Seventh Day Baptist History

GOVERNOR SAMUEL WARD
OF RHODE ISLAND

One of prominent early Seventh Day Baptists of America
Governor of Rhode Island
Member of the Continental Congress
Father of Lieut.-Col. Samuel Ward of the Revolution
Great Grandfather of Julia Ward Howe, Author of the "Battle Hymn of the Republic"

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— Genealogy of the Ward Family —

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The following editorials give the substance of a sermon preached by the editor on Sabbath morning, May 23, 1908, in the Southeastern Association held at Salem, West Virginia.

Can ye not discern the signs of the times?—Matthew 16:3

The Pharisees were leaders in the church of Israel. They claimed to know all the truth, and insisted upon the right peculiar way of stating it. They could see nothing good in any one who differed from them in any phase of doctrine, or in any construction of the law. They clung to the letter, but knew nothing of the spirit of true religion.

When Jesus began to reveal the true spirit of the kingdom, and to remove the false teachings they had added to the commandments of God, the Scribes and Pharisees became his most bitter enemies. They tried to entangle him in his teachings, and insisted upon having a sign from heaven that should prove him to be sent from God. And these things they did, knowing that John the Baptist had pointed to him as the Lamb of God, and assured them the kingdom of heaven was at hand. These things the Pharisees had pre-arranged; first, that wise men from afar had paid him homage; that both Jews and Gentile had long been looking for the coming One, who should redeem Israel; that Jesus himself had announced the opening of the new era, and with marvelous accuracy had been doing exactly the things which the prophets had foretold.

The eyes of the blind had been opened, the deaf ears had been unstopped, the lame made to walk, dumb lips to speak, and the poor had had the gospel preached unto them. The Pharisees had stood on Jordan's banks when the descending Dove and voice of Jehovah had given such a marvelous testimony to his royal Sonship. Indeed, they had had no need of a sign from heaven, had they but opened their eyes to the signs all about them—signs from their own history, signs from political and social conditions in their land, all pointing to a coming Kingdom, for which Israel should have been prepared.

They might have seen that the literary glory of the old world was rapidly passing away, and that no single great orator was left among the Greeks and Romans, to lead them against the new kingdom; that old forms of worship in Israel were fast losing their hold upon the masses; that the industries of the poor were ruined by bad government, and hosts of starving men, ignored by the rich, were seeking revenge, in mere imitation, while countless bands of Roman soldiers stood anxious for riots and rebellion, in which they might fill their hands with spoils. With misgovernment, with foreign troops quartered among them, with class distinction, and pinching poverty, the signs of the times were full of perils; but to all these they were blind.

Again, the world had progressed since the days of Abraham, of Isaac, and of Solomon, and conditions were vastly changed. The doctrines and rites appropriate to the times of those men were hardly suitable to the needs and conditions in the new era. The signs were clear that the times of Christ demanded a restatement of the principles of the kingdom of God to meet the needs of the new ordering, and that new forms of church work were needed if the masses were ever to be brought into the kingdom of heaven.

In the days gone by, the Flood, the thunderings of Sinai, and the destruction of Sodom were sufficient testimonies against sin, and adequate expressions of
God's remedy for transgression. But now the fulness of time had come, when these teachings must be supplemented by the doctrines of the Fatherhood of God and the brotherhood of man, of the Incarnation as the last revelation of divine love, and the doctrine of the Cross as the remedy for sin. This did not mean that foundation truths were to be ignored; but it did mean that, in advance of humanity, a fuller interpretation of God's messages to men was absolutely needed to meet new conditions.

The arguments of Jesus with them were very simple, Nature forecasts the coming storm, in the red sky and gathering clouds. Every careful observer may have fair warning. The signs are so clear that simple men may read and prepare. Just so did all things portend a gathering storm for Israel. "Can ye not discern the signs of the times?" The common people heard him gladly, because he came to them in love. He sympathized with them in their troubled hearts; he healed their diseases, and fulfilled the ancient promises made to the poor and needy. He put into practice the love-messages of Moses and the Prophets, which the Pharisees had never done. They, the Pharisees, burdened the people with traditions, were zealous for the "mint and cummin" ceremoinals, and were haters of their poorer fellows. They were wise in everything but practical Christian work. They lived in the past, their only activities in the present being merciless criticisms and bitter punishments for those who transgressed their traditions.

These were the men, so blind to the signs of their times. They could not see that, unless a new and spiritual conception of the kingdom of God should bring new life to human spirits, and put new works into human hands, there could be no hope for the world. Could they have discerned these things and fallen into line with Christ, to have worked in his kingdom in living order, there would have been a different record for the early Christians.

But, alas for them! They would accept no restatement of doctrine, no new plans for work. If the conditions of the new era demanded such modifications or changes, then they would ignore the conditions. This they did, and Jesus continued vainly to plead with Israel to the end, poured out his soul in tears over their doomed city, and finally left them to their inevitable fate. They failed to discern the times of their visitation, gave no heed to the living problems of their day, and their nation suffered for such blindness. Face to face with a great crisis, they ignored the signs, and the crisis passed into a revolution.

And as they were, so are many today. We have with us multitudes who are just as blind to the portents of the times. There are unmistakable signs about us, showing that the Church of God is again on trial. Will those who uphold her discern the trend of events and make the most of their opportunities?

It is not always easy to read the handwriting of God in the happenings and doings. Even when the signs are clearly seen, it is not always easy to leave old beaten paths and step into proper line of action. It must have been hard for Luther, when he saw the signs of his time, to accept the issue. But he did, and untold blessings have come to men through his bold and prompt action. It was not easy for Garrison or Phillips to face the multitudes in their efforts to reveal the signs of their times regarding human bondage. Had the masses heeded, the revolution might have been prevented.

Alas for those who daily and try to ignore the crisis, when the signs of the day call for prompt action!

***

What Are the Signs of Our Times?

We are living in portentous times. No people ever made such rapid strides in new forms of civilization; and more difficult problems than ever before await our solution.

This is especially true of the Christian church. Many hearts are filled with fears for the future of the church and the Bible. The signs indicate an impending crisis; whether or not that crisis shall be safely passed will depend upon how well we discern these signs, and how promptly we act in view of them.

It is perfectly plain that the great masses of the people are pulling away from the church, and that the church is making little or no progress toward checking the declension. Under lack of spirituality and an overwhelming spirit of worldliness are sending the people into the whirls of pleasure and the strife of business, entirely beyond the influences of church life. Mean time every minister in the land preaches to empty pews which ought to be filled by these pleasure-seekers. Church doors are closed months at a time, while the preachers join the multitudes at seashore and in mountain resorts; notwithstanding institutions for promotion of vice never take vacations.

The saddest feature of this whole matter is that the majority of church members do not seem to care whether the unchurched masses are reached or not. The multitudes will not come to the churches, and the churches are apparently loth to go to the multitudes. Many are being reached by outside organization, and benevolent societies are being formed to do what churches ought to do. All this tends to make a chasm between the poorer classes and the church, and a close observer can readily see that the latter does not occupy the high place in the esteem of the masses which it once held.

Again, when we consider the attitude of the higher scholarship, the overwhelming power of materialism, the problems of socialism, agnosticism and anarchys, we must admit that the church and people of America are facing an important crisis. Loss of spiritual power on the one side and loss of confidence on the other, send the unchurched multitudes with little restraint into the broad road to death. The church in the past may have been too much absorbed in theoretical dogmas and overlooked too much the practical question of a common brotherhood. It surely has been too slow in the practical work growing out of man's relation to man. Hence philanthropists have been moved to go outside church organizations and form independent societies for the alleviation of suffering and the rescue of fallen man. The church cannot afford to ignore these, and it will be a far mistake if it shall make a break with them.

The nearer it can be to such organizations as the Salvation Army, Junior republics, and Rescue missions, the better for the church of the future. We can afford to have class distinctions spring up and never alienate the lower classes from the Church of Christ.

The vital question today is, How can the church be brought into vital touch with all the forces that make for good; and how can it be freed from all the forces that tend toward evil? Certainly there must be no break with organizations for uplifting men, simply because they cannot subscribe to our theological tenets. There are movements in which people of different faiths, or of no faith, may well join in work for the betterment of fallen humanity.

***

Face to Face With a Materialistic Age.

If I were to enlarge upon any of the forces working against the church today, I would place at the head of the list Materialism in its various forms. The church stands face to face with a materialistic age such as the world has never known. Scholars who teach that human consciousness is merely the reaction of nervous organisms, must endanger the belief in the soul; and teachers who classify thought as merely a function of physical brain must jeopardize all belief in a spiritual being and rob the world of an intelligent God.

Let any considerable proportion of mankind get the notion of a soulless universe, existing without purpose; and that God and Christ and immortality are only survivals of primitive myths and early superstitions, and those very conceptions must cheapen humanity and send men adrift in everything for which the church stands.

In open antagonism to Christianity, scores of societies are busy propagating atheism from the platform, by the printed page, and by personal work. In these days of social discontent, there are thousands with minds specially prepared to receive the seeds of infidelity, or anything that will damage the church. Whether right or wrong, the masses of the untrained may be looked upon the church as siding against them in their fight with the rich. This conviction makes their hearts good ground upon which to sow the seeds of infidelity.

I fear the church does not sufficiently realize the road which philosophical atheism is making up to the soul of suffering and laboring poor, and we are doing too little toward counteracting these influences.

