New York was shot, and was

In Nicaragua.

If the reports concerning the downfall of Madriz's power and the victory of the Estrada faction are confirmed, doubtless our State Department officials will be pleased. Estrada's kindly attitude toward Americans has won him friends here.

General Fernando Rivas was killed, near Granada, August 21, while fighting at the head of one thousand government troops.

Chief Engineer Davis, of the Reclamation Service; just returned from five months' tour of inspection in the West, expresses himself as much pleased with the progress being made in reclamation projects.

The old National Bank of Spokane, Wash., has recently issued bills to the amount of \$50,000, which were signed with an ink consisting largely of carbolic acid. Saturated with this, the bills will be germ-proof.

The Department of Commerce thinks that the entry of Russian Jew immigrants at the port of Galveston has been made too easy. Three shiploads have landed there in the last two months. The matter will be looked into.

In this connection we note the following from the *Jewish Exponent*:

Mr. Israel Zangwill, the president of the Ito, left London for Rotterdam, where he will meet the 32 Jewish emigrants who were sent back from Galveston. Mr. Zangwill feels keenly the blow to the Galveston movement caused by the action taken by the United States authorities and is desirous of questioning the emigrants themselves as to the real cause of the changed attitude.

Annual Meeting of the Seventh-day Baptist Education Society.

The annual meeting of the Seventh-day Baptist Education Society will be held at the Theological Seminary building in Alfred, New York, on Thursday, September 8, 1910, at eight o'clock in the evening, for the consideration of the annual report of the Executive Board, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

EDWARD M. TOMLINSON,
President.

VERNON A. BAGGS,
Recording Secretary.

greatly affected by the tragedy. He was going abroad for medical treatment on account of heart trouble, and it is thought that the shooting of Mayor Gaynor hastened his death. He was sixty-four years old. The body has been embalmed and will be sent to his home.

Governor Hughes is preparing for his home in Washington, where he goes to take his place on the Supreme Bench. He has leased for a term of years, with option of purchase, house No. 2401 Massachusetts Avenue. It stands among some of the finest homes in the capital.

The people of France are investigating the matter of the drift of population from country to city and its effect upon the nation. The tendency of farmers' boys to seek the towns seems to be as great in France as in America, and the French are beginning to be alarmed for the future of their country. The decrease in the size of families in the most remote rural districts, and the tendency toward depopulation may well set thoughtful men to the study of this question.

Great excitement still prevails in Spain over the efforts to separate church and state. Activities looking toward public demonstrations on the part of the Carlists and Clericals continue, and the government is zealously striving to prevent them. The Carlists are said to have issued proclamations summoning the faithful to come to the defense of their "holy religion and the Mother Church." They speak of the "accursed government," and tell the people to come armed and ready to sacrifice their lives for the Pope. Their proclamation closes with these words, "Exterminate the incendiaries of convents and the violators of nuns. May God aid us to overthrow this impious government." In Rome the Vatican papers are being kept busy denying the statements made by Premier Canalejas of Spain.

Great Britain will cheapen the transportation of its mails by using automobile trucks. They are already in use between London and Birmingham. The automobile mail wagons connect with similar wagons along the route, and by these the mail is carried to smaller towns.

Reminiscences of an Octogenarian.

III.

C. A. BURDICK.

Rev. J. W. Morton.

One of the list of leaders that I named in my former article as having come to us from other denominations was J. W. Morton.

My personal acquaintance with Mr. Morton began at a baptismal scene enacted at a little lakelet¹ that then lay adjacent to the campus of DeRuyter Institute. It was while I was a student at the institute and about sixty-one years ago.

The candidates were Mr. Morton and his wife, who, in the presence of a group of people standing on the shore, were led into the waters of that lakelet and immersed.

They had been reared and educated in the Reformed Presbyterian Denomination. In 1847 Mr. Morton was sent by the synod of his church as a missionary to the island of Hayti. But while thus serving his denomination, he became unexpectedly involved in a study of the Sabbath question. After a very painful struggle with his conscience as he became convinced that the Sunday sabbath had no support in the Bible, he came out a believer in the Seventh-day as the Sabbath appointed by God, and which he found had never been changed by divine authority. In consequence he became a keeper of the Seventh-day.

He notified the synod, under whose appointment he had been sent as a missionary, whereupon he was recalled, placed under trial, condemned without the privilege of self-defense, and deposed from the ministry, "and from the privileges of the Reformed Presbyterian Church."

I think it must not have been long after this when, having become a believer in immersion also, he and his wife presented themselves at DeRuyter as candidates for

1. In describing the place of the baptism as above, I call it a lakelet, while in later times there was nothing like a lake there. The explanation is this: In my student days at DeRuyter Institute the waters of the stream that ran through DeRuyter and close along the north side of the institute and its grounds were made to overflow a large space of ground by the construction of a dam across the stream at a point near the institute buildings. This was for the use of a tannery that stood on the north side of the dam. This lakelet or pond was the source of much pleasure to the students, who used it for boating in the summer and for skating when it was frozen over in the winter, and for other purposes.

C. A. B.

baptism, but not for membership in the church. He had not accepted the views of the Seventh-day Baptists in their methods of church government, and in some other points of belief and practice.

I do not remember how long it was after this that he was engaged as teacher of the Latin and Greek languages in DeRuyter Institute. According to my recollection I took my first lessons in Greek under his tuition.

One of the doctrinal tenets which Mr. Morton held in common with the Reformed Presbyterian Church was a disbelief in the use of hymns of human composition in worship, and his belief in using the inspired Psalms of David instead. Mr. Morton arranged some of the Psalms to be sung in the use of old familiar tunes. As an example, on the occasion of a chapel service, if I recollect rightly, he sang one of the Psalms he had so arranged.

When Mr. Morton left DeRuyter he passed out of my circle of acquaintances. But I am happy to say that he labored for many years in full fellowship with the Seventh-day Baptist Denomination, in later years serving two churches, and also in home-mission work. I do not know when he lost his first wife, but I know that later in life he married Miss Jane C. Bond, well known as a former teacher in Milton College. I visited them in their rooms when as general missionary in the Northwest he had his headquarters in Chicago.

Since the dawn of human reason, four great problems have occupied the mind of man, namely, the earth, the heavens above, God and the Creator, and man and his destiny. These are still the master-studies of the race, and each successive age gives us deeper insight into them. It is a fine thing when men of intellect take up such studies and earnestly and with reverence. The more they investigate in this spirit, the sooner will they trace clearly the lines of agreement that exist between science and the Bible, rightly interpreted, and the less need will there be for a resort to "guess-work," such as that we have seen in relation to the age of the earth.—*The Christian Herald*.

Cosmos.

The outlook for a permanent interest of Sabbath-keepers at Cosmos is not promising. It is, however, quite as promising as for any other people. . . . Most of the settlers will have completed their five years of residence this fall or next spring, and will be "proving up," securing deeds for their land, and moving away, waiting for better years and nearer markets. I predict that in two years, unless next year should be unexpectedly favorable with rains, and a railroad becomes a certainty, there will be hardly any one living at Cosmos. However, that makes no difference with the present needs. These people are there now, and a few First-day people who have no public religious privileges, and if we can help them it is our privilege, while they are there. I failed to find the interest on the Sabbath question among other people that I had been led to expect. On Sunday I went twelve miles to the Prairie View schoolhouse in Kansas, four miles from where Brother Goff had been living before he moved to Riverside, Cal. Fourteen people from Cosmos drove over to help in the meeting. There were three others present, a man and his wife and little boy, neighbors of Brother Goff, nice people but not committed to the Sabbath.

I visited Cosmos in a very unfavorable time to get a good impression of the country. The people I think I fairly understand. Two unfortunate "misunderstandings" occurred soon after the church was organized. But these sores might be healed. The people now have Sabbath school and a service where some one reads a sermon from the *Pulpit* or the *RECORDER*. They have no prayer meeting. They need such a service. I told them so. I recommend that the Cosmos field for missionary purposes for the present be considered a part of the Boulder field, and that Pastor Davis be asked to spend two weeks on that field in December of this year. The traveling expense would be about twelve dollars.

In Conclusion.

The trip has been long and tedious, involving all sorts of weather and methods of travel. The distances have been great and the expense large, but I have used the strictest economy consistent with prudence. I

Missions

Extract from Edwin Shaw's Report.

At the close of Brother Shaw's report of labors and expenses, he gave the Tract Board the following "Conclusions." The parts omitted have been already published in recent *RECORDERS*. (See "Edwin Shaw's Mission," *RECORDERS* for July 18, and Aug. 8, 15 and 22; also "Edwin Shaw at Boulder, Colo.," *RECORDER* Aug. 1.)

Farnam.

The church at Farnam is an active working zealous church, combined, and united in its endeavors. . . . Three weekly religious services are maintained: Sabbath school and the reading of a sermon on Sabbath morning, and a Christian Endeavor meeting the evening after the Sabbath. The services are held in the Methodist Episcopal church in the village of Farnam (most of our people live in the country). A house and lot called the "parsonage" stands close by this church. Our people are receiving a little rent for its use. The title of this property is in the name of the Seventh-day Baptist Missionary Society. I recommend that the North Loup Church be asked to send its pastor to spend a week or ten days at Farnam sometime in the early winter.

Boulder.

This I believe is a most important field for us as a people. To use a figure of speech, the tide of emigration sweeping westward across the plains has washed and is now washing up against the Rocky Mountains, and there are Sabbath-keeping families strewn all along through Montana, Wyoming, Colorado and New Mexico, with Boulder as a nucleus or gathering point. Here is a great opportunity and a great work. The church at Boulder is hopeful and courageous. Brother A. L. Davis will find a hearty welcome and loyal support. I recommend that in some way one hundred dollars be provided to Brother Davis for the year 1911 for traveling expenses in addition to his salary.

have kept perfectly well, and seem happy in the work. I thank you for the opportunity it has afforded me of becoming acquainted with these people in these distant and isolated fields, and I pray God that some good to our cause, and to these churches, and honor to his name may result from the effort.

Sincerely yours,

EDWIN SHAW.

Plainfield, N. J.,
August 3, 1910.

**Address of Welcome to President Clark
From Salem College.**

S. B. BOND.

On the occasion of President Clark's ordination to the gospel ministry, Lost Creek, W. Va., Aug. 20, 1910.

It is indeed a great pleasure to me to appear in behalf of Salem College and extend to President Clark a most cordial welcome as a minister of the Gospel of Jesus Christ.