But if the philosophical phase of materialism is dangerous under present conditions, the practical materialism of industrial and business life is far more to be dreaded. Theoretical materialism, when
aggressive, makes an open fight and we
know how to meet it. But the silent, in-
sidious, materialistic habits of industry and
business poison the very atmosphere in
which the church lives. The attitude of
mind that results from these business habits
is especially destructive to spiritual life.
I do not think that a conscientious life
well lived in the world of economics is in-
compatible with spiritual living; but when
communal centers entirely as
it does today, we have the best possible
demonstration of the truth uttered by
Jesus: "Ye cannot serve God and mam-
mon." When multitudes live as though
wealth were the supreme good; when men
of high position follow a standard of morals
for their corporations which they
would not dare to follow as individuals;
when trusts systematically train men in
methods that should bring them to the pen-
itentiary; when rich church members can
become multi-millionaires by methods that
grind the life out of the poor; when men
can bribe legislators to enshrine evils which
curse the land; and when, as a result, the
chasm grows wide and deep between labor
and capital, with even the church accused
by the laboring people of discriminating
against the poor, it is easy to see why the signs of
the times indicate conditions which the church
ill afford to ignore.

The church is too apt to apologize for
the sinful rich, when an issue comes be-
tween them and the common classes.
Shaler Mathews tells of a professor in one
of the schools who was forced to leave his
position because he refused to adopt the
methods of a rich man from whom the
school hoped to receive large gifts. More
than one pastor has shared a similar fate.
All over our land pastors’ lips are sealed
and the needed gospel hindered in congre-
gations where rich pewholders have money
invested in questionable business and
whose business ethics are notoriously bad.
If a minister is outspoken against the
worst vices enthroned in politics, against
any money-making sinful business, too
many churches count him as the disturber,
and he must seal his lips or leave his church
to some one who will.

One thing is certain, if the evils that
threaten society are remedied, then the
church must take a hand in the fight. The
best leaders in the world cannot accomplish
much in the fight with sin, unless they have
the hearty cooperation of the rank and file
in the church.

The power of the church lies in its spirit-
uality, and whenever it gives way to any
form of materialism in its members, it loses
spiritual power. All signs show that a re-
newal of spiritual life is the greatest need
of the church today.

ALARMING TENDENCY OF THE GAMBLING
HABIT

There is no sign of the times more omi-
nous for evil than the rapid increase of the
gambling habit. Betting on college, citizens,
betting on races, elections, the speed of
steamships; dealing in stock margins; tak-
ing chances in everything where uncer-
tainty is involved has come to be a disease,
threatening all spiritual life. It pervades
educational and business circles; and in
social life the husband gambles at poker
while the wife gambles at bridge. It even
creeps into church circles; and one may al-
ways notice that spirituality in a community
grows less in proportion to the increase of
the spirit of gambling. Some way the pas-
sion for gambling insistently wields its
gain. The gambler takes no interest in the
game as such whenever the stakes are
left out. Those most acquainted with its
influence, say that the gambling habit "de-
grades the entire moral sense," robs men of
the finer qualities of the soul, and is all
but impossible to overcome when once it is
formed. When such an evil, which is na-
tive to the gambling den and the saloon,
permeates the social life of the church by
invading Christian homes, it simply comes
to be a matter of life and death between
the gambling habit and the gospel of Christ.
Shaler Mathews says: "It is idle to preach
the gospel of brotherhood to a generation
of gamblers, whether male or female."

Again, no one can study the signs of our
times without noting the growing con-
tempt for law. A liberal church must set
its face like flint against every tendency to
evade, ignore, or override the laws. We
deplore the spirit of anarchy, and have
taken steps to deport every avowed anarch-
ist, and this is a move in the right direc-
tion. Nevertheless, it is not enough. But
throughout this land seem to be blind to
the fact, that in towns and cities tens of
thousands are trampling the laws under
foot and cultivating a wholesale spirit of
anarchy! Open revolution is only this
spirit of anarchy come to full fructitude.
Better a law-abiding spirit even when laws
are bad, than the spirit of anarchy!

There is no institution like the church to
remedy these evils; and it should always
and everywhere be ever enthusiastic cham-
pion for loyalty to law. In a land of
churches like the United States, it is a sure
sign of something wrong with church peo-
ples, when men can mock with impunity at
laws, and when legislatures can be made to
vote in favor of gambling centers.

The church cannot afford to sleep amid
such social and political conditions. Of all
institutions, it possesses the real remedy.
It must stand firm for law and order in all
cases, and educate its children to be law-
abiding citizens.

The Church Needs to Conserve
All Her Forces.

If the church is to be victorious over
this array of forces against it, steps must
be taken to conserve all the forces that
naturally belong to the people of God. First,
local churches must not afford to hold each
other at arm's end and refuse to join hands
in work along lines upon which they all
agree. In union there is strength, and all
churches can unite whole-heartedly against
such evils as those I have mentioned.

The churches should cooperate with the
various societies organized against intem-
perance, such as the Anti-Saloon League,
and Woman's Christian Temperance Union.
To say the least, it cannot afford to assume
such an attitude towards them as to alien-
ate church members who choose to work in
them, or any other worthy benevolent
institutions laboring to help suffering and
unfortunate men.

Again, the advanced scholarship of our
age is all needed in consecrated work
with the church; and the church cannot afford
to assume a position toward scientific
or critical teachers that will unnecessarily
turn them away. While here and there
one among these men may be openly hos-
tile to the church, still many of them are
with it at heart, though they may differ
upon matters of higher criticism. The last
fifty years have brought many changes in
the world of thought. We live in the
light of the Sun of Righteousness, and a
long way in advance of the dark ages. All
systems of science and philosophy have ad-
vanced and changed their vocabularies, and
in some instances their forms of state-
ment. It is not strange that advanced
thought and new light should lead to some
restatements in doctrinal matters; and that
archaeological research should result in
some modification upon points of historical
records, even of the Bible.

These things do not affect any funda-
mental truth, neither do they call for any
new gospel; and so far as I can see, they
will in no wise invalidate the foundations of
Christian faith.

Many of the scholars who have led in
Bible criticisms are devout God-fearing
men, and if not alienated, will continue to
be strong men in the church. Some of
them may not always have been wise and
sufficiently guarded in stating their points,
and yet it would be folly for church people
to condemn them and drive them clear
away.

In its efforts to conform to the changing
order, the church will need every conse-
crated student. I say "consecrated." Cer-
tainly, local churches can have no use for men
who consign its Christ to the realm of
myths and fables; it must ever stand firm
upon the Rock of its faith, and insist upon
the sinfulness of sin and the Bible remedy;
but this does not necessitate such hostility
to all so-called critical scholarship as to
look upon men with a critical spirit.

I fear a close observer of the signs of
our times will see danger in the tendency
of church people and men of advanced
scholarship, to pull apart. Possibly the
church may be too severe in its judgments
of the scientific methods of Bible study.
And it may be that some scholars are too
sensitive over any criticism the church
may make.

The Christian geologist goes into the
earth's crust in search of facts upon which
to explain creation, into his laboratory to
discover new things, but which matter assumes
its present form. He is devoted to truth
and loyal to God, whose handwriting
he reads in the rocks. He loves God as his
Father and loves to be called his child; and
yet he states his theory of the universe in
different terms from those used by the
church fathers, and taught by theologians
for ages.
Again, there is the Bible student who has spent years in archaeological study in Bible lands. He thinks that both Isaiah and Genesis had more than one author. Supposing this should be true, I do not see that it affects in any way the genuineness of the record so far as the plan of redemption and the gospel of Christ are concerned. These scholars are for the most part devout and conscientious men; still inclined to be loyal to the church, and to regard it as the greatest power for good on earth. It would be unwise for the church to repudiate such men, when it needs all the help they can give in its fight with wickedness in high places.

Again, it is not a good sign of the times for the church, when its leaders cast aspersions upon education and discount the idea of an educated ministry. We sometimes hear men who say from the pulpit, “Education is no good,” “Culture cannot save,” and who speak disparagingly of years of study in preparing for the Master’s work.

One wonders what they mean by saving grace. But we do claim that a consecrated education multiplies a good man’s power many fold in his fight with “sinful forces” that threaten the church.

The mightiest missionary the world ever knew was the man of God and shoulders above our New Testament scribes, those truly wrought, highly educated. Had Paul not been “brought up at the feet of Gamaliel,” he never could have made the mighty man he was in the gospel ministry.

The great mistake made by the church people of Christ’s day was their failure to discern the signs of their times. Shall the church of today make the same blunder? The signs of our times are just as prophetic and it is quite as essential that we read them.

If we do this well we shall see that there are other forces working to make our future, some of which are enemies to everything for which the church stands, while others are good in their tendencies. The church must unite with those that are good if she hopes to conquer the bad.

We have discovered a tendency of the unchurched multitudes to pull away from church influences; and we shall learn that the church has not always been wise in her attitude toward the rich and the poor, and toward scientific scholarship. We have tried to show that if she is to meet the demands of our times she must labor to unite all good forces in consecrated work for world-wide evangelism.

There have been many schemes to bring men into the church, all of which have some good in them. But for bringing men to Christ, the church is worth infinitely more than these. They lack the power of the living Christ. And every sign of our times shows how weak are all schemes for saving men that do not make the personal Christ the motive power in their work.

The Debt.

The debt is rapidly growing less now, and we are glad.

The account stands as follows on May 28, 1908:

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Condensed News.

The homiletic Review has taken a hand in the New York State fight against the race-track gamblers, and sent a list of questions to five thousand ministers regarding the matter. The Review asked them to preach upon the subject; and it also furnished them with a list of questions to be answered in full. A summary of the replies to these letters, which makes an interesting article.

“Summer Schools in America,” “Modes of Revelation,” “Discussion of Theological Seminaries,” “A Minister’s Reading,” and “Monotheism of the Hebrews” combine to make the June number full of interest. The usual helpful articles and sermons, and the supply of illustrations make the magazine especially helpful to ministers with small libraries. Two baccalaureate sermons add much to the value of this number.

Northfield Summer School.

The famous school for Christian workers, established by Dwight L. Moody in Northfield, Massachusetts, is now in session. It holds from May 1 to October 1, 1908. Hundreds of young men will find a delightful and helpful vacation in the tents and cottages of this famous school; and at the same time they will profit by the splendid opportunities there given, by which they may be fitted for every kind of evangelical work. During these months Northfield will become the center of the religious thought of this country, with world-renowned teachers for leaders. Among these are the names of Rev. J. Stuart Holden, of London, whose lecture last year on “Laws from Heaven for Life on Earth,” will be remembered by all who heard him. His services in missions in China, Japan, India, and Europe, have given him experiences in evangelism which eminently fit him to help others.

The names of Dr. Torrey, the evangelist; Rev. Arthur T. Pierson, Editor of the Missionary Review of the World and “Father” of the Student Volunteer Movement; of such men as Robert E. Speer, John R. Mott; of John A. Hutton and W. L. Watkinson both of London, and of half a score others assure all who attend that the Northfield of 1908 will be full of interest And everyone knows that with such a man as George C. Seabrook as leader, the music of the Conference will be the very best.

The calendar for the summer is as follows: Northfield Seminary Commencement, June 15th; Church Student Conference, June 26 to July 5; Youth’s Women’s Conference, July 7 to 15; Women’s Home Missionary Conference, July 16 to 20; Summer School for Sunday School Workers, July 18 to 25; Summer School for Women’s Foreign Missionary Societies, July 21 to 28; General Conference, July 31 to August 16; Post Conference Addresses, and Bible Lectures at the Northfield Schools, August 18 to November 1st.

The National Red Cross.

What do you know about the National Red Cross? It is probably the greatest humanitarian organization the world has ever known, and forty-four nations give it official recognition. Its purpose is to relieve suffering in time of war, pestilence, famine, earthquake, flood, or fire. It has made the pages of history bright with its blessed work.

Of all the countries represented at the Hague Red Cross Convention, the United States has the smallest membership. Japan alone has 1,300,000 members, Austria 1,000,000, Germany 500,000, while the United States has only 11,000 members. The Red Cross of our country was reorganized under the direct superintendence of the National Government, in 1905. Its charter, issued by Congress, defines its purpose as follows:

“To furnish voluntary aid to the sick and wounded of armies in time of war,” and, “to carry on a system of national and international relief in time of peace, and supply the same during the sufferings caused by pestilence, famines, earthquakes, floods, and other great national calamities, and to devise and carry on measures for preventing the same.”

Since its reorganization, nearly four million dollars has been expended to relieve suffering in Japan, China, Russia; in the Philippines at the time of the typhoons in the Southern States, when storms have swept the Gulf of Mexico; and in Italy to help those whose homes were destroyed by the eruption of Vesuvius. Within one year after the earthquake in San Francisco, the Red Cross expended for the relief of that desolated city over three million, one hundred and seventeen thousand dollars.

William H. Taft, of Washington, D. C., is the president; and although it is under Government supervision, the Government does not control it. These funds are furnished by private subscriptions, and any one giving one dollar a year becomes a member and receives a Red Cross badge. Twenty-five dollars makes one a life member.

The Government supervision insures a
proper and speedy distribution of funds when any calamity makes aid necessary. Thus trained nurses, physicians, and all needed helpers may instantly be dispatched to the relief of sufferers. In this way the best sources of water, and the most specific help may be at hand promptly, no matter what may cause the suffering. The Red Cross flag is always immune from attack in time of war. We hope that it may never have occasion to protect sufferers again in time of war, but if such occasions will be plentiful where it will be needed in times of peace. The work done thus far has been marvelous; and we feel like saying, "Long live the National Red Cross."

Their address is, Hon. William H. Taft, President of the American National Red Cross, 341, War Department, Washington, D. C.

STORAGE RESERVOIRS TO PREVENT FLOODS.

An interesting project suggested by officials of the Government Geological Survey is that of building storage dams and reservoirs near headwaters of streams large enough to hold the surplus waters and prevent disastrous floods. The plan would look also toward allowing this surplus to gradually run into the streams as needed; and, in order to keep a sufficient depth for navigation all the season through.

These are certainly very desirable ends. Whoever can devise and execute plans to save the country from disastrous floods, and to hold the depth of waters in rivers to a navigable point in time of drought, will bestow untold blessings upon the nation. It is also well understood that great freshets are now due to the denuding of the hills and mountains of forests. In a country where the slopes about the waters are well covered with forests, so that the roots make the ground like a sponge to hold water and allow it to work off gradually, we have the best reservoirs—nature's own water-holders—to prevent ruinous floods, and to keep streams fresh and full in summer. Hence the Government's proposition to have such lands kept well timbered if possible. Strip all the hills of forests, until the roots decay and allow the ground to settle and bake, so the water runs quickly off as it would from a house roof, and you have made sure of hard floods in springtime, pinching droughts in summer, with dry streams and scanty crops. You also make sure of sterile soil with all the mold washed away to settle in river bottoms whence it must be dredged at great expense. If by cultivating forests and by building reservoirs the streams could be kept clean and suitable to navigation the year round, the government would be saved the immense expense of dredging streams, and commerce would gain immensely by navigation throughout the summer.

These conditions are among the possibilities for this country in coming years. Experts are just now giving these matters a most careful study.

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Death of Dr. A. C. Davis.

We were greatly shocked upon reading in the New York papers that the body of Dr. Arnold C. Davis of West Edmeston was found dead upon the road near that village on the morning of May 26. As the Recorder goes to press, this meagre data is all we have. It is supposed that he was thrown from his buggy while driving home. He was president of the Young People's Board, and editor of the Endrewr; also practicing physician, and pastor of the West Edmeston Church.

A Card of Thanks.

TO THE EDITOR,

DEAR SIR:—Will you please convey sincere thanks to your readers for the generous co-operation in our efforts to secure work for the unemployed men of New York City?

Through the medium of the newspapers we have, up to the present time, succeeded in placing over 1,000 men—a success unprecedented, and which would have been altogether beyond our reach, were it not for the free insertion of our notices, so generously accorded by newspaper men throughout the country.

On behalf of the workless men we beg to express our gratitude to the Newspapers for such valuable aid, as well as for the personal sympathy and monetary help so kindly sent us by our readers themselves.

Very sincerely yours;

JOHN C. EARL,

Financial Secretary, Free Labor Bureau of the Bowery Mission, 92 Bible House, New York City.
baptisms and the work now in progress by Elder Hurley. The good seed sown there thirty years ago by Vose and McLern has brought forth fruit. The sermon on the "Open Door," by Riley G. Davis, was well received. God has a people. He always has had a special people for special work; and he expects them to do it. Seventh-day Baptists certainly have a special work. We too often overlook the open door, and the cause suffers. Christ was anxious that his work should go on, and therefore established the church to do it. We must not fail in our special work of spreading Sabbath truth in working for souls outside our borders. We still need to wait for the "power from on high". The Baptism of the Holy Ghost is all-essential. We try to do too much without God, and therefore lack power.

O that our spiritual eyes might be opened; and we could lay ourselves upon the altar, and become like clay in the potter's hands! If we are not willing to follow Christ, then we are not entering the door. We must go preach, teach, and baptize. This door is one that no man can shut if we do our work. Too much let the world come in and crowd Christ out of their hearts.

After this sermon there followed a general conference in which the representatives of the different societies spoke of their work. Dr. Main spoke for the Education Society, Walter L. Greene for the Sabbath School Board, Secretary Saunders for the Missionary Society, and the Editor spoke in behalf of the American Sabbath Tract Society.

Thus ended a profitable day in association work. While these lines are being penned, Rev. M. G. Stillman is preaching in the evening service.

Opening Address, Southeastern Association.

CLYDE EHRET, President.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

Many there are who think they have but little to do because opportunity does not often present itself; yet they are as responsible as any one, because they do not prepare themselves to see the opportunities as they come. True it is that some may not be responsible to the extent that others are, because their surroundings are such that they cannot do what they would like. How important it is that each of us shall be earnest enough to grasp all the opportunities that fall in our circle of life; and in this way our view of life will broaden, and we will not only be able to see more work, but we will also be able to do more. The real problem of living is, therefore, to take what the hours bring. The chance of doing good is around us all the time, and we should take advantage of these opportunities, and do good to all men. He who does this will live nobly and faithfully, and will fulfill God's plan for this life. The difference in men is that they have a chance to do, but what they do. Doing good to those about us is what brings us in closer touch with God and enables us to live more contented the life God has for us. Many people who fail to make much of their life charge their failure to the lack of opportunities. They look on him who is continually doing good and beautiful things, or great and noble things, and think that he is especially favored, that the chances which come to him are exceptional. Really, however, it is in his capacity for seeing and accepting the hours brought for duty or privilege, that his success lies. Where other men see nothing, he sees a battle to fight, a duty to perform, a service to render, or an honor to win. Many a man waits long for opportunities, wondering why they never come to him, when really they have been passing by him day after day, unrecognized and unaccepted.

Paul knew when he was writing to the Galatians, that their greatest need was to do what duty presented to be done. This applies just as well today; we need to fit ourselves by studying God's Word, and be able to do when duty presents. The youths who are brought up in Sabbath homes often think they are not surrounded with the opportunities that come to other people; they look too much on life from a selfish standpoint and not from a godly view. They do not realize that keeping the Sabbath faithfully brings out the very best that is in a man, and enables him to see and be willing to do the good to others that God intends each of us to do.