A little more than two years ago President Clark came among us, to labor for us and with us in the common cause of humanity. As he expressed it himself, it was his love for the common people and a faith in the possibilities of Salem College, which brought him here. Probably nothing that I could write could express his own feelings so well as these lines, which I have heard him commend to the students of the college:

"There are hermit souls that live withdrawn
In peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife;
But I turn not away from their smiles nor their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the road
And be a friend to man.

"I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon,

And stretches away to the night;
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone."

These two years have been full of arduous labor, but they have been fruitful of good results. President Clark's ability to bring things to pass has been fully attested. Whether before the Legislature of West Virginia, planning and superintending the construction of the new college building, in the general routine of organization incumbent on a college president, or in the more familiar work of the class or lecture-room, his work has always merited the highest commendation.

His lofty conception of Christian character, his deep interest in humanity, his abiding faith which builds an ideal and puts forth the necessary energy to attain it, his extraordinary ability to interpret the Sacred Scriptures, his power as an educator and his tact and wisdom have commended him to all and especially to his coworkers. These qualities attest his fitness for the gospel ministry. Personally it is a pleasure to me to acknowledge my indebtedness to him both spiritually and intellectually.

Education has been defined as "*Preparation for complete living*"; but since we learn best to do things by doing them, we now define education as *complete living*. If we assume this definition of education, it must include not only secular training but religious culture as well. To know the universe completely is to be in complete fellowship and harmony with the Divine, its author. When man shall have discovered himself completely in his relation to the universe, then will the likeness and image of God be reflected in him.

Every reader of history knows that the first schools established in America were primarily for religious teaching or preparation for the gospel ministry. This gave the schools a decidedly ecclesiastical bias. But the recent rise and prominence of state schools with their rigid prohibition of anything which savors of religious teaching, has given education a positively secular bias. Then the intense competition among the schools of the present day has tended to modify the distinctively religious and Christian mission assumed by the *church schools*.

A recent experience in one of our largest state institutions has confirmed my belief that our educational system is greatly defective. A professor in the institution referred to, frequently made use of profane language in the presence of his class; he referred to statements in the Bible as legends, accompanying his statement with an oath; he advocated drinking beer and sometimes came to his work intoxicated; his chief inspiration seemed to be obtained from an old pipe which was almost a constant companion. Under the influence of such an example it would seem that the precept, "Keep thy heart with all diligence; for out of it are the issues of life", would have little weight. Institutions which permit such teaching can attach very little significance to Christian character with its accompanying virtues.

Now, the only reason as it seems to me for the existence of our church schools, founded and maintained by the gifts of zealous Christian people, is comprehended in the idea that education is the development of the entire man, who is essentially a religious being. If we do not make our schools distinctively Christian and therefore religious, we had better not throw our money away but support the public institutions of our land. Great equipment is very desirable, but let us not overestimate it because it is costly or underestimate piety because it is cheap. Nor should piety be accepted as a substitute for good teaching. A teacher should have other virtues besides the virtue of simple goodness. However, a Christian institution should not be dogmatic or sectarian. True education must be broader than any creed. A church which maintains a school solely for the promulgation of its own creed or for its own perpetuation violates a law of life, for no life exists solely for its own perpetuation.

The mission of the Christian school is to nurture all man's God-given faculties and free him wholly.

The period of adolescence is commonly passed by those who enter college, while under its influence. This psychological fact gives the college a great responsibility as well as a special opportunity. During this period the ideas, customs and traditions received by the child from parent or teacher

are being subjected to the test of his own reason. Doubts arise in the normal mind which should be dispelled by opening to the honest doubter a larger vision of life. The normally growing mind rejects, untruth and assimilates truth, just as the healthy body has the power to resist deadly germs and appropriate food.

Salem College, under the wise leadership of President Clark, has been endeavoring to meet these needs as well as circumstances would admit. Christian associations have been organized with their Bible study, Christian work, helpful service and religious teaching. Students are asked and urged to find a church home, if possible, according to their faith and to attend regular service; and proper emphasis is placed on these things in their harmonious relation to class and other work.

In view of all this it gives me pleasure to welcome this movement on the part of the church and the denomination to recognize our honored president by placing the stamp of approval upon his work and adding to his weight of influence. Our colleges need the help of our ministers in our great work of forming the habits and molding the character of our young life. In these days of radical materialism and what not, close affiliation with the most spiritually minded of God's people must be of great value. We most heartily welcome the gospel ministry with whom we now number Doctor Clark to cooperate with us in the common cause of humanity.

I say cooperate because I believe that education is a very important factor. A very large part of the work of the ministry must necessarily be educational.

In all professions the initiative falls under the influence of certain conventions. Perfect freedom from professional bias would indeed abolish all professions. This fact is due to the training and association of the past. Now I am not aware that the clergy are more affected by this common error than other classes nor do I believe they are entirely free from it. Being a layman, I claim no other right to present, in love of the cause of Christ, the following observations and conclusions:

More than fifty, converted and reclaimed,

were brought into a certain church by what was known as a "great union revival." After one year the pastor of that church said that he could count only two who had been permanently helped. Many of the others were very much worse off.

The truth is this: Many of these people had been induced to take a position for which they were not prepared, and they found themselves in the midst of strange surroundings with no ability to cope with the forces. I have not lost faith in revivals. We certainly need them. But they should be educational as well as inspirational. Let the young people be prepared for advanced steps in higher living by adequate instruction, and let careful teaching follow formal acceptance of faith in Christianity. This is in reality the Christ method. Periods of great excitement came at his protest and not with his will. How often he bade his beneficiaries "tell no man!" Christ's work was always *scientifically educational*. No one ever came to him in sincerity who did not go away with a larger view of life. Wrong doing is, in very great part at least, the result of a wrong point of view. *Christ removed the cause.*

We shall never solve the problems involved in Christian living until the church becomes more spiritual by becoming more educational; and until our schools shall show that all mathematics, literature, art and science have their highest end in spiritual divine living.

Let the educator and the minister cooperate in such a way as to put the very best scientific methods into the church and its Sabbath school and other auxiliaries, and the highest Christian influences into our schools.

It is from this last point of view especially that I welcome Doctor Clark as a minister of the Gospel of Christ, "The Great Teacher." I welcome him with all his modern scientific methods. I know he will not discard them, for truth is a unit, and that which aids the intellectual development will be of equal value in the spiritual development. I know he will continue with even greater zeal to apply the best that modern research has contributed, to the development of that which is highest and noblest in man.

It is with sincere gratitude that Salem College recognizes this approval of the life and work of its beloved president.

Summer Pests.

Among the worst pests of the summer, pests with which the housekeeper should do battle, flies are more to be dreaded than ants black or red. It should go without saying that windows and doors carefully screened are an essential of summer house-keeping. Absolutely there is no excuse for the presence of flies inside a house when wire screens will bar their way from the world outdoors. Mosquito netting tacked across windows serves the purpose of wire, but it soon becomes limp and a blast of wind may tear it down. One might better do without many finer things in favor of having a well-screened house. Flies are distinctly unwholesome and unclean. They bring contagion with them, and are the prolific source of many an evil disease.

As for the ubiquitous mosquito, against whom an indictment must be declared on the score of disease as well as of incessant annoyance and disturbance of sleep, screens are a protection against its ravages. They are not invariably effectual, this minute and torturing creature sometimes squeezing through apertures incredibly small. The mosquito can not be routed by an individual. States and municipalities should spend money lavishly in destroying the conditions in which the mosquito breeds.—*The Christian Herald.*

"Why did you put your five-dollar gold piece in the missionary collection, instead of some silver?" Davie was asked. "Because," he replied, "as the congregation sang, 'Bring forth the royal diadem, and crown him Lord of all,' I imagined that I could hear his steps coming down the aisle to receive his crown, and I did not want him to wear a copper crown, or a silver crown, but a gold crown." A part of the missionary work of our denomination is giving gold for Christ's coronation.—*Sci.*

Hold fast to the Bible as the sheet anchor of your liberties! Write its precepts in your hearts and practice them in your lives.—*Ulysses S. Grant.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

He that abideth in me, and I in him, the same bringeth forth much fruit.

The Music That Carries.

I've toiled with the men the world has blessed
As I've toiled with the men who failed;
I've toiled with the men who strove with zest,
And I've toiled with the men who wailed.
And this is the tale my soul would tell
As it drifts o'er the harbor bar:
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
O, they heard not a word he said;
The sound of a song rang far and wide
And they hearkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star—
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat;
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold of the cord of laughter's bell,
Keep aloof from the moans that mar;
The sound of a sigh don't carry well,
But the lilt of a laugh rings far.
—*Strickland W. Gillilan.*

From the President.

On Thursday morning, August 11, the Woman's Board met in special session for the last meeting of the year.

Nine o'clock was an early hour for busy housewives, but with the exception of our recording secretary, who was absent on a visit to her people in Farina, Ill., all were present,—a group of earnest women gathered in Mrs. Babcock's homelike parlor, to hear the final reports from associational secretaries, some of which had been delayed until this last moment, and to put the finishing touches to the message from the board, being prepared for the Conference program.

In one of the recent RECORDERS there ap-

peared under Woman's Work a statement of facts with reference to the China field. This same matter was also printed on slips of paper of convenient size and sent to all the societies in the denomination, also put into personal letters.

The response to this statement of need has been gratifying and our hearts are cheered, for we have faith to believe that the women are rising royally to the demands of enlarging opportunity, and that increased usefulness will be the outcome of increasing needs.

Our corresponding secretary had been studying the records of work in China in connection with the Woman's Board, and found that it was a little more than twenty years ago that Miss Susie Burdick had been recommended by the Woman's Board to the General Missionary Board for work in the educational department of the China Mission. They made this morning meeting memorable to those present by the passage of a resolution recommending to the Missionary Board another consecrated young woman, whose name has already been mentioned in RECORDER pages, for a helper for Miss Burdick.

They rejoice that the work of the past has been so successful that more workers are needed, and they believe that, as the women of the denomination have unflinchingly supported Miss Burdick during these years, so will they also respond to this new call for help for the educational work, and trust that they will be able before the close of the coming year to place before the Missionary Board funds sufficient for the needed helper.

Nor did they forget the needs of the Medical Mission. In tender petition in opening prayer did our vice-president, Mrs. Clarke, remember our dear Miss Palmberg and the interests she represents, and prayed that some one may be found to go to her assistance and carry forward that great and important work. The promise of increasing funds from the field for the general work of the China Mission made us hopeful that enlargement here may also be made possible.

We talked of the coming Conference and our interests there and regretted that only one of our number could be present. Af-

ter an hour to an hour and a half spent in earnest conference we went back to household tasks, leaving our faithful corresponding secretary to formulate the message and complete the reports, which you will all have placed before you in due time and which we commend to your careful consideration.

HATTIE E. WEST.

The Educational Service of the Village Church.

R. J. SEVERANCE.

Central Association.

The subject assigned me implies that there is such a thing as education, and it also suggests that the church may be engaged, to some degree at least, in educational activities.

It might be well for us to consider for a few moments what education really is, what a person's object should be in acquiring an education, and what it should do for an individual.

Some have considered that education is for information only, the mere acquisition of knowledge. Their ideal would be for a person to become an encyclopedia of general information. Others claim that the chief essential in education is power. Their ideal would be the training that fits men to turn the wheels of trade and commerce—to move the world of politics and industry. I believe that, of late, people are overemphasizing this side of education. The call today is for men who can do things. As one prominent educator says, "Instead of the clear, cold logic engine which mere intellectualism regards as the proper product of education, the drift of popular thought is now toward another kind of mental engine, the kind that keeps the practical machinery in motion."

But these aims are partial and imperfect. Education is a broader and wider thing than either of these elements would indicate. We should be concerned with the whole child, the whole man, in his attitude toward the whole of life. And there are definitions of education which suggest this broader process. Here is one from Webster's dictionary: "Education implies not so much the communication of knowledge, as

the discipline of the intellect, the establishment of the principles, and the regulation of the heart." Here we have a practical division under the old trinity, intellect, feelings and will, the three angles of the complete triangle. The late Bishop Huntington also states it tersely when he says, "Education is not the training of the mind, but the training of the man."

But you ask, "What has the church to do with the advancement of such educational ideals? Does not this come directly within the scope of our common schools and our colleges and our universities?" Yes, our schools of all classes are, or should be, potent factors in the promotion of education, but they are not the sole factors. We could cite notable instances of men who have attained eminent success and fame, who never attended any of the so-called institutional seats of learning. Yet we can not deny the fact that these men are educated in the truest sense of the term. We are compelled then to recognize other factors that enter more or less into the training and discipline of the human being.

There are at least five factors or means by which a person may be educated. First is the family, which by example and precept is extremely potent. The second factor is the school. The third means is business life, and it plays an important part indeed. The fourth is society, where manners and etiquette touching social relationship and intercourse are bred as second nature. The last, but by no means the least, and the one with which we are to deal in this paper, is the church.

The subject, you remember, is The Educational Service of the Village Church, and I suppose the question you expect me to answer or give some hint upon is, What real service may the village church render as an educational factor? We doubtless all agree that the church should be interested in the religious training of its members, especially the young. This training may be accomplished in most part through the various auxiliary bodies of the church, such as the Bible school, the Christian Endeavor societies, Bible-study classes, and the women's societies.

We would all agree, I said, that the work of religious instruction belongs to the

church, but is that the only educational office that it should perform? The church does not exist simply for its own aggrandizement. The mission of the church is the betterment of humanity, the upbuilding of the community in which it is located. If it has not this ideal, it is not worthy the name Christian Church, and has no right to continue. There are those outside the kingdom of God, outside the folds of the church, outside the actual touch and direct influence of any of the auxiliary bodies of the church; and it is to some of these that we may be of educational service. They may be poor, they may be illiterate, they may be unpopular; perhaps they have not had the educational advantages in the way of schooling and social intercourse that our boys and girls have enjoyed. I say that the Church of God has a duty toward such young people, and older ones, too, if there be such.

What are we to do for them? Educate them. "In what?" you say. "In other branches beside religion?" Yes, along any line where there is found to be a need. If there are those beyond school age, who have not had educational advantages, and who feel a need of instruction in the common branches, start an evening school in the church parlor if you can not find a more suitable place. Perhaps it is a social club you need. The class of young people you wish to reach may have the school privileges, but they are timid and awkward and bashful, or rough and ill-mannered in society, and they need to be educated along these lines. If so, give them what they need. It may be an athletic club you need. If you have boys and girls who have the time and inclination to exercise their physical energies, these most assuredly need guiding into the right channels.

God is not limited in his ways of working. I can see no reason why God may not work in the hearts of uncouth, overgrown boys and girls who do not know how to behave in society just as truly while they are being instructed in etiquette and good manners as he could if they were attending a prayer meeting. In fact, I believe God has a better chance to work, for if they attended a prayer meeting they would doubtless only disturb others and derive no benefit

themselves. I believe God can use our Christian boys on the athletic field by showing that his Spirit in the heart has the power to govern the temper and give self-control.

Some of you may be shocked to hear a pastor advocate such doctrine, but I agree with Joseph Cook who once said, "Educate a man's body alone and you have a brute; educate his mind alone and you have a skeptic; educate his spirit alone and you have a bigot; educate his body and his mind and his spirit and you have the noblest work of God—a man." I tell you, my friends, the church has no greater mission in the world than that of helping to make men and women; for if we are not men and women in the true sense of the term we can not be members of the church of heaven.

There are two subjects upon which people in general need to become better informed; and instruction along these lines might well come within the scope and mission of the Christian Church, especially where such is located in a rural community or village. The subjects to which I refer are the betterment of health conditions and the correction of social and political corruption. We all doubtless feel that there is great need of social and political reform. But what is the church doing to help bring it about? I know Christian people make the excuse that they do not know how to go about it. I have sometimes used this argument to excuse myself. And this is just the reason I am now urging the church to take up this matter. The people in general need more instruction as to existing conditions and how to remedy them; and it is along this line that the village church can be of educational service.

Now, as regards the betterment of health conditions, there is a great deal being written and more being said regarding the spread of disease and its prevention. It is claimed by eminent physicians that many, if not all, of the so-called contagious diseases are preventable. And they further make the statement that there is no excuse for the existence of a preventable disease. Many of these disease germs will live and thrive only where conditions are unclean and unsanitary. Oftentimes a whole community suffers the ravages of some dread disease because a few people from either

ignorance or carelessness do not comply with the requirements necessary for its eradication. People, therefore, need more instruction regarding ways and means of preventing the spread of disease. They need to be taught the necessity of cleanliness, the benefit of pure fresh air, especially in the sleeping-rooms. The church can well afford to interest itself in these things, for cleanliness is indeed next to godliness. Yes, it is more than that—it is a part of godliness.

There are so many ways in which the church—the live church—can be of service as an educational factor in the community where it is located. I could not name all the ways if I tried. Moreover it is impossible to know them all. Conditions are so different in different localities. If there is not a need in your section for any of the lines of activity I have suggested, then study out some other. All I have endeavored to do is to give suggestions in the hope of showing you the possibilities and perhaps helping you to form ideals. It is for you to go home and work them out according to the needs in your own church.

Was Man Created or Evolved?

M. HARRY.

The modern doctrine of evolution is scarcely fifty years old. When first suggested by Darwin little credit was accorded it, but during the last twenty-five years many so-called scientists have adopted it, not because of any sufficient proof, but because of the natural propensity in men for something new, and the desire of many to contradict Revelation. So now evolutionists boast that the bulk of learned opinion is with them. Even if this were so, it is no sufficient reason for you and me to accept the theory unless it approves itself to our judgment. A matter so momentous as the descent of man from a brute must profoundly interest every thinking person; and surely the supposed evidences therefore being common property, we may sit in judgment upon them. But let it be understood, the burden of proof is with evolutionists to prove that their position is true against the common scriptural view. Who has seen one good proof? Brother Wheeler

is right in saying, "The world wants proof." For the sake of some who may have been a little confused, we shall consider the evidence in the case.

We have seen the proof of the rotundity of the earth and of its revolutions, and the scriptural proof that the word *day* often means a long period of time instead of twenty-four hours; but who has seen anything that even an evolutionist will claim as sufficient proof of man's bestial origin?

DEFINITION.

In regard to the definition of evolution in Webster's dictionary (edition of 1910), the article was evidently furnished by an ardent evolutionist. It is not a definition, but an argument only becoming an encyclopedia. Besides, a young man, in consulting other dictionaries, would find no endorsement except such as the Standard gives when it says, "The derivation *or the doctrine* (italics mine) of the derivation of all forms of life," etc., but does not at all approve the doctrine. The fact that several commentaries and Bible dictionaries defend the higher critical vagaries is no proof that they (the vagaries) are true; much less is evolution proved true because one dictionary endorses it. Let the young student read the other dictionaries to his Bible and *The Other Side of Evolution*,¹ by A. Patterson, to whom I am indebted for some facts. Now note the following:

The instincts of all, dominated by Bible teaching, revolt at the idea of descent from a brute, such as tiger, ape and reptile. Yet the Bible and nature breathe such abhorrence of such relationship. Then God intended they should not believe it; for both nature and Revelation are of God. And it is an instructive fact that only when men have lost the knowledge of God do they conceive the idea of the transmigration of souls into beasts, and from beasts to men, and the union of man and beast; as centaur, man and horse, and Dagon, man and fish. Another significant fact is, that the founders and chief exponents of modern evolution were and are skeptics. Huxley, Spencer, Nägeli, Haeckel and others are believers in the atheistic doctrine of spontaneous generation; that is, that matter itself produced

¹ For this book address 328 Wabash Ave., Chicago. Price, 40 cents.

life, not God. Francis E. Clark in the *Christian Endeavor World* (July 21, 1910) quotes Dhammaloka, the Buddhist, as affirming that geology, paleontology and biology disprove the existence of the God of the Bible. Evolutionists appeal to the same for proof of evolution of man. Universalists also use the doctrine of the evolution of man to prove that man will evolve from purgatory into paradise. All skeptics hail the doctrine of evolution. Surely a doctrine born of heathenism, modified and dignified by skeptical men, and hailed with delight by all atheists, can hardly be scientific—much less scriptural.

NO AGREEMENT.

Evolutionists, like higher critics, are hopelessly divided. Some believe in spontaneous generation; some, like A. Russell Wallace, in the dual origin of man—that his body was evolved but his spirit infused by God. Others, as J. W. Conley, the theistic evolutionist, suggest, "When the world was ready for man . . . God touched with generative power the hidden fountain of life in the highest form of animal life and man was produced" (*Evolution of Man*, p. 111). He calls his view "generative evolution." There are other views. We ask these men, How was man evolved? Until they come to some better agreement, can we not afford to hold on to the old Bible story of man's beginning, even if it is an old story?

THEIR ADMISSIONS.

A few of the many admissions of evolutionists will reveal the manifest weakness of their theory, for it is only a theory as yet. J. Arthur Thomson says, "We do not know how man arose or whence he came or when he began, or where his first home was" (*The Bible of Nature*, p. 191). He must not have seen the Bible, or thought its testimony worthless. Prof. H. W. Conn admits, "Nothing has been positively proved as to the question at issue. From its very nature evolution is beyond proof. The difficulties offered to an unhesitating acceptance of evolution are very great, and have not grown less since the appearance of Darwin's *Origin of Species*, but have in some respects grown greater" (*Evolution of To-day*, pp. 107, 203).