Do good to ourselves and we are doing good to others. Christ was doing good to himself when he was praying to God; he was doing good to himself when he was spending thirty years of his life preparing for God's work; he was doing good to himself when he was healing the blind and the cripples, because he was the time brought into closer touch with God, and enabled to more and more see the will of God. Not only to himself was this good done, but think of the good that was done to others by his prayers, by his preparation as a teacher, and by his healing power.

All have the opportunity of praying to God, of spending some time of their life preparing to live well the remainder. Yes, we have the power of healing the sick and infirm, because we can minister to them and cheer them in time of need.

We who have come from various homes in this Association have not come simply to see some of our friends and let them see us, but we have come with the spirit of God, we may receive a great blessing by being here. When we return to our homes we will have an opportunity to better the lives of our home and church people. While we are here expecting to receive a blessing from those we meet, so they expect to receive something from us. Here comes in the opportunity for all to do good.

We must be mindful of our people, of our church, and our home, in order to have these opportunities that come to us. Paul told the Hebrews, that if they had been mindful of whom they were and whence they came out they might have had opportunity to return. So it is with us, if we are mindful of our surroundings we will have many opportunities to return good to those from whence we came. To do the work of God we must constantly be thinking of him and the good he has done to us. Many people do not realize the good God is doing for them, because they do not think enough about him, and what he is to their lives and their surroundings.

The mother finds so many opportunities to do good to her child because she is mindful of it; the animals and birds give such great care to their young because they are mindful of them. In the same proportion do we care for God and his cause.

With our mindfulness comes our willingness. Nothing is better to fit a person for a good work than first to fully make up his mind that he is willing. We have our will in all things. It is the willingness on the part of the boy that leads him with his companions to the saloon, to the gambling dens, and to the places of destruction. And on the other hand the willingness to be led to church, to Sabbath school, and to something good, will just as quickly find something inspiring to do. If we are willing to help our neighbor in time of need, we will find many things to do; but if we are not, we will not even think he is needy and will miss many opportunities that we might otherwise obtain.

Christ was at all times willing to do good to man, and at no time did he lack an opportunity to uplift humanity; but unbelief on the part of man often shuts out the greatest possible blessings—blessings that could have been obtained, had he only been willing to let God's will and not his be the ruling power.

Joseph, when he was carried into Egypt, found many opportunities to do good because he was willing to let God under all circumstances. This willingness fitted him to see what God had for him to do, and also fitted him to save his own people from the famine. Daniel, in like manner, found many things to do while he was in bondage because he followed God's teachings and at all times willed to do what was right. Saul for a time was willing for God to direct him in his kingdom, and during this time he found many things to do for the betterment of his people; but when he was no longer willing for God to direct, his mind went after self-praise and honor, and the privilege of doing good to his people did no longer present itself.

We must have a willing disposition if we get out of life all its possibilities and achievements. We must train ourselves to take hold of every moment brings of privilege and duty. Some people worry themselves over the vague wonder as to what the divine plan in life is for them. They have a feeling that God had a definite purpose in creating them, and that there is something for him to do in this world, and they would like to know if they can learn this divine Thought for their lives. The answer is really very simple. God is ready to reveal to us with unerring definite-
ness his plan for our work if we are but willing that he should. This revealing he makes to us as we go on, showing us each moment little fragments of his purpose. Says Faber: "The surest way of aiming at the knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Each hour comes with some little faggot of God's love fastened on its back."

We have nothing to do, therefore, with anything save the privilege and duty of the one hour now passing. This doing God's will each day comes from the things that come to us from time to time.

The rich young ruler failed in the good he might have done, because he lacked the willingness to sell what he had and give it to the poor, and follow Jesus. Many, like the young ruler, cry to God, "What can I do?" and when the answer comes: "Sell what you have and give it to the poor, or do what you have been doing and take up the work of God," they are not then willing to come to God, and they go away grieved instead of having the light and the heavenly Spirit, that would help them to do good to those about them.

Stephen was the first to carry the gospel beyond the limits of Jerusalem, but he was not the first to have opportunity. The Gentiles were just as anxious for the gospel years before as they were now, but no one had prepared himself to do the good that was about him, and had not seen opportunities outside his own city.

The call of the Macedonian to come over and help us, and to our own people and from others; when we answer that call we do not go do to that one alone, but we do good from place to place and people to our work. Our influence spreads far beyond our expectations, and is not limited to the one call; but from there we are called on and on, and our work will be a betterment to many people, and our field of work will widen before us and God's work will continually grow, and all people will be better fitted to live well the life that God intends that we should live.

When the master gave his servants talents from which they should work, he gave each of them an opportunity to improve his work. The servant that had one talent had an opportunity just the same as the one that had ten. The one-talented man had a work to do that depended on him alone; and no one could receive a blessing from the talent which he had, unless he did good when opportunity came.

When Christ went into a city and converted many people he opened up a field of labor for those who accepted him, and gave them a grand privilege to continue teaching and doing good among those who had not yet accepted him. When we take Christ into our lives the field is at once opened for us to help others. There are many about us who believe, and desire to become Christians, but do not feel strong enough to do so because their work places them in a condition that they do not see how to overcome. A little encouragement and a little help from their friends will fit them to give up the things of this life and come to God.

We all have such privileges, and we all need the encouragement of others; a kind word, or lesson from God brought to us by some friend, gives us a divine inspiration that will last through our lives, and many times when clouds seem to shadow us. All our strength from God is brought to us by our friends that are now living, or have lived before us. The principles of right that are stored away in our hearts are developed by the help from others. If we are left to ourselves these principles will die, and the life we should live and enjoy will be destroyed because of the lack of help. When we once receive this help that is due us, we are fitted to send the same help to those about us, and still more help to those that will be the first to have.

We owe this duty to all we meet, and a special duty to those of our own faith. All feel the special duty they owe to their homes, to their fathers and mothers, to their children, and to their brothers and sisters. The one that enjoys life best is the one that does this duty and leaves the most for his dear ones to enjoy.

They who have the same surroundings and the same things to face, whether trials or enjoyment, can best help those about them to enjoy or overcome the same things.

Men of the same mind can best by working together bring out the principles which pertain to their business. The man who is interested in farming can best help his neighbor who is interested in the same thing; the one who is working in education can best help other educators; the person who is living a Christian life can best bring Christianity to those who have faith in religion.

We as Seventh-day Baptists have a special duty to the ones that believe as we do. Many boys and girls, and older ones are thus moved from the Sabbath because of the lack of help from some friends; they have the faith of a true Seventh-day Baptist, but lack the faith to carry it out. We who have received enough help to live in keeping the Sabbath have a special duty to those who are of the household of faith, but in the strength to carry their belief into effect.

Many there are about us who go downward in their course of life instead of towards God because some one failed to do his duty and lend a helping hand at the proper time. Each has his own account to render, but this account will be much better if we receive the proper help. Many would have been lost if it had not been for the help rendered them by the personal work of Christ, or by Paul, or Peter, or by some other disciple of Christ. So it is with us; some one may be lost without our personal help. "Let us therefore as we have opportunity, do good unto all men, especially unto them who are of the household of faith."

Concerning the Eleven Propositions.

M. G. STILLMAN.
Southeastern Association, Salem, West Virginia, May 21, 1908.

I take pleasure in bringing greeting from the twenty-five churches and twenty-five hundred members of the Northwestern Association. About half of these churches have pastors.

I come to you to take part in the King's business in which the King's business is urgent; and since I think that the work of the Association ought to have a bearing upon the work of the General Conference, I take occasion now to call your attention to a rich portion of meat which the President of Conference last August exhibited upon the altar in his message, and which was put upon the shelf in the Year Book. A special Committee of Fifteen, scattered all over the nation, was given charge of this meat to see how it should be cooked and served at our next Conference.

I happened to be visiting the Chairman of that committee in Chicago some weeks ago. He said, "Urge the consideration of these questions at the associations." He has also written to the program committees.

Therefore I now call upon you to pull down the barriers that separate the meetings, and see if it be all sound and proper for our nourishment at Boulder.

I wrote to ten of our men, asking them to turn to the Year Book and say yes or no or otherwise to each question. They readily did so and they are truly representative of our men and women. And the answers to this meat could be parboiled and concentrated to about the following words:

Resolved, 1. That the name Conference be retained; 2. That churches appoint their delegations more definitely, and that Conference consider their credentials more carefully, and thus call out more definite action by the churches; 3. That Conference is advisory and may offer counsel at such times as are found desirable and possible; 4. That the church, together with other denominations, should have authority to ordain to the gospel ministry; 5. That the Conference as made up of representatives may by invitation from the ordaining church have a delegate in the church council and may also take occasion to express approval of the ordination; 6. That it is well to recognize all our different boards in the Constitution of Conference; 7. That a more efficient co-operation of our denominational societies in stronger fraternal union is very desirable; 7. That with consent of the college authorities the committees, through the Conference, might with some advantage take some part in the election of college trustees; 8. That most of our pastors favor the holding of Conference once in two years, not following the present order, and that the present plan of our associations should be changed; 9. That the present methods of entertaining Conference need some revision, and that our meal tickets should be made to cover the cost of production; 10. That we favor, where it is possible, a more frequent meeting of Church Elders and Home Mission superintendents; 11. That the Executive Committee of Conference should be our Advisory Board.

Please accept the above statement as my message from the Northwestern Association.
Holiness is not on optional addendum to our beliefs or to our present Christian experience, but is the Divine imperative: "Be holy, therefore." Holiness is, but only by the impartation of a man may "go in for," as a student goes in for a certain course of study at his own choice and option. If I am in Christ at all I am morally bound to recognize this fact, that the Blood which cleanses me also claims me, that if I am pardoned it is the grace which also purchased. And I cannot with any morality accept Christ's gifts without submitting also to His government.

Holiness is not an end in itself. It is, a means to an end, the purpose of God, and that end His service. Holiness is whole-ness, and whole-ness is usefulness, to refer again to the word which I brought to you yesterday. Any holiness or any pursuit of holiness, which merely begins and ends with myself, in which I merely seek for an experience of ecstasy and joy and brokenness and the like, and which has no issue in sacrifice and service for the salvation and blessing of others, is little more than refined selfishness, and has absolutely nothing in common with the holy life to which God calls His people in Christ Jesus. These are not saints. God works in us in order that He might live in us, and while not for a moment do we leave the sure standing ground of the imparted righteousness of Jesus Christ, let us remember that this should be but the foundation in our experience for the imparted life of Jesus Christ, whereby alone we may live, according to the ideals of standards of the New Testament, where every precept presupposes Divine power for its fulfilment.

Now such holiness is in its very nature triumphant, for those who were "called to be saints" were also called to live in Rome, the seat of all Heathen worship and licentious living. Moreover their ancestry could not predispose them to holiness but rather to the contrary. But grace is triumphant over both heresy and environment, which are the 'two great foes which every one has to encounter; heredity, that which I am because of whom I am, and environment, that which I have to face because of where I am. Indeed if we have not a gospel which is stronger than a combination of these forces, we have not any gospel at all. What a man is within and what he has to withstand without are the chief difficulties of life, and if the gospel of Jesus Christ has not something to offer in respect of these things, then it is no gospel at all. The gospel is only believable in the degree in which it is invariable.

There is an insect known in zoology as the water spider, which lives at the bottom of muddy pools and has the peculiar power of ascending to the surface of the pool and surrounding itself with a tiny crystal globule of air. Thus enveloped it descends to the sludge and up to the top of the pool and remains there until the air is exhausted, when it rises again to the surface and the process is repeated. That is Nature's parable. Is it possible to be a saint in "Rome"? Yes, blessed be God, it is possible to be a saint in "Rome," if the Divine life and power of Jesus Christ, and the recreation of His character in us.

There is a world of difference between a reproduction and a mere imitation, and many Christians have not got further than the level of Thessalonians, when they are imitating Christ and they are making an awful failure of the work, for that which is born of the flesh is but flesh! May I give you an illustration? If I go into the studio of an artist, I am filled with wonder and admiration at his work, and am fired with an ambitious desire to do something similar. He provides me with a canvas and brushes and paint, and I set to work to copy his picture, doing my very best, and bending all my energies and powers to the task. What is the result? Nothing but obvious failure, for my poor caricature is all out of drawing, and full of harsh crudities which outrage every canon of art. It is but an imitation, albeit the product of my very best efforts. But the artist can do very differently, for of course he can reproduce his original, just as many times as he wishes to do; and if he takes the canvas which I have spoiled, he can paint out my imitation and put upon it a second picture just like the original. That is a reproduction.

Now there are thousands of Christians who have never, never got beyond an imitation of Jesus Christ. They are doing their best to live as Christ lived, to imitate Him and to follow in His steps. But God never intends we should. It is His intention that the life of Jesus Christ should be reproduced in us, and He can reproduce Himself again and again just wherever He has a yielded life, just wherever the activities of life are put into His hands without question and without any restraints of our making of His work. But if first of all, we live in Christ and Christ lives in us, then, all things are possible. You ask me, Is it possible that a man who has been living a low-level life in which defeat has figured far more prominently than victory, without doubt that such an one may here and now enter into such a relationship to Jesus Christ as that henceforth his life shall be truly designated by the word saint? My answer is "yes" and...
DEAR

The photograph is taken. The photograph is as he had so much to look after, and as a beginning a doctor was liable to be unexpectedly called, it did not seem so strange he did not return.

About 5.30 the next morning Mr. Cheese- bro, who lives on the road from Edmeston to West Edmeston, about two miles from the latter place, saw near his home a horse down in the road, tangled up in his harness and wagon. He went to him and one leg between the spokes of a wheel, so that he could not get up. With help the horse was gotten to; then a search was made for the driver, when about fifteen rods up the road the lifeless form of Dr. A. C. Davis, Jr., was found. All the details can never be known but these few facts seem evident:

Coming down the bad hill a hold-back strap was broken, also something about the wagon on which was quite a load consisting of half a dozen bags of feed, grain, etc.

It is thought that in order to stop the wagon, the horse was turned up the left-hand bank, and by this time was kicking and somewhat entangled, and when the wheel struck the bank, the Doctor jumped out and cut one of the traces to loosen the horse. He had replaced his knife in his pocket—dirt still clinging to the knife—and while he was still working to right things in the darkness of the moonless night, he was kicked by the horse in the head, and the skull was broken through in two places, causing death.

The horse went some ways farther down the hill and was found as stated. A watch was put on the Doctor’s pocket which was badly bruised on the back and stopped at 9.51 o'clock.

The Coroner in a distant part of the county was notified, and permission was given to remove the body, which was taken to his late home—the home he had left the day before so full of life and hope.

Mrs. Davis, though overcome, is meeting the terrible ordeal heroically. Funeral services are to be held at the church, Friday, May 29, at 1:30 P. M.

Burial at Shiloh, N. J.

I. C. COTTRELL

Program Seventh-day Baptist Western Association.

Alfred, N. Y., June 11-14, 1909.

FIFTH-DAY.

9.30 Business.


10.45 Address of Welcome, Rev. L. C. Randall.

11.00 Response by Moderator, Rev. W. C. Whitford.

11.15 Introductory Sermon, Rev. O. D. Sherman.

11.50 Report of Executive Committee.

AFTERNOON.

2.00 Paper, Denominational Organization for Efficiency, Rev. W. D. Wilcox.

Discussion.

3.00 Report of Corresponding Secretary. Report of Delegates to Sister Associations. Communications from Corresponding Bodies. Appointment of Standing Committees.

Evening.

4.15 Devotional Service, Dr. A. C. Davis, Jr.

8.00 Sermon, Delegate; Sermon, Delegate Northwestern Association, Rev. H. C. Van Horn.

Testimony meeting. J. L. Skaggs.

SIXTH-DAY.

Morning.


9.45 Business.

10.15 Educational Work, Rev. A. E. Main, Secretary Education Society.

11.00 Paper, The Tract Movement—its Officers and Methods of Work, H. C. Van Horn.


Discussion.

AFTERNOON.

2.00 Woman’s Work, Mrs. Alice B. McGibeney, Secretary.

3.00 Sabbath School, Rev. W. L. Greene, Sec. S. S. Board.

EVENING.

4.15 Devotional Service, Dr. A. C. Davis, Jr.

8.00 Sermon, Delegate Northwestern Association, Rev. M. G. Stillman.

Prayer and Conference, Rev. E. D. Van Horn.

SABBATH.

Morning.

10.30 Sermon, Delegate Central Association, Dr. A. C. Davis, Jr.
his doorway on a summer evening and yet know little of his own race and the problems that confront it. An engineer may have the best knowledge of all the higher mathematics and know little of the treasures of his own native tongue, or he may have the technical ability to design a bridge and yet fail utterly in the command of men. The educational system of today, while seeking a symmetrical development of the entire being, recognizes that this result may be attained by a variety of methods. Cast-iron courses of study and a rigid adherence to the classics have given way to a liberal training in science, literature, history, the arts, and agriculture. The aim is to develop all the tastes and abilities that may be still latent. To accomplish this, the educational system of today, while being conservative in its aims, must be progressive in its methods.

A discussion of modern educational methods must take into consideration the development and training of the whole man—head, hand, and heart. This alone will give a truly practical education. The training of the head should develop those qualities which are indispensable to every well-ordered life. There needs to be cultivated the power of concentration. The untrained mind is unsteady, vacillating, likely to be affected by every wind of doctrine. It cannot give a clearness of vision, grace and poise and is a prerequisite to any high intellectual attainment. Closely allied to this faculty is the power of sustained and systematic effort. To accomplish any undertaking of importance requires energy and untried effort systematically put forth. Such effort, intelligently directed, brings its own reward and in its highest form has made possible many of the achievements of the age. One of the most important qualities which education should develop is discrimination. Man is called upon all along the pathway of life and in the midst of its perplexities, to discriminate between the trivial and unimportant and the truly essential. This power will enable him to see things in their true relations, to take in a situation at a glance, to weigh evidence and to decide wisely when great masses of facts are encountered. In a very complex civilization a mind to be equal to constantly changing conditions needs also the quality of adaptability. Education supplies this. It gives power either to adjust one's self to one's environment or to make that environment conform in a large measure to the expanding possibilities of his nature. Another valuable quality that education tends to make prominent in this training of the head is positiveness. This involves independent thinking, self assertion, and well-directed action. It does not imply indifference to the wholesome advice and suggestions of other minds, but it does mean that a mind should be so trained that it may become in society a positive, directing force, an independent power, a thinking being rather than one for whom others must think. It implies self-mastery, strong individuality, and firmness of character. The possibilities of the human mind under discipline are almost infinite. What problems lay ahead of him? What possibilities of achievement has it not reached! What realms have not been explored by its power! What dreams of conquests have not been realized! Two generations ago the three R's typified the popular idea of a practical education. The knowledge thus acquired enabled one to earn a livelihood and what more was needed? But the first awakening from this material view of education the pendulum swung to the other extreme and the intellectual was given pre-eminence in honor and importance. The man with the hoe and the hammer was too often looked upon as inferior to him who burned midnight oil in pursuit of intellectual attainments. This conception was no less false than the earlier one and has led to many misinterpretations of life's meaning and duties. Today as never before the two ideas walk hand in hand. There is a demand for trained intellects at the bench and behind the plowshare no less than in the pulpit and class-room. As the world realizes its need for both kinds of service it gives increasing honor to those callings in which manual labor plays a conspicuous part.