Dr. Rudolph Schmidt writes: "All these

theories have not passed beyond the rank of hypotheses" (suppositions). (See *Theories of Darwin*, p. 61.) Professor Whitney of Yale University says: "We can not think the theory yet converted into a scientific fact, and those are perhaps the worst foes to its success who are overhasty to take it and use it as a proved fact (*Oriental and Linguistic Studies*, pp. 293-94). Dr. J. A. Zahm writes: "The theory of evolution is not yet proved by any demonstrative evidence. An absolute demonstration is impossible" (*Popular Science Monthly*, April, 1898). Huxley said: "So long as the evidence at present adduced falls short of supporting the affirmative, the doctrine must be content to remain among the hypotheses" (*Lay Sermons*, p. 295). These admissions will doubtless be a surprise to many, in the face of the confident assertions of certain evolutionists. And yet they expect us to change our views of science and Scripture to accept a theory founded on hypotheses, on assumptions that have not been proved, and never can be!

EVOLUTION ARGUMENTS.

But a better view of the merits of the evolution theory will be obtained by examining their agreements. Their manifest weakness proves their fallacy.

Darwin's *Descent of Man* was based on his epoch-making book, *Origin of Species*, in which he endeavored to prove that one species of animals was descended from the most similar species; as, for instance, fish from a lower form, birds from fish, back-boned or vertebrate animals from a bird perhaps—and so on until man was evolved. Now, one of the definitions of "species" is that they will not interbreed and propagate. Hybrids are sterile. "After its kind," is the law of God and nature. Dr. Jesse B. Thomas says, "The stubborn mule still blocks the way of evolution." Upon this point *we may confidently deny that a single case of evolution of species is known; and as confidently affirm, that no law or force by which such changes could take place has been discovered.*

Professor Conn is good evolution authority, and he says: "It is true that naturalists have been unable to find a single unquestioned instance of a new species. . . . It will be admitted at the outset on all sides,

that no unquestioned instance has been observed of one species being derived from another" (*Evolution of To-day*, p. 23). Professor Winchell says: "The great stubborn fact which every form of the theory encounters at the very outset is, that notwithstanding variations we are ignorant of a single instance of the derivation of one good species from another" (*The Doctrine of Evolution*, p. 54). Now let me quote two men, not evolutionists, who ought to be competent authority. Sir J. William Dawson, the late eminent geologist, says: "It is one of the strangest phenomena of humanity; it is utterly destitute of proof" (*Story of Earth and Man*). Doctor Etheridge, examiner at the British Museum, said to Dr. George E. Post: "In all this great museum there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter falsity of these views." Not only do they admit the absence of any single instance of transmutation or missing link to substantiate the theory, but also admit the absence of any agreed cause. Huxley says: "The great need of evolution is a theory of derivation" (*Man's Place in Nature*). Professor Conn in *Evolution of To-day*, says: "No two scientists are agreed as to what is the cause of the supposed changes of species" (p. 337).

Now, when we consider the arguments, or supposed proofs, for evolution, we shall easily see how necessary these admissions are.

I. Similarity of structure of men and apes is claimed as proof of the evolution of man from the latter. True, there is quite a similarity of anatomical structure in most animals. Also some animals have diseases similar to those of men. But this argument assumes that if men and animals had been created specially by God, this similarity would not exist. This assumption is absolutely without proof. When God created the animal world there must have been greater or less similarity, since they must live on the same earth, breathe the same air, drink the same water, eat much the same food, and have the same blood-heat. Why should not all forms of animal life have much in common? If they had not, they would not be animals. Similarity is to be expected whether they were specially

created or the product of evolution. Yet I would remind the evolutionist that the difference of structure, character, capacity, and especially of mental and spiritual endowment, between man and all forms of animals is so vast that evolutionists resort to many theories to account for it. The best and only satisfactory account is, God created man in his own likeness and image.

2. The existence of rudimentary organs in man is an argument much relied on. They point to the "gill-slits" in the neck, in the embryonic state of the young of men, dogs and fish, as proof that the child is probably descended from the dog; and the dog from the fish. They tell us that the thyroid glands may be removed from the back of the mouth with little loss; that the pineal gland between the lobes of the brain is only the relic of an eye when man was in process of evolution from some animal. Yes, a diseased appendix and fingers may be safely removed sometimes with little inconvenience; but who ever supposed before the evolutionist told us, that these organs were only relics of a former animal life when we had need of them? They tell us how some animals acquired their peculiar structure and habits: that the giraffe, for instance, acquired his long neck and legs in a time of great drouth by stretching his neck to browse in the branches of trees; that the whale was originally a land animal, but in this same drouth was compelled to seek the deep waters, and finding them congenial, has remained there ever since. That drouth must have been longer than Ahab's in answer to Elijah's prayer. Would any animal's neck lengthen that way now?

They point to the rudimentary teeth of the young whale which never mature, as evidence of his land origin. They inform us that vertebrated or backboned animals acquired their greater or less number of joints in the backbone first by the accidental breaking of the solid backbone of some animal, which at length healed, but remained broken and so became permanent. Some animals must have had many bones broken to acquire their numerous vertebræ!

HISTORIC EVIDENCE.

Some evolutionists, in order to allow sufficient time for all evolutionary changes, are very confident that the human race is

exceedingly ancient. J. Arthur Thomson, in *The Bible of Nature* (p. 190), says: "It therefore seems justifiable to date the antiquity of the human race not later than the time when the anthropoid apes are known to have been established as a distinct family. This takes us back to Miocene ages, and that means *many hundreds of thousands of years ago*." (The italics are mine.) His idea in assuming such fabulous age for humanity is, that in such long, ceaseless ages there was ample time for the development from anthropoid ape to the full-fledged man. I can not help asking, What were these progressive beings from ape to man in these countless centuries? Were they apes or men? Or, were they part apes and part men? Had they souls or not? When did they become moral and accountable beings? The foregoing are the chief arguments for the evolution of man with their guesses at how the processes of evolution may have culminated in the development of man. I submit, can any one who is logical at all see any proof in them? And as to their guesses, are they not too ludicrous for serious entertainment?

Is it any wonder that Ruskin should say, "I have never yet heard one logical argument in its favor, I have heard and read many that are beneath contempt" (*The Eagle's Nest*); and that Carlyle should call evolution "the gospel of dirt"? And let me now say that a host of most eminent and competent scientists utterly reject the evolution theory, among whom are such as Lord Kelvin, Sir J. W. Dawson, Murchison, Geo. F. Wright, and many others. I think I may safely say that ninety-nine out of every one hundred of the masses reject the evolution theory; for how can any sensible man believe a theory absolutely without one authenticated proof? It seems to me that the only way to believe it is to submit our judgment to the behest of others. Indeed, Lyman Abbott demands this, saying, "Those who are not scientists must be content to await the final judgment of those who are experts on this subject, and meanwhile accept tentatively their conclusions" (*Evidences of Christianity*). Think of that, we must wait until these so-called scientists prove their theory! In other words

you and I must say, "I believe what Abbott believes, though he is not sure of his belief." Would it not be infinitely wiser to accept "tentatively", at least, the Bible, until these scientists find something better than sand for a foundation?

EVOLUTION A RELIC OF HEATHENISM.

James Freeman Clarke writes: "In the system of the Greek and Scandinavian mythology, spirit is evolved from matter; matter up to spirit works. They begin with the lowest form of being, night, chaos, mundane egg, and *evolve* the higher gods therefrom" (*Ten Great Religions*, p. 231).

Sir J. William Dawson writes thus: "The evolutionist doctrine is one of the strangest phenomena of humanity. It existed most naturally in the oldest philosophy and poetry, in connection with the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system so destitute of any shadow of proof, and supported by vague analogies and figures of speech and by arbitrary and artificial coherence of its parts, should find able adherents to string upon its thread of hypothesis our vast and weighty stores of knowledge, is surpassing strange" (*Story of Earth and Man*). Geo. F. Wright, the eminent geologist of Oberlin, Ohio, sagely remarks, "Evolution is one-tenth bad science and nine-tenths bad philosophy."

It certainly is utterly unscientific, for no science can rest upon theories, hypotheses and assumptions as premises which even evolutionists themselves admit are doubtful and unproved. Think of it; since history began has there been one instance of the evolution of man from an ape, or an ape from man? If not, how do they know such a thing happened before?

Is Ruskin too severe when he says of their arguments, "They are beneath contempt"?

In my next I shall consider Evolution and the Bible.

Aug. 11, 1910.

The whole hope of human progress is suspended on the ever growing influence of the Bible.—*William H. Seward*.

Young People's Work

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

Proud—Of What?

REV. A. J. C. BOND.

Prayer meeting topic for September 10, 1910.

Daily Readings.

Sunday—Pride of possessions (Deut. viii, 13-17).

Monday—Pride of attainment (Prov. xxvii, 2; Isa. ii, 11, 12; Rom. i, 22).

Tuesday—Pride of morality (Prov. iii, 12; Luke xviii, 11-14).

Wednesday—Truth kills pride (2 Cor. x, 1-7).

Thursday—What is man? (Ps. viii, 3, 4; 1 Cor. iv, 6, 7).

Friday—The danger of pride (2 Cor. xii, 7-10).

Sabbath day—Topic: Proud—of what? (Jer. ix, 23, 24; 1 Cor. i, 18-31; Rom. xii, 3).

JEREMIAH IX, 23, 24.

I am sorry for the minister who said that the time was coming when we would have no use for the Old Testament scriptures, except possibly for the Psalms for devotional reading. I am sorry for him because he is missing some of the best sermon material available to the minister. Time brings changes in life's habits, and in the externals of civilization, but human nature is the same in all ages. Sin ever has its roots in selfishness, and righteousness in a knowledge of God.

The words of Jeremiah ring out clear and strong, and they meet the conditions of modern life as if they were spoken for our time. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." This is a speech which any modern preacher might utter in condemnation of the prevalent sins of the present. Even Christians are too apt to measure success by a material standard. We are inclined to honor the man who can boast of a

superior knowledge and intellect, rather than the man who can feel the ills of humanity, and feeling share its burdens. The man who exhibits superior power and cunning by swaying a legislature even to the defeating of justice or by building up a corporation even to the trampling of human rights, is likely to be exalted above the man who, with mediocre mind, uses whatever powers he has on the side of right and justice. Wealth and not character paves the way to the highest places in political and social life. The need of Jeremiah's time is the crying need of our own time, a knowledge of Jehovah who exerciseth lovingkindness, justice and righteousness in the earth.