We are living in a scientific age. A century of invention and discovery has revolutionized our industrial system. To meet the ever-increasing demands of this great change has been given to technical education. Education and training impart to the hand accuracy and skill at the same time that they are giving to the head intelligence and sound reasoning. This intelligence guides the hand in all the industrial affairs of life and imparts dignity to manual labor. The efficiency of our industrial system that places our nation in advance of all others in this respect is due to the fact that the brains and the hands of our craftsmen have alike been educated. The results of this training are found in our great achievements in engineering, farming, architecture, mining, and in a thousand industries where the hum of the most intricate machinery, skilfully directed, bears witness to the value of technical training.

The extent to which such training is regarded as an essential part of education is shown in the provision made for it in the educational system of today. Not only the great cities of the United States but many of the larger towns have well-equipped manual training departments of the public schools, while the technical schools of such cities as New York, Boston, Chicago, Pittsburgh, and others, attest the interest of philanthropists in this phase of education. The establishment of agricultural schools all over the country emphasizes the importance now placed upon the value of education in an industry once thought to need it least of all. The American farmer of today is a specialist who realizes that he has need of all the knowledge he can acquire and that the wider his knowledge the better it is for himself and his home, for his neighbors and the community in which he lives. He sees himself as a factor in the economic life of the nation and prepares himself to aid in the solution of national problems.

However well the head and hand may be trained there will be a sad deficiency if with it all the heart, the heart culture—head, hand, and heart—the threefold endowment of man. Education should develop those qualities of the heart which make all life worth while. The child stamps his foot in angry protest against the thwarting of his will. Properly educated joy of a work performed, conscience, and independence now. An engineer may become incapable of such an exhibition because he has learned self-control. An education that has not taught him this is not worthy of the name. He will also learn humility. No truly educated man is capable of vanity. Before the secrets of the universe he bows with uncovered head, exclaiming "What is man, that thou art mindful of him?" Avarice, envy, hatred, all soul-consuming passions vanish like mists before a summer sun as education brings the great truths of life into focus and they are seen in their right proportions and true relation to each other. The qualities of truth, sincerity, integrity, kindness, and justice are needed in all life's affairs. Such qualities give increased value to the work of education and should be found in the man who is to be called upon to give his life, not only for his own honor and well-being, but to accomplish the great work of his generation. The education that supplies this is one that is a real training of the whole man—head, hand, and heart. This alone will give a truly practical education.
called to give account of that which was committed to our trust. Are we to return the one talent unprofitably? What will be the answer to a soul who has failed to utilize God's gift? Education then is needed as a training for the right use of our talents in service for mankind. Men of brains, of purity of life and purpose, are needed in politics, in the affairs of the nation; women of cultured mind and heart are needed in our homes, and may make their influence felt in all the walks of life. Seek an education therefore because it will give definiteness and purpose to life, because it will lift the soul above the turmoil of life to a clearer atmosphere, a better viewpoint, a vantage ground for efficient service.

Having determined what an education should mean and why it should be sought let us turn to a consideration of the third W—where shall it be obtained? It is not my purpose at this time to discuss the importance of early training as the foundation on which all must rest. The process begins in the home and is continued through the kindergarten and public school system but the ideal education does not end there. High School列入 the College; beyond the College, the University—and life.

The College training for Seventh-day Baptist boys and girls should by all means be obtained in our denominational schools. If our young people are to be educated toward the Sabbath and not away from it, it must be in Seventh-day Baptist schools. If they are to become familiar with our history, to know the part we have played in the world's progress, where will they learn it if not in our schools? If they are to inherit our ideals and a conception of our special mission to the world, those important four years of life must be spent under Seventh-day Baptist influences.

Education has been called the foundation-stone of our republic. Equally true is it that denominational existence is vitally dependent upon the education of our young people in our own schools. They are well qualified to furnish a complete and practical education. Their faculties are made up of men and women of sterling character and high intellectual attainments who are unselfishly giving their lives with small remuneration, for the good of our young people. This spirit in itself supplies an environment not always found in educational institutions. It is maintained by those Christian teachers who stand behind the desks in our classrooms are teaching more than text-books. They are teaching life in all its vital relationships, and are fashioning the characters of our young people and through them of future generations. The ideals here formed and their expression in the home, on the farm, in the shop, in society, in government, in every avenue of life.

Our Theological Seminary, founded in the belief that our young people should receive their training for the gospel ministry under our own instruction, is maintained in no other than the denominational good and the broader interests of humanity. Here is a school whose direct purpose is that heart culture the importance of which has already been indicated. It courses are offered not alone to those who expect to become ministers of the gospel but to any young man or woman who desires this training for Christian service.

Seventh-day Baptists in every association ought to give more thought to the needs of our schools, and should more often consider the needs of people and the absolute importance of placing their sons and daughters under denominational influences. Loyalty to our own institutions will increase their efficiency and insure their continued usefulness.

The fathers and mothers of a generation or more ago performed their mission faithfully and have left priceless legacies to their children. The sturdy pioneers among these West Virginia hills were moved by noble and God-inspired impulses. They toiled and delved and had meagre opportunities for education but they made possible the glorious commonwealth of West Virginia today. They were equal to the emergencies of their times. Today the conditions are different. Native resources must be quickened, controlled, and directed by a liberal education. The times are calling for men with keen minds and noble hearts. Happy will be those who, responsive to life's pleadings, put themselves under such training that, in the words of my definition, they may acquire a practical command of all their powers and be able to happily adjust themselves to the ever-changing environment of their lives.

_What Became of Helen?_

"Turn here, 'oo' little mischief and let me bwysh 'oo' teef."

Mrs. Smith quickly looked up from her work, only to see her youngest daughter with a blacking brush in one hand, and with the other trying to hold on to a small white kitten, which, as could be plainly seen, had felt the effects of the blacking, for there was a great, black spot over one eye, while its back was dirty from one end to the other.

"O Helen!" she said, "what have you been up to now? Didn't mamma tell you to sit down in your chair and not stir out of it for one whole hour? Now, you run right upstairs and tell Mary she must leave her book and wash your face and hands and then play with you while mamma finishes this dress."

Little Helen trotted off upstairs, still trying to lead the struggling kitten. Mary was curled up in one corner of the window-seat, reading such an interesting story, and it was with great reluctance that she finally dropped her book to attend to Helen's wants.

Mrs. Smith was a widow, who supported and supplied her little family of two by sewing for her neighbors. She was in a great hurry this afternoon to finish a dress that she might carry it home before night. Times had not been very good, and she had had hard work sometimes to keep the wolf from the door.

Mary, who was nearly twelve years old, was a great help to her when she was not reading, but she was passionately fond of books and it was hard work to keep her away from them. Little Helen, as every one said, was a veritable mischief. Only the day before she had, in some way, reached a pot of beans just taken from the oven and had not only scattered them all over the house, but had burned herself quite out.

"Please tell Helen to fetch my shoe and tiptoe softly out of the room. Once safely down the stairs, she put the shoes on again, not stopping to button them up, grabbed the white kitten, and started for the door.

For some reason it was unlocked and she was soon out of doors and following the hand-organ man down the street. The white kitten did not like being carried around in this way, so escaped from her arms and ran back home. The music was lovely and the little monkey was the funniest thing she had ever seen. Up one street and down another they went until she was in a strange part of the city. Her little feet began to ache and it was getting very dark. One more street and the music disappeared from sight, and she found herself down by a long wharf where the boats came in.

Everything was strange, the boys on the street were not the boys that she saw pass her house every day, she had never seen those big boats before, and what was that coming toward her? A dog—larger than any she had ever seen—and behind him were two smaller dogs.
Running through an open doorway, she fell in a little heap on the floor and cried and cried as though her heart would break: "I want my mamma. Where is my mamma?"

By good chance she had entered the home of a kind-hearted man, who kept a little store in the front part of his house and who had a girl of her size. After a long time she became quiet, and her new-found friend advised the best to take her to the home from which lost children are restored to their parents.

Meanwhile, what of Mary and her book? She had read steadily until it was no longer light enough to see the print, then, suddenly starting up, she wondered what Helen was doing. Probably she was thoroughly frightened, but what could she do? She did not know much about the city herself, and could very easily get lost. She ran up and down the street calling her little sister, but it was of no use. Back to the house she went and there she found her mother, who had returned from her walk. What could she tell her?

Suppose something terrible had happened to Helen, their darling Helen. She rushed, sobbing, into her mother's arms and told her the whole story, blaming herself for what had happened. Somehow mothers always know just what to do and the first thought that came to Mrs. Smith after she had somewhat recovered from the shock, was that Helen might be in the home for lost children. And there she found her, fast asleep, in the kind matron's arms. The first words she spoke were, "Mamma, Helen ran away: Helen won't be lost no more."

Mrs. Smith, very thankful to the Heav-enly Father that He had kept her little girl close to her heart in time of need and tenderly put her to bed. When all was quiet once more, she had a long talk with Mary and explained to her that, if we wanted to be brave or great we must be careful to do the little every-day duties and not spend our time in dreaming about the great things. "For you know, dear, that Jesus said, 'He that is faithful in that which is least is faithful also in much.'"