Let us try to see life in its right perspective. Let us try to get the view-point of Jesus. Some things which the world magnifies look small in the light of his life and teaching. Some things which the world despises are the very things for which he gave his life.

Jehovah ever delighteth in lovingkindness, justice and righteousness. These are the things in which we should find delight, and to their promotion in the earth we should give unsparingly of our time, means and energy. Appreciating them as the real elements of a worth-while life, we should find our chief joy in living and working in harmony with God, and under his guidance and blessing.

1 COR. I, 18-31.

Paul was a man of extensive knowledge, and became a man of broad sympathies. He had tried to its fullest extent the righteousness of the law, and, no doubt, had prided himself in the fact that he was one of its most faithful defenders. He knew something of Greek philosophy, and was familiar with the boast which the Greeks made of their learning. But when he had received a vision of the love of Christ, and came to understand its real meaning and power, the righteousness with which he had felt himself so fitly clothed appeared as rags; the wisdom of the Greeks became but foolishness. Love appeared as the only thing that would endure, and the most perfect symbol of love was the cross. "Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified." There are "Jews" today who ask for a

sign, and "Greeks" who seek after wisdom. There are the ultra-conservative in biblical interpretation who boast that they take the Bible as it reads, and that its teachings are plain enough if you take it literally. Then they proceed to say that if there was no real snake in Eden, then that story is all a myth, and there was no fall, and, therefore, there is no sin. If the sun did not stand still upon Gibeon, then there is no God who supports the cause of truth. If the whale did not swallow Jonah, then there was no prophet to the Ninevites, no repentant city, and, therefore, no evidence of the love of God for other nations than the Jews. If the mustard seed is not really the smallest of all seeds, then that parable is not true, and there is no evidence that the kingdom of heaven is a kingdom of growth. Basing their faith wholly upon the miraculous in the Scriptures, and magnifying that which Jesus minimized, they not only ask a sign, but they set up signs for themselves, and signs by which they judge another man's faith. To such the cross becomes a stumbling-block, and they miss its spirit in a defense of some particular theory of the atonement.

On the other hand, there are the extreme rationalists who will not accept as truth anything which can not be made to fit into their own philosophy of life. Such men lived in Job's time, of whom he said, "No doubt but ye are the people, and wisdom shall die with you." To such people the preaching of the cross is foolishness. Belief in the atoning power of the sacrifice of Jesus is most illogical and unreasonable. That it could have anything to do with the redemption of man, it is utter folly to assert.

While we may believe there are these two extreme classes, we must not be too quick to classify men, both in view of our own limitations and the difficulty in understanding another's heart and mind. The one who boasts that he does not belong to either class may easily assume the role of judge over his brother which will wrong the latter, and will remove himself as far from the love of Christ as the one whom he condemns. The result would be a pride which our lesson condemns.

It becometh us all to be humble and teachable. Nothing will be so helpful in keeping

us so, as to learn of the lowly Jesus. Let us try to catch his spirit, making it the controlling power in our lives.

Paul seems to have found an appropriate text in Jeremiah, and we may repeat it here with profit, "He that glorieth, let him glory in the Lord."

COMPASSION IN MODERN LIFE.

The following is clipped from an article in the *Christian Endeavor World*, by Prof. Hugh Black. I wish every Endeavorer would read it very thoughtfully, for it breathes of that spirit which we all need to possess.

Above all, we must know that the way to true success is not the world's way. The highest place is due to those who show something of the kindness of God, something of the compassion that the Master displayed. "The servant of the Lord must not strive, but be gentle unto all."

Alas for our earthly ideals and selfish ambitions! We honor and applaud the conqueror who rides to victory over strewn battle-fields, and the ashes of homesteads, and broken hearts. But not thus is the way to true success. By the revenge of time the secure place in the heart of the world is given not to the warriors, but to the saints whom the gentleness of God has made great. The empire over souls is given not to the clever and the strong, but to the loving, to those who move us by their unselfishness and their service. Men have climbed to power by many devious ways; Christ climbed to his power by the cross. This is how he is and can be the great high priest of our humanity. Is there any ideal like this priestly ideal, of a man from among men gentle in his strength, strong in his gentleness, with compassion on the ignorant and on them that are out of the way, lifting men by the love of his life nearer God? If we are to do the Master's work, we must do it in the same way and in the same spirit. We must let his love kill in us all proud and insolent and exclusive thoughts.

Life has brought us nothing if it has not been seized by us as one vast opportunity for loving. If the world is in any way a place of discipline, then life must be an opportunity for service. This is to have caught God's secret, when we too have learned to love.

LOVE VERSUS PRIDE.

There has been much exhortation in this lesson, but I want one more word. I wish for this moment you would lend me your hearts as well as your ears. I want to speak of the attitude of Sabbath-keepers toward the non-Sabbath-keeping world. I can say, to begin with, that I have no sympathy with the apologetic attitude toward the question which some possibly assume;

I know nothing about congregations that fear for their pastors to preach upon the subject lest some Sunday person be offended. I believe in loyalty to truth, and candor in declaring our position. But in it all let there be shown humility and love. If Christians are living epistles known and read of all men, every Sabbath-keeping Christian should be, in addition, a Sabbath tract, powerful and persuasive.

Following Jesus in the *form* of Sabbath-keeping (keeping the day which he kept) will avail us nothing, and will profit the world not a whit, unless by that practice we are brought into closer touch with him, and into closer sympathy with humanity. If we obey Jesus because we love him, we shall be brought into loving, vital relations with him because we obey him, and the result will be manifest in a humble, helpful, loving service which the world will feel and appreciate.

If the world is ever won to the Sabbath, it will be through the love of Sabbath-keeping Christians, that is, through a love which shall be recognized as having its source in an obedient, consistent walk with Christ, in which Sabbath-keeping will be recognized as having a place.

Milton Junction.

What the Christian Endeavor has Done for Me.

H. C. VAN HORN:

The following I send you for the experience meeting to be held in the young people's department of the RECORDER.

First in my experience, I have been led to believe that the Christian Endeavor is the great training-school where young men and women are prepared for work in the church and in the world. It is also a place where those who at first can only stumble bashfully through a prayer or testimony can be so educated and so filled with the Spirit of God that they can stand squarely upon both feet and in the face of a sinful world declare the great mercy, love and forgiving power of the Son of God.

Second, the Christian Endeavor has given to young members a place in which they can find an opportunity held out to them for work, and for Christian Endeavor; where

they are led to see the great opportunity that is theirs and not to tremble at the great responsibility which Jesus Christ has laid upon every Christian.

Third, the Christian Endeavor has opened the way for me to mingle with members of other societies, of other faith, and taught me that wherever there is contact there is opportunity, and where opportunity is, there is responsibility.

Among the many pleasures that have been mine of meeting with Christians in conventions, I count the recent Seventh District Christian Endeavor Convention at Grand Island, which it was my privilege to attend, one of the most profitable and pleasant of my life. There I learned two lessons that I am sure will go with me the rest of my life.

It was while waiting for the hour of meeting to arrive that a group of delegates were seated on the lawn in front of the church discussing Christian Endeavor and her needs. I noticed a boy coming down the street. I could tell by his looks that he was not a Christian, nor do I believe he was from a Christian home. As he came along he noticed the delegates and must have known we were Christians, for we all wore badges. Something in the boy's face touched me and I spoke to him as cheerily as possible, and received a very civil reply. This attracted the attention of a minister in the crowd and he at once turned and addressed the boy, saying, "Come here, come here, my boy." But not until he had been called the third and fourth time did the boy stop and come back, only to hear this question, "Do you suppose you will be a man before your mother will?" Such a look of disgust I have never seen on many faces as was on that boy's face as he turned without a word. I thought, Some other man wearing the badge of a Christian will have to work for years perhaps to break down the prejudice which this man so thoughtlessly and foolishly has created in the heart of this boy.

But here is a better one. One evening while attending the convention, I stepped, for the first time in my life, into the Carnegie Library, and of course I knew nothing of the privileges of the patrons; so asked the lady in charge if I had a right to

look around. "Certainly, as much as you please," was the cheerful reply. It was not a busy hour at the library, and in a short time I found myself engaged in what to me was a very interesting conversation with the lady in charge. For half an hour I just simply fired question after question at her about the cost of the library, books, etc., etc., all of which she seemed glad to answer. As I left the library I said to myself, What a wonderfully fine lady. How well she does the work assigned to her to do. Then this thought came to me: That is exactly the impression Christian Endeavorers should make on the world.

Now to Seventh-day Baptist Christian Endeavorers there is teaching in these two illustrations for you. Many Sabbath-keeping people are going about over the land, leaving just the kind of impressions on the world, regarding Sabbath-keepers, that the minister left in the heart of the boy regarding Christians. It is your duty and mine to so live before the world that it will say of us, "What wonderfully fine people these Seventh-day Baptist Endeavorers are." If we do this, it seems to me, we have struck a telling blow for the Sabbath of God and "for Christ and the Church."

These, Brother Editor, are some of the things that the Christian Endeavor has done for me.

C. L. HILL.

North Loup, Neb.

To me the Christian Endeavor Society has been a training-school for active service as a church worker.

It gave me a knowledge of the diversity of church work, and through its committees trained me for those different duties.

In the Christian Endeavor meetings I learned to speak of my Saviour and to pray to God in public, and to feel the responsibility of taking a part in any service of worship. The contact and "working together" with enthusiastic loyal young people deepened my faith, and broadened my endeavors to help others know the joy of Christian service.

I believe that those who have enjoyed the privilege of Christian Endeavor are better fitted to assume their share in church work and in advancing the kingdom of God

among men than are those who do not have the opportunity of the personal work and strength which a live Christian Endeavor Society gives one.

*

If I should tell of all that the Christian Endeavor has done for me, it would require more than the "short article" which the leader requested. I should have to begin at the time when I was a country boy who one Sabbath day attended the North Loup J. S. C. E. When the children were asked to kneel in prayer, I knelt with them, but I went down in a fashion befitting the awkward country lad that I was. My head hit the back of the seat with a crash that to me seemed equal to a thunderbolt. It was little that I appreciated that prayer service, but I had made a beginning in attending Christian Endeavor, which was continued at North Loup, Milton, Alfred and Hartsville, where much good came to me under the leadership of W. G. Rood, W. J. Hempill,—where shall I end if I begin to tell? The real good which the Christian Endeavor has done for me was that it taught me to do things for others, and that it is impossible to be a Christian without being an Endeavorer.

J. E. HUTCHINS.

Berlin, N. Y., July 10, 1910.

News Notes.