—Alice Annette Larkin, In Every Other Sunday.

Alumni Lecture.

A large crowd of people congregated in Memorial Hall Monday evening in attendance at the lecture on the Alumni Foundation by the Rev. A. H. Lewis, D. D., LL. D., of Plainfield, N. J. The platform was artistically banked with wild flowers brought from the woods, a tribute to the lecturer's love for the beauties of nature. The lecture by Dr. Lewis was upon the theme, "Undergraduate Immortals" and was eloquent, inspiring and stimulating to the mind. Dr. Lewis is a speaker of known repute and fully pleased the many who heard him Monday evening at Memorial Hall. A summary of his lecture follows:

1. Use the term "undergraduate" in this connection, with reference to the life that lies beyond earth rather than as describing any class of those who are before me. In this sense the term includes us all, even Dr. Tomlinson, who thinks in classic Greek and Dr. Lewis has heard according to mathematical formulas until his mind works with the accuracy of the seasons in their courses, and Professor Binns, who has forgotten more about plastic art and beautiful forms than the rest of us ever knew. Even Prexy himself, who is supposed to know something about everything, and Dean Main, who knows so much about the "unknowable," are only undergraduates in the larger concept of immortality. I am also sure that I shall not go far astray if I assume that the leader of the Freshman class and the wisest among the Sophomores are yet only undergraduates. All earthly life and all we may learn therein is only the first short semester of that endless existence for which we are preparing. Hence I have called my theme, "Studies For Undergraduate Immortals."

2. I want to make you see the deeper meaning of these most important years of your life. I cannot afford a superficial entertainiment. I had rather weary you than not to stir up the deeper currents of your lives. I hope to inspire you until whatever heights you may have gained already will seem like lowland compared with what you will achieve hereafter. I trust you are familiar with that tribute to learning which Robert Browning has inscribed in his poem, "The Grammarian's Funeral." If you are not familiar with it begin the study of it tomorrow. Reading it will not do. That would be looking on goldbearing quartz filled with unseen wealth. Study is the crushing and the melting furnace through which all good things must pass before we know them. The central thought in the poem is that the grammarian who represented learning must be borne to his burial place on the shoulders of his pupils. The primal place was the top of a mountain. Browning describes the scholar thus:

"He said, 'What's time? Leave now for dogs and apes!'"  
Man has forever,  
Back to his studies, fresher than at first,  
Fierce as a dragon  
He (soul-hydropic with a sacred thirst)  
Sucked at the flagon.  
So, with the throbbing hands of death at strife,  
Ground he at grammar.  
Still, through the rattle, parts of speech were rife;  
While he could stammer  
He settled, falsehood—let it be!  
Properly based Own—  
Gave us the doctrine of the enliting Dr.  
Dread from the wind out.  
Well, here's the platform, here's the proper place;  
Hail to your parliens,  
All ye lightsters of the feathered race,  
Swallows and curlews!  
Here's the top-peak; the multitude below  
Live, for they there;  
This man decided not to live but know—  
Fury this man there?  
Here—her high base, where meteors shoot,  
Clouds form,  
Lightnings are loosened,  
Stars come a-going! Let joy break with the storm.  
Peace let the dew send!  
Left designs must close in like effects;  
Softly lying,  
Leave him—still loftier than the world suspects,  
Living and dying.  

Lest it be objected that the central thought of this address is unscientific, I call your attention to some fundamental facts in intellectual and spiritual philosophy: Dead matter never produces life; All students of Biogenesis agree at this point. Protosplasm throbs with the life that creates it and finds expression in it and through it. No stream rises above its source. What human history demonstrates is the power of man, intellectual and spiritual, makes imperative scientific demand for God and the future life. Spirit and intellect in the human must come from spiritual and intellectual parentage in the also-selves of prayer and spiritual Personality we call God. I am willing to meet the challenge of this most materialistic age in scientific defense of the proposition that all true education must start with the concept that we are the spiritual and intellectual children of God and that our education must find its ongoing and deeper meaning in His presence, and in the unfolding of our immortality.

Think often and with increasing emphasis concerning the meaning of immortality, the power of an endless life, and the spiritual and intellectual forces that constitute yourself. Complete definition of a person is not possible, but it will help us to see that personality, self-hood, is far more than individuality. Slight differences indicate individuality. Personality and self-hood come only to him who has high purposes, and makes persistent efforts to accomplish those purposes; who grasps in good degree the idea that all things within his reach, who is not compelled to minister to the execution of his own ego, the accomplishment of his aims, the development of himself.

Some adequate conception of self-hood must precede any just conception of education. Human history preserves nothing which it does not desperately need. Immortality and personality must have that conception which measures everything attainable in this life as a means of reaching the unattainable lying beyond earth. As life is forever hungry, forever calling and longing for that upon which it feeds, in order that it may accomplish, so your conception of education for immortals should lay earth, air, sea and sky, all realms of thought, all grades of attainment under contribution that self-hood willing to feel made strong, enlarged, unfolded and therefore projected into the stage of life that lies next beyond this. No adequate conception of how we ought to study can be secured which does not make immortal self-hood the key to every problem.

A story is told of the spiritual experience of one entering heaven which has full application to us as under-graduate immortals. It runs as follows: A woman who was "a good church worker" dying entered heaven. An attendant directed her
among the mansions of the redeemed. Coming to a beautiful one, she asked with eagerness, "Whose home is this?" The angel answered, "This mansion belongs to your gardener." She said, "That is not possible. He was a very quiet man and so far as I know never did anything in church work." But the angel insisted, "This is his mansion." Nearby stood a very humble dwelling. "Whose is this?" she said; "That is yours," said the angel. "It cannot be possible. Why my own home on earth was far better than this." The angel answered again, "We build the mansions in heaven out of the material that people send to us from earth. We have put everything into your mansion that you have ever sent here. We have put nothing into this better mansion that belongs to your gardener except that which he has sent here. We always build mansions in heaven out of the material people send us from earth."

"I appeal to you students, whether of language, science, art, music, or mathematics, and plead with you to remember that your education in the future life will be determined largely by the amount of material you furnish for that life in the un answered questions you send on before.

"Something like this should say to himself frequently, and with emphasis, "I am an immortal. My self-hood depends upon my purposes and efforts and determinations. Success and failure in character and in destiny depend upon myself. The essential things in life cannot be done for me by others. My first duty and my highest privilege is to know myself in the light of my immortality and of the life to come. Carelessness and neglect now, weaken and dwarf us. If these are continued I am ruined."

"Fellow alumni of our beloved and honored alma mater, let us come to that 'Commencement Day,' men call death, in such spirit as Browning expresses in 'Prospero.' Hear him:

"'Fear death?'—to feel the fog in my throat, The mist in face and brain, When the snows begin, and the blasts denote I am nearing the place."

"The outlook for Salem College is, with the exception of present current expenses, very encouraging. The prospects of the much needed additional College building are encouraging. More than $12,000 is assured. The patronage of the school from the vicinity is steadily increasing. No enemies have been met it. Temptations to evil are lessening in the city; the cause of temperance has gained much; the saloon is voted out."

"Against these favorable conditions, the ill health of President Clawson's wife necessitates their leaving the state, and consequently a change in the presidency. This is very much regretted by every friend of the College in West Virginia. The faithful services of fourteen years, the best years of his life, have been given to Salem College. Through all these years he has endeared himself to every pupil who came under his influence, and to all who know him. He took hold of the institution two years with a master hand and he vigorously, skilfully wielded a president's influence to strengthen the institution and extend its patronage. The originality of his methods and the thoroughness of work in the classroom are preeminently impressive and noteworthy, and have attracted the attention of distinguished educators visiting his class-room. His constant gleaning of il

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**Memorial Service for Dr. Martha R. Stillman.**

May 23, 1908.

A special feature of the service was the music, which was as follows:

- Quartet, "No Shadows Yonder," from "The Holy City," Mrs. Cottrell, Miss Nancy Randolph, Mr. D. E. Titzworth, Mr. Roy Titzworth.
- Solo, "One Sweetly Solmth Thought," Mrs. Cottrell.
- Duet, "O Morning Land," Miss Randolph and Mrs. Cottrell.
- Hymn, "Hark, Hark My Soul!"

The service was marked by an unusual, tender expression in the words of those who sang. Dr. Lewis read part of Revelation 22, and offered prayer.

His remarks on Dr. Stillman's life were as follows:

- "Any life that has blessed the world is worthy of being remembered, and the world is better for remembering it.
- Dr. Stillman was an unusual representative of 'self-hood.' Self-hood is far more than individuality. Individuality is marked by minor peculiarities, some element that separates one man from another in outward appearance.
- Dr. Stillman depended upon one's aims and purposes and one's efforts to accomplish those aims and purposes. We feel every life that has a purpose, good or bad. We are moved by such a life the more keenly; the more fixed that purpose is.
- It is the lives with purposes that linger upon us, that we remember. It is the lives with self-hood that make their impress on the world. My father used to say to me, 'Oh, boy, do be somebody.' Dr. Stillman fulfilled that thought, not as if she made any effort to do so—but you knew, when you came in contact with her, that you had come in contact with somebody. Womanly, yet with strong character. She was a simple, earnest, actual Christian. I choose the word 'actual' because I know no better one. It makes the difference between the outward profession and the actual possession of Christian character; of Christ-likeness. No one who knew Dr. Stillman had any question whether she was a religious woman. Yet she made no great demonstration of her religion. The greatest things in the world make no great demonstration.