FARNAM, NEB.—Rev. Edwin Shaw administered baptism to three candidates and received them, with four others, into church membership on his recent visit.

GENTRY, ARK.—People are returning from North Loup.—Arkansas has good crops this year. Peaches, apples and tomatoes cause evaporators and canneries to overflow with goods.—Pastor Davis has two outside appointments.—A watermelon sociable and corn roast was recently held at Mr. Richmond's. One home-grown melon weighed twenty-eight pounds.

Annual Meeting.

The annual meeting of the Iowa churches will be held in the Carlton Seventh-day Baptist church at Garwin, September 2-4 inclusive. Rev. G. W. Burdick of Welton will preach the introductory sermon. We are expecting a delegate from the Minnesota semi-annual meeting. All are cordially invited to attend.

GERTRUDE FORD, *Clerk.*

Renew Your Farm.

Some time during the early fifties an Irishman came to this country and located in the western part of Kentucky near the Cumberland River, purchasing an old worn-out farm for a mere song. The land was grown up in briars, and gullied six feet deep in places.

This man had been a weaver in the old country and knew practically nothing of farming. But he was observant and had keen foresight in all kinds of business pertaining to farming. He began by dividing the farm into fields as nearly square and equal as possible, containing from twenty to thirty acres. He then commenced cutting the bushes and briars, and with a yoke of oxen (he had no other team) dragged the brush and filled the gullies with it. He cultivated one field and put all the manure he could get on that one and then hauled leaves from the woods to poor points and gullies.

By breaking deep and cultivating as well as he knew, he made a tolerable crop of corn and tobacco. After he had removed these he sowed the land to wheat, and during the following winter seeded to grass and clover. The year following he managed another field the same way, and continued until he had worked over the whole farm, being careful to watch all the gullies and keep them filled. By the time he got the last field under tillage, the first field, which had been in clover and grass two or three years, was ready to be cultivated again. He rotated crops in this way all his life, raising tobacco as his chief crop, with wheat and clover close seconds.

As soon as he had saved enough he bought up the neighbors' spare colts and calves, fed them all his hay, straw and fodder in the winter, fattened them on grass in the summer and sold them. It was only a few years until he had the best producing farm in the county. Besides manuring, he turned under green crops and limed his land, working all the time to increase the humus in his soil. He used practically no commercial fertilizer.

He has been dead for twelve years, but the farm, which he left to his eldest son, stands as a living monument to his thrift and energy. As I write this I can see from

my window the fine wheat, hay and pasture fields, all above the average, and I also can see fields that have been worn out and thrown away since then—just as good land that lacked some one to nurse and tend it right. This man was wont to say, "A farm is just like a bank account. If you keep drawing and never putting any back, some day you will find you have nothing to draw from." I believe myself that it is a sin for a man to wear out his land when it is just as easy to build it up as to wear it out, and I think that God will not hold him guiltless who destroys something unnecessarily, when God intended him to beautify rather than destroy.

Any one can do what this man did by rotating crops as he did—tobacco or corn, followed by wheat in the fall and that seeded down to clover and grass. This man commenced with a capital of about three hundred dollars and when he died he was worth between two and three hundred thousand, all made honestly from his farm and stock feeding.

I do not think many boys would leave the farm for the city if they had the practical example set before them that I have had. For in my estimation any one can buy a small farm with small capital and build it up until it will produce as well as the best, if they will make a study of farming, read the best farm papers and take their counsel—I am doing it myself.—*Chas. K. Rich, Dulaney, Ky.*

Annual Corporate Meeting of the Sabbath School Board.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh-day Baptist General Conference will occur on Wednesday, September 14, 1910, at 5 o'clock in the afternoon, in the St. Paul Building, at 220 Broadway, New York City.

CORLISS F. RANDOLPH,
Recording Secretary.

Pastors, church clerks or sextons—please look over your printed matter and see if you have unused copies of the Year Book for 1909. Notify the RECORDER office if you have any, as we have calls that we can not supply.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, August 14, 1910, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, C. C. Chipman, Edwin Shaw, F. J. Hubbard, J. D. Spicer, H. N. Jordan, N. O. Moore, Asa F. Randolph, T. L. Gardiner, J. R. Dunham, A. L. Titsworth.

Visitors: Joseph Booth, Jesse G. Burdick. Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read.

Voted that we now listen to the annual report of the Corresponding Secretary, and after its reading it was on motion adopted as the annual statement of the Board to the General Conference.

The Supervisory Committee reported that they had received an inquiry from Mr. Place of Alfred, N. Y., asking the Board if they would consider a proposition whereby a saving in cost of from 15% to 25% per annum for our printing could be made.

On motion the report was received as a report of progress.

The Committee on Investment of Funds reported having placed a loan on property of F. L. C. Martin for \$3,000.00 at 6% interest.

The minutes of the last meeting of the Joint Committee were read as their report, and embodied a recommendation that the two societies appropriate \$250.00 to the work of Joseph Booth in Africa, each society paying one-half that amount.

On motion the report was adopted, subject to the same action by the Missionary Board.

The following preamble and resolution were then adopted:

Whereas, The funds in the hands of the Treasurer of the Missionary Society are somewhat depleted at the present time, therefore,

Resolved, That in the event of the Missionary Board adopting the report of the Joint Committee, this Board appropriate for the time the \$250.00 as called for in the resolution.

Upon the statement of the Treasurer that the Kate R. Donaldson mortgage was past due and payable at any time, it was voted

that the proper officers are hereby authorized to execute the necessary papers to release same when payment is made.

The Treasurer also presented an able article on the "Finances of the Tract Society," to be presented at the General Conference.

Correspondence was received from R. R. Thorngate requesting copies of the SABBATH RECORDER, and on motion the same was referred to the Committee on Distribution of Literature with power.

Correspondence from Rev. E. D. Van Horn embodied the report of his work in New York State on behalf of the Board.

Rev. Edwin Shaw read the report of his work in Nebraska, Colorado, Oklahoma, Kansas and Illinois.

Correspondence from Rev. Geo. Seeley embodied the report of his work for the year on the Canadian field.

Correspondence from Secretary E. B. Saunders embodied report of his attendance on the several associations; and from Dr. L. A. Platts contained report for the month of July.

Correspondence from W. W. Olifan was referred to the Joint Committee.

Voted that the expenses to Conference of Editor Gardiner and Manager Moore be paid by the Board.

A bill was presented for one-half the traveling expenses of Rev. Walter L. Greene to North Carolina, Alabama and the churches of the Southwestern Association, and ordered paid.

Correspondence from Brown & Brown of Leonardville, N. Y., stated that the executors of the estate of Sarah Elizabeth Brand of Brookfield, N. Y., were ready to pay her legacy to this Society of \$47.63, and that the executors of the estate of Elizabeth L. North of Brookfield, N. Y., were ready to pay her legacy to this Society of \$100.00, and enclosed receipts to be executed by the proper officers.

On motion it was voted that the President and Treasurer be authorized and requested to execute the receipts and have same properly certified.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Children's Page

The Children's Letters.

The letters father gets from Flo,
When he's away from home,
He's proud as anything to show
As week by week they come;
She dots each *i*, and every *t*
Is crossed as neat as neat can be.

For Flo is eight and has a slate
Whereupon she writes her letter
Till every line is plain and straight,
And nothing could be better;
Then, after struggling long and hard,
A tidy page is her reward.

The letters Daddy gets from Dot,
You'd hardly call them neat,
With here a blur and there a blot
Disfiguring the sheet;
And lines that straggle as they go
Like chicken tracks across the snow.

But Dot and Daddy understand,
For only four her age is;
He knows the love the little hand
Put in the blemished pages;
He may not show them, but I've heard
He kisses every single word!
—Rose Mills Powers, in *Little Folks*.

A Day With Elizabeth.

One morning Elizabeth came dancing downstairs to breakfast. Everybody said "Good morning," and Elizabeth said "Good morning."

Wasn't she hungry though! And there were popovers for breakfast! Elizabeth's eyes danced at the sight of them. Papa was just going to pass them to her when mamma asked her to run upstairs and get a little shawl for Aunt Mary. Elizabeth looked at the nice hot popovers and started. She was back in a minute and Aunt Mary said, "Thank you, dear," and Elizabeth slipped into her place again. Just as she was going to take a taste of the popovers, mamma said, "Have you brushed your teeth, Elizabeth?" Elizabeth clapped her two hands over her mouth; she had forgotten!

"Run and brush them," said mamma.

Elizabeth looked with longing eyes at the popover, then she started. She was back in a moment dancing, hungrier than ever.

"Now your bib," reminded mamma. "It's

in the drawer—top drawer." Elizabeth got her bib and danced back again. The popovers were almost cold, but didn't they taste good!

After breakfast Elizabeth put on her hat. There were violets down in the back yard, and she meant to pick some for her teacher. The robins were singing, and everything was beautiful and green. Elizabeth sprang down the steps.

"Put on your rubbers," called mamma. Elizabeth stopped short. It did seem as if she couldn't stop to hunt her rubbers; but of course she could not go in the wet grass without them, so she ran back and commenced to look for them. Some children can find things easily, but Elizabeth couldn't. She hunted and hunted, and kept singing "Bonny Brae," so it wouldn't seem too long. The school bell rang just as she found them tucked away under the back stairs.

It was too late for violets, but she didn't think about that, she was so glad to find her rubbers. "I'll remember where they are next time," she said, as she skipped upstairs to kiss mamma good-by, "and I'll pick lots of violets tomorrow morning."

At noon Elizabeth came home with her face shining; she and five of her little friends had a secret. They had found a nice hole in a wall near the schoolhouse, and they were going to have it for a post-office. Each child was to write a letter that noon, and put it in the hole, and after school each would go and get her mail. Elizabeth ran upstairs and sat down behind the sofa in mamma's room to write her letter. She had no sooner written "Dear Clara," than in came little brother John, calling "Elizabeth! Elizabeth! see 'f I can spell my words!" Elizabeth came out from behind the sofa and John passed her his book.

"I guess I can write it after lunch, instead of going out to play," she said to herself.

But, dear me! lunch lasted a long while that noon, and, when Elizabeth asked to be excused, papa declared he would as soon have pudding without sauce as have lunch without Elizabeth. Of course, Elizabeth didn't want papa's lunch to taste like things without sauce, so she sat still.

The Work of Doctor Grenfell.

I regard the work that Doctor Grenfell is doing in Labrador as one of the most simple, direct and vital applications of the Gospel of Christ to human needs that modern times have seen. He has gone into that wild country as a man seeking for hidden treasure; not the treasure of gold mines and diamond fields, but the treasure of an opportunity to serve humanity and to make known the fulness of the salvation which Christ brings to man's body, mind and heart. He has discovered among the people who live on those desolate shores of the northern sea and among the fishermen who ply their perilous work up there, a wonderful chance to do good. They have been living for many years, not only without churches or preachers, but also without a physician to care for them when they were sick or wounded, and without a firm friend and counselor to save them from the consequences of their own ignorance and from the rapacity of evil men who ministered to their vices, preyed upon their simplicity, and kept them (through a false system of trade) in a state of debt which amounted almost to slavery. For twenty years Doctor Grenfell has thrown himself into the work of helping these people in Christ's name and in Christ's way. He has healed the sick, clothed the naked, delivered the captive, and taught the people of his thousand-mile parish to understand the love of God through the love of man. He has built four hospitals, and established eight coöperative stores where the fishermen get fair prices for their fish, and buy their supplies at reasonable rates; given surgical and medical care to thousands of patients; and preached the good news of Christianity from house to house and from ship to ship.
—Henry Van Dyke.

Uncertainty of Time.

A minister requested a lady to engage in a charitable work to which he thought her adapted. She declined, saying: "My stay here will be probably too short to be of use. I do not know that I shall be here three months." He answered her, "I do not know that I shall be here one." She felt his reproof, and accepted the proffered duty.—*Exchange*.

While papa was talking, something lovely popped into Elizabeth's head; instead of a letter she would put a flower into an envelope and put it into the postoffice for Clara. Elizabeth was so happy about her plan that she danced all the way to school, and the teacher called her "Little Miss Sunbeam."

After school, the children had such a beautiful time over their secret that Elizabeth forgot to go home until everybody was ready for dinner.

She was just as hungry as a bear, so she slipped into her place before she thought about her hands and face. She had to run upstairs and wash them and fix her hair. When she got back mamma discovered she had spilled water on her dress, so she had to go and put on a fresh one; she sat down before she thought of her bib and, of course, she had to jump up again. When she did slip into her seat at last, she gave such a happy sigh that papa looked just as if he couldn't wait to hug her.

"Elizabeth," he said, "when you grow up, please may I live with you?"

How Elizabeth did laugh at this funny question!

"Why do you want to live with Elizabeth?" asked John.

"Because," said papa, "the corners of her mouth always go up instead of down."
—*Little Folks*.

An alert little five-year-old was taking a walk in a city park with her mother for the first time, and when they arrived at the boat-landing where the swan boats were waiting for passengers, little Elsie pulled away and declared very vigorously that she did not want to go, and, as her mother urged her, she broke into tears.

This sudden fear was so unusual that her mother could not understand it until she heard the boatman's call:

"Come along, come along—ride clear around the pond—only five cents for ladies and gents—children thrown in!"—*Ex.*

"A substantial, hog-tight fence around the whole farm would save the farmer much valuable time and the friendship and goodwill of his neighbors."

DENOMINATIONAL NEWS

Ashaway People Greet Doctor Palmborg.

Miss L. Gertrude Stillman of Ashaway, superintendent of the Bible school connected with the First Seventh-day Baptist Church, held an informal reception at her home Sunday afternoon, August 14, to the members of the Philathea class, in honor of Dr. Rosa Palmborg. Doctor Palmborg has charge of the medical mission at Lieu-oo, China, but is now in this country for a much needed rest.

She gave a talk, illustrated by pictures and curious things, showing the habits and customs of the people of China. It was interesting and instructive and the young ladies thoroughly enjoyed the same. Those present acquired a greater appreciation of the difficulties and obstacles to be overcome by those who attempt to carry better knowledge of the way of life to the people, who live in the land from which Doctor Palmborg comes.—*Westerly Sun*.

Aug. 16, 1910.

Farewell Reception.

The home of Mr. and Mrs. A. B. Cottrell was the scene of a very pleasant social gathering last Sabbath evening, the occasion being a farewell party given by the Monday Club in honor of Rev. and Mrs. O. D. Sherman, who are about to leave Richburg. The evening was mostly devoted to visiting, ice-cream and cake being served, and Mr. and Mrs. Sherman were presented with a beautiful souvenir spoon of the oil country. To this Mr. Sherman very thankfully responded with a few well-chosen remarks. Mr. and Mrs. Sherman have made many friends during their several years' stay in Richburg and it is the regret of many to have them go; but owing to poor health of them both, Mr. Sherman has decided to retire from the ministry and return to Alfred where they have a pleasant home awaiting them. Rev. Mr. Sherman will be succeeded by Rev. R. R. Thorngate, a theological student of Alfred, who will move his family here and serve as pastor and at the same time continue his studies at Alfred University.—*Alfred Sun*.

Aug. 17, 1910.

At a recent special church meeting the Nile Seventh-day Baptist Church voted to call Herbert L. Cottrell as pastor. Mr. Cottrell, a former pastor of the Brookfield Church here, graduated in June from the Alfred Theological Seminary and has since been supplying the Shiloh (N. J.) Church.—*Brookfield Courier*.

Brother R. S. Wilson of Attalla writes that he is holding meetings at Woody Bend, not far from Attalla, Ala., with a good interest. A number have been converted.—The Milton quartet boys in northern Wisconsin are having some good interest and more calls than they can answer during vacation. E. B. S.

The student quartet which has been holding

evangelistic meetings this summer in the northern part of the State, closed their work there Sunday night and returned to Milton Tuesday. The quartet was composed of E. E. Hurley, P. L. Coon, L. O. Greene and W. M. Simpson.—*Milton Journal*.

Aug. 18, 1910.

Some Visitors at Conference.

Dr. A. S. Maxson went to Chicago this week, where he joined Dr. G. W. Post in a trip to Convocation and Conference in West Virginia.

Miss Beulah Greenman started Wednesday for a trip to West Virginia. She went with President Daland and Miss Stephanie.

The Misses Mabel and Anna West will be among those in attendance at the Seventh-day Baptist General Conference at Salem, W. Va.

Mrs. A. R. Crandall and Miss Alberta expect to start today for their former home in Lexington, Ky., where they will join Professor Crandall who is engaged in geological work for the State of Kentucky. After a visit there they will go to Salem, W. Va., to attend the Seventh-day Baptist General Conference.

President Daland and Miss Stephanie started yesterday for Lost Creek and Salem, W. Va., where they will attend the annual Seventh-day Baptist Convocation and Conference.

Mr. and Mrs. S. N. Lowther, Mr. and Mrs. Sutton and Mrs. J. D. Clarke expect to start Monday for Salem, W. Va., where they will visit relatives and attend the Seventh-day Baptist General Conference.—*Milton Journal*.

Aug. 18, 1910.

Rev. Geo. B. Shaw, Mr. and Mrs. N. Bee and Mrs. S. R. Hall left Wednesday for Salem, West Virginia, to attend the General Conference of the Seventh-day Baptist people. Mrs. Hull will remain all winter with her granddaughter, Mrs. Hills, and Mr. and Mrs. Bee will spend some time in the East at their old home.—*North Loup Loyalist*.

Rev. W. D. Burdick left the first of the week to attend the Seventh-day Baptist Conference at Salem, W. Va.—*Farina News*.

Rev. E. A. Witter of Adams Center, N. Y., arrived in the city Tuesday evening and will attend the Convocation at Lost Creek the last of this week and the General Conference here next week. He was accompanied by Wm. Jones of the same village.—*Salem Express*.

On Monday morning Rev. and Mrs. Henry N. Jordan will start for Salem, W. Va., where they will attend the General Conference of the Seventh-day Baptist Denomination. Mr. Jordan will return for the first Sabbath service in September.—*Dunellen Call*.

Rev. H. C. Van Horn and Mrs. H. C. Brown left Monday for Salem, West Virginia, to attend the General Conference as delegates from the Seventh-day Baptist Church here.—*Brookfield Courier*.

Pastor Shaw of the Plainfield Church, Editor T. L. Gardiner, and Business Manager N. O. Moore are attending Conference.

HOME NEWS

WALWORTH, WIS.—Sabbath day, the twentieth of this month, was a day long to be remembered by many in Walworth. Our usual morning services were held at 11 o'clock, conducted by the pastor, from John xiv, 3: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In the afternoon, at 2 o'clock, the funeral services of Nathan J. Read were conducted, also by the pastor, at the Seventh-day Baptist church. A large congregation assembled to pay their last tribute of respect to their worthy fellow citizen. It seldom occurs that a man lives to be so nearly a hundred years old and passes out of this world perfectly free from sickness or disease; but such is the case in this instance. Brother Read was tired and he fell asleep—yes, asleep! "Asleep in Jesus, blessed sleep, from which none ever wake to weep."

Such a life as this that has just passed out of this world is a prophecy. It tells of a time coming when there will be no disease, sickness or death. Jesus *tasted* death for every man, in order that his believing servants should not taste it; and it was true as stated by our Lord in John viii, 52, "If a man keep my saying, *he shall never taste of death*."

Very soon after reaching this my new field of labor I called with my wife to see this dear brother. I found him sitting in his comfortable armchair. He seemed pleased to receive the new pastor and his wife. When I told him that I was the new pastor of the Seventh-day Baptist Church, he said, "I have been a Seventh-day Baptist for ninety years." I had already removed my hat from my head on entering the room, else I would have raised it high above my head as I stood reverently in the presence of this patriarch of God.

As I stood over the bier of this departed one, the thought came to me as is expressed in the Epistle to the Hebrews, (xii, 22-24): You have "come to mount Sion, and unto the city of the living God, the heavenly Je-

rusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Loving sons and daughters, with grandchildren from Chicago, from Florida, and from Missouri, were here to minister, to say farewell and to shed a tear upon the newly made grave. A. P. ASHURST.

What Shall We Eat in Summer?

Catering for the household in summer is not a difficult task provided the family are of one mind. Nature furnishes fruits in abundance, and a diet largely composed of milk and fruit, good bread and butter and fresh vegetables is the one to be recommended in the summer season. Very little meat is needed in summer. Hot joints and highly spiced food are as great mistakes as might be the wearing of a fur coat. The custom of a hearty American breakfast, once universal, has become obsolete, and the European breakfast of rolls and coffee, or coffee with toast and marmalade, a little fruit and a cereal at discretion, is at present popular. To prepare breakfast with coffee and rolls and boiled eggs is an easy affair. The other meals of the day may likewise be simple. If there are men whose work requires them to have heavier diet, they should be provided for at dinner or supper. Americans need not be ashamed of liking pie as their forefathers did. A toothsome berry pie is a dish to set before a king.—*The Christian Herald*.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 14, 1910, at 2.30 p. m.

STEPHEN BABCOCK,

President.

ARTHUR L. TITSWORTH,
Recording Secretary.