"There was fineness in her nature. Some one has said, 'No one can be wholly bad who loves flowers.' Outside of her professional studies, Dr. Stillman's great delight was in birds and flowers. Such characteristics go far to enrich any life. Those who do not appreciate beauty in some form lack the Divine. "This morning," on Seventh Street, we saw a group of bright, beautifully colored leaves, and one said, 'God loves beauty; He shows the world with beauty. No fruit is to be taken from those leaves; they grow simply that the world may be made beautiful, that childhood may stop and drink in their divine beauty.' Just now, when the world is so beautiful, the Doctor is called to go to a more beautiful world. The beauty of nature is the counterpart of the beauty of spirit which is illustrated in every Christian woman's life, as it was in the Doctor's life.

"There was a genuineness in her professional work that carried you beyond any question as to whether you could depend in her word. Holding up of the garrulousness which sometimes mars the medical profession. Gossip could never learn anything from Dr. Martha regarding her patients. Her lips guarded them most carefully.

"In the prayer meetings, some brief testimony from her personal experience would always come from her lips expressing her confidence in Christ, her rejoicing that she believed in him. On an occasion a few years since, when she had no thought of dying, she said, 'I am so anxious to know the things that are in heaven that I am sometimes in a hurry to go on.' On her return to Plainfield after she had been under the surgeon's knife, I was in my study when she came in, and I asked..."
HOME NEWS

LOST CREEK, W. VA.—Dear Editor and readers of the Home News department:

One week ago last Sabbath morning, May 16, the people of the Lost Creek Church were pleased to greet their former and beloved pastor, Brother M. G. Stillman and to hear him preach again. It was a delightful day and a large congregation of friends and church people met together for this purpose. Brother Stillman brought us a fresh, hopeful gospel message in his characteristic and interesting way. At the close of the sermon a number of young people offered themselves for baptism and church membership.

On the beautiful banks of Lost Creek about a mile above the station about a hundred gathered, and five—two boys, two girls and a young mother—were buried with the blessed Saviour in baptism and rose into newness of life. Others had expected to beimmered at the same time but were unavoidably prevented, one of whom has since then gone to be with her Redeemer. Notice of her death appears in this paper.

We are praying that a number more will be ready for the ordinance when the Pastor returns from the Associations. May God bless the laborers in their efforts to win souls. May He bless and build up in noble Christian character those who are beginning to walk “in newness of life.”

PASTOR VAN HORN.

Salemville, Pa.—Pastor J. S. Kagarise and wife, A. W. Walter, Miss Annie Blough, and Miss Naomi Wolfe are attending the Southeastern Association at Salem, West Virginia. Mr. Kagarise preached the introductory sermon. Mrs. A. W. Walter sent an essay to be read. Topic, Our Heavenly Home. A. D. Wolfe sent an essay to be read by Wardner Davis. Topic, On the Lord’s Side.

Rev. R. G. Davis, of Scott, N. Y., who is at Salem representing the Central Association, visited with us over the Sabbath, May 16, and preached three interesting sermons. We are glad to have our expastors come to see us; it shows that the ties of Christian fellowship are not broken, but that loves abide with us still.

The Bible class is showing fairly good interest; but, friends, there is still room for improvement. Let us hold together in the good work.

We are sorry some cannot see the joy and necessity of attending Bible reading. Dear friends, come, and let us go together on the King’s highway. The Bible will direct us, and point out the way.

We will be glad for a visit in the near future from the evangelistic pastor of the Southeastern Association. We are a little to one side of the Association, but we trust Brother Seager can find us.

Brother Alv Kayagarise has removed to our sand of Tusses again, and although he is a few miles from church he knows how to get to church and Sabbath school, and assist as teacher. His wife assists our organist, Miss Nettie Kagarise.

A. D. W.


As I have been traveling over this country, South and North, studying Negro communities, I have found the mark of Booker T. Washington everywhere in happier human lives. Wherever I found a prosperous Negro enterprise, a thriving business place, a good home, there I was almost sure to find Booker T. Washington’s picture over the fireplace or a little framed motto expressing his gospel of work and service. I have heard bitter things said about Mr. Washington by both colored people and white. I have investigated many of these stories, and I am telling here what I have been known of his influence among thousands of colored human beings. Many highly educated Negroes, especially in the North, dislike him and oppose him, but he has brought new hope and given new courage to the masses of his race. Has he given them a working plan of life? And is there any test of usefulness? Measured by any standard, white or black, Washington must be regarded today as one of the great men of this country; and in the future he will be so honored.—Christian Work and Evangelist.

Christ and truth are strong enough.—Samuel Rutherford.
MARRIAGES

CHANDLER-Clarke.—In Brookfield, N. Y., May 14, 1898, by Rev. Walter L. Greene, Mr. Harlan D. Chandler, of Earlville, N. Y., and Miss Mary E. Clarke, of Brookfield.

DEATHS

Kennedy.—Georgie A. Swisher Kennedy, born June 12, 1880, died May 23, 1898. She was born and spent most of her life at Berlin on Hacker's Creek, West Virginia. While about thirteen years of age she was converted and joined the Berlin Methodist Protestant Church. She was a faithful and consistent Christian young woman and a devoted worker for the Master's cause, a person of wonderful influence among her early companions and friends. During the meetings conducted at Lost Creek last winter she was an earnest worker among the young people, and asked the Pastor of the Lost Creek Seventh-day Baptist Church for baptism by immersion. Her illness prevented the consummation of her desires in this direction.

On April 19, 1897, she was united in marriage to Charles E. Kennedy of Lost Creek, whom she leaves besides her mother, brothers, sisters, and a host of friends to cherish her memory. Her great loss. Thus another home is broken up and fond hopes dashed to the ground. Among her early companions and friends. During the meetings conducted at Lost Creek last winter she was an earnest worker among the young people, and asked the Pastor of the Lost Creek Seventh-day Baptist Church for baptism by immersion. Her illness prevented the consummation of her desires in this direction.

The nation's prosperity really rests on farm products. So long as these reach up to the value of former years,—approximately $7,500,000,000 in 1897,—this must continue to be so. There has probably never been a time in this generation when such splendid general crop prospects existed as at the beginning of May, and which have continued up to the middle of the month. The empty cars of today will all be enlisted to move the wheat, corn, oats, and cotton now seeded.

One strong impression on the traveler in the West these days is that the irrigation ditches are a host of friends to cherish her memory. Her great loss. Thus another home is broken up and fond hopes dashed to the ground. Among her early companions and friends. During the meetings conducted at Lost Creek last winter she was an earnest worker among the young people, and asked the Pastor of the Lost Creek Seventh-day Baptist Church for baptism by immersion. Her illness prevented the consummation of her desires in this direction.

Western Prosperity.

The unsightly desert of former years,—approximately thirty feet in depth, and extending for miles, is, in most places, now converted to fertile lands. In companies totaling thousands of acres is a study by itself. Some of the most important among these are the Bakersfield and the Los Angeles Producers' Assoc., and the California Irrigation Co., by which the irrigation ditch is the advance agent of Nature in adapting herself to the new conditions and the irrigation ditches are a host of friends to cherish her memory. Her great loss. Thus another home is broken up and fond hopes dashed to the ground. Among her early companions and friends. During the meetings conducted at Lost Creek last winter she was an earnest worker among the young people, and asked the Pastor of the Lost Creek Seventh-day Baptist Church for baptism by immersion. Her illness prevented the consummation of her desires in this direction.

Some have thought that this is the same appearance of Jesus as that mentioned in the last few verses of Matthew's Gospel, but here the number of the disciples is but seven, and the place is by the side of the lake rather than upon a mountain.

Time—Some time within the forty days between the resurrection and ascension of Jesus; evidently as many as ten days after the resurrection and three days before the ascension. In April or May of the year 30.

Place—At the lake of Galilee. PERSONS—Jesus and seven disciples. Peter is most prominent, and John is mentioned.

OUTLINE:

1. Jesus Appears to the Fishermen. v. 1-5.

2. The Miraculous Draught of Fishes, v. 6-14.

3. The Conversation with Peter, v. 15-23.


NOTES.

2. Nathanael of Cana. Compare ch. 1:45 and following. It seems very probable that he was one of the Twelve, and is named Bartholomew in the lists. And two other of his disciples. Very likely these two were not of the number of the apostles, but may not be sure.

3. And that night they took nothing. It was customary to fish with the net in the night. With the coming of the dawn their prospect of making a good haul would be ended. They were therefore returning disappointed.

4. Knew not that it was Jesus. They were not expecting to see him just at that time, and the light was still dark.

5. Children. The Greek word thus translated is not one by which Jesus elsewhere addresses his disciples. Jesus does not disclose himself to his disciples, but asks about their luck in fishing as any stranger might ask.

7. It is the Lord. John recognizes that the stranger is Jesus, not because there is now more light, but because he realizes that it is through a miracle that they have caught such a number of fish.

8. Simon Peter * * * cast himself into the sea. Peter was nothing if he was impetuous and thoroughly in earnest. He might be less ready to comprehend than John, but he was more ready to act.

11. A hundred and fifty and three. * * * the net may not rest. The eye-witness records for us the exact number. The surprise was not not only the great number, but also that the net was not broken.

12. And none of the disciples durst inquire of him. They knew that it was Jesus, but they stood in a new awe of him, so that they did not have the courage to ask him the questions
Peter show his devotion to his Master by tender care of those who trust in that Master.

16. He saith unto him again the second time. Our Lord uses Peter thrice to cause him to look beneath the surface and make sure of this love that he professes.

17. The third time. Here as we have already noted Jesus uses the same word for love that Peter has used in his replies. It is as if he said, "Are you sure of the tender personal regard for me which you profess?" Peter was grieved