DEATHS

LEWIS.—Mrs. Artimisa Miranda (Hull) Lewis was born November 16, 1829, it is thought at Berlin, N. Y., and that she came to Alfred when about six or seven years of age. She died July 5, 1910, at the home of her son, Cushing Wardner Lewis, near Alfred Station, N. Y.

On February 7, 1856, she was united in marriage to Isaac M. Lewis. To them were born two children, Rosa Maria (Lewis) Odell and Cushing Wardner Lewis. Edith Hattie Lewis, an adopted daughter, found a home under the same roof. She left a sister, Mrs. Harrington of Alfred, who has died since, a brother in Florida, and a half-brother, Joseph L. Hull, of Little Genesee. She united with the Second Alfred Church in 1847 and continued her membership until death—sixty-three years.

Psalm xxxi, 15: "My times are in thy hand."
I. L. C.

HERRINGTON.—Hannah Hull Herrington was born in Rensselaer County, N. Y., August 5, 1834, and died at Alfred, N. Y., August 3, 1910.

She was married when eighteen years old to Herman Herrington and moved to the State of Illinois. After six years of pioneer life she was left a widow with two small children, and soon after came to her father's house at Alfred Station. Soon after coming to New York State she came to Alfred (Center) and has ever since made it her earthly home. Here by heroic labor she built herself a house in which for many years she kept "club" for students, and thus she is widely known and kindly remembered by a host of Alfred students of the years ago for her patience and faithful endeavors in their behalf.

She made a profession of faith in Christ in early life and ever gave evidence that she possessed the real thing of faith, hope and love. The First Alfred Church loses a most valued member. For thirty years she was a great sufferer from a painful disease, but this she endured with great fortitude and with a degree of cheerfulness that was remarkable. She leaves one brother, the Rev. Joseph Hull of Little Genesee, and one daughter, Mrs. Dell Green, who with her husband has given her all these years of suffering the most tender and faithful care.

The funeral services were conducted by the Rev. O. D. Sherman, a lifelong friend and old-time neighbor, assisted by the Rev. B. F. Rogers. Text, "I have fought a good fight, I have finished my course, I have kept the faith."

O. D. S.

VAN CAMPEN.—Julia Weisbrod, daughter of George and Martha Weisbrod and wife of Fred Van Campen, was born at Almond, N. Y., July 29, 1871, and died, after a brief illness, at Alfred Station, N. Y., August 8, 1910.

She was married to Fred Van Campen, at Hornell, N. Y., April 7, 1905. Her mother died about three years ago. She leaves a husband, a father, and two sisters—Mrs. Emma Brink of Buffalo, N. Y., and Miss Rose Weisbrod, of Almond.

Funeral services were held in the church at Alfred Station, and interment made at Almond.
I. L. C.

READ.—Nathan J. Read, Walworth's oldest citizen, died August 18, 1910. He was nearly one hundred years old. Death was the result of wearing out of the machinery of his body.

Unlike the most of us, Mr. Read was not sick; there was no disease that preyed upon his body: he had lived until he was tired, and so he fell asleep.

Nathan J. Read was born at Berlin, N. Y., December 17, 1811. His father, Jacob Read, died January 23, 1814. In 1818 Mr. Read moved to Petersburg, N. Y. He was married in 1838 to Louise Lewis, and in 1840 they moved to Adams, N. Y., where they lived until 1854, when they came to Walworth, Wis. To this union three children were born: E. P. Read of Jasper, Mo., Mrs. S. L. Maxon of St. Andrews, Fla., and a child who died in infancy. His wife died September 27, 1854. September 15, 1855, he was united in marriage to Anna M. Randolph of Walworth, and to this union one child—F. D. Read of Chicago—was born. His second wife died January 24, 1891, and November 5, 1892, he was again married to Clarissa Maxon, who preceded him in death, May 10, 1909.

Nathan J. Read was a Christian. The date of his conversion can not be stated positively at this time, but during the time that he lived in Petersburg, in about 1835, he became a member of the Seventh-day Baptist Church. He has during these long years maintained his Christian character. At the time of his death and for many years his membership has been with the Walworth Seventh-day Baptist Church. Rev. L. C. Randolph said of him: "Uncle Nathan was a grand character. His ripe old age was the natural result of a sober, industrious, temperate, godly life by himself, and doubtless by his forbears. The most fundamental quality of all was his simple, deep faith in God. It permeated his whole life, and when his earnest face was seen in the church on the Sabbath, it simply expressed the spiritual life which was manifested in his common walk and conversation. He rejoiced that heaven lies not away beyond the clouds and starlit dome; but in the heart and in the home, and in the deeds of every day."

The funeral services were conducted by the pastor, Elder A. P. Ashurst, at the Seventh-day Baptist church at Walworth, from the text, Heb. ii, 9: "That he by the grace of God should taste death for every man." The interment was at the Walworth Cemetery.
A. P. A.

HULL.—Hannah Jane Hull, daughter of Beriah and Betsey (Burdick) Bliven, and widow of the late Nathan Hull, was born March 3, 1836, in that part of Alfred which later

became a part of the town of Ward, Allegany Co., N. Y.

She was baptized by Elder J. L. Hoffman and united with the Scio Seventh-day Baptist Church about twenty-nine years ago. She was married to Nathan Hull, October 11, 1856—fifty-four years ago. Mr. Hull died six years later or forty-eight years ago. She lived two years in Pennsylvania after her marriage, and then in Alfred, Ward, Andover, and the last thirty years in Scio. She has been an invalid much of her mature life, but has been noted for her cheerful and hopeful disposition, which made her an enjoyable companion though her life was largely spent in her own home. Her husband died in early life. Her only child, Charles Eugene Hull, died five years ago. He left a daughter, Myrtle B., who as a trained nurse has kindly and efficiently, with her mother, Mrs. Ida (Fuller) Hull, cared for her grandmother the last fifteen weeks of her life, while she has been failing for a year. Mr. Hull also left a son, Nathan S. Hull, whose home is at Scio.

Our departed sister was the youngest child of a family of ten children. Her brother, Charles H. Bliven, of Scio, is the only one now left of the family, and though eighty-two years of age was able to attend the funeral and go to Alfred to the burial.

While our sister was deprived of attending church much of the time on account of ill health, she learned to love her Bible and the SABBATH RECORDER, and her life was kept sweet through the last four months of serious sickness, so it was said, "It was really beautiful to care for her." To have such thoughtfulness and appreciation is indeed worthy of emulation. Still in her sickness and suffering she came to long to go and be at rest.

Farewell services at her late home were conducted by the writer and interment was made in the family plot in Alfred Rural Cemetery.

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore."
I. L. C.

His Own Chain.

"Whatsoever a man soweth, that shall he also reap." It is told of a famous smith of medieval times that, having been taken prisoner and immured in a dungeon, he began to examine the chain that bound him, with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found, from marks upon it, that it was of his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner: his own hands have forged the chain that binds him, a chain which no human hand can break.—*Sunday School Chronicle.*

SPECIAL NOTICES

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

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

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

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

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

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

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the Sanitarium chapel, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren Street.

Our General on High.

The stimulus, the incentive, to much Christian activity today, to much secular well-doing and impatience of wrong, is this sense of military service under a General who himself has gone through the ordeal of war like the meanest of his soldiers. We do not complain if the mystic chooses to dwell on the comforting assurance of peace and harmony as already secured. But Christian zeal receives its inspiration from a belief in the present imperfection of the world; from the conviction that, by our means, God will accomplish his designs; he who is not a master of slaves, but a captain of free soldiers, himself made perfect through suffering.—*F. W. Bussell.*

WANTED.

Agents to canvass for "The Doings of the Brambles" by Alice Annette Larkin. An excellent chance for Seventh-day Baptist young people. Address, giving references, Box 181, Ashaway, Rhode Island. Im.

Sabbath School

LESSON XI.—SEPT. 10, 1910.
THE KING'S MARRIAGE FEAST.

Matthew xxii, 1-14.

Golden Text.—"Many are called, but few are chosen." Matt. xxii, 14.

DAILY READINGS.

First-day, Jer. vii, 21-34.

Second-day, Isa. lxiii, 1-12.

Third-day, John ii, 1-11.

Fourth-day, John iii, 22-36.

Fifth-day, Matt. ix, 1-17.

Sixth-day, Luke xiv, 7-24.

Sabbath-day, Matt. xxii, 1-14.

(For Lesson Notes, see *Helping Hand*.)

WANTED.

A capable cook for a gentlemen's boarding club at Milton College. Middle-aged lady with small family preferred. Fine chance to secure the educational advantages of Milton. Give references. Address C. L. Stillman, Milton, Wis. 15,22,29

PHYSICIAN WANTED.

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15,22,29,5,12

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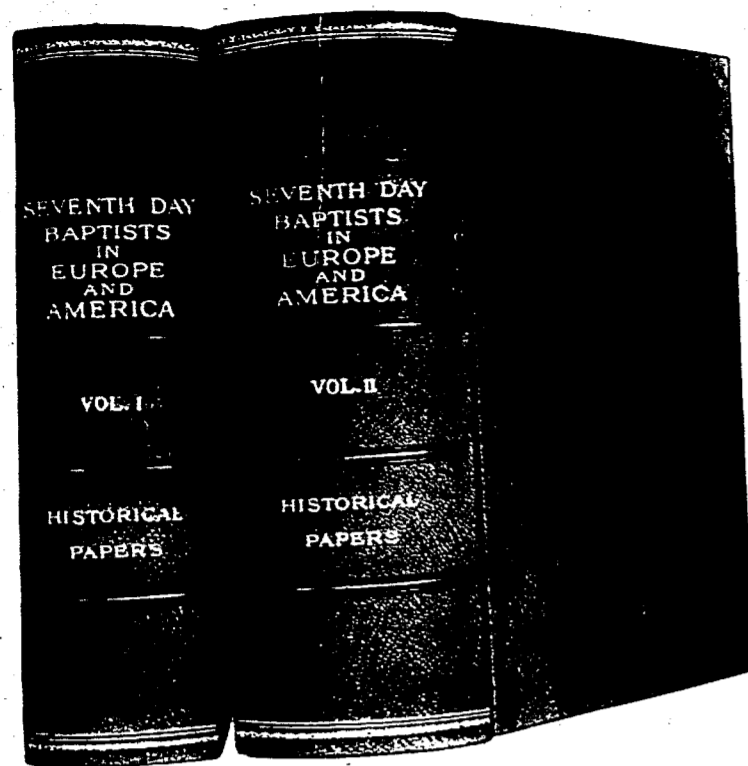
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Pres. C. B. Clark.

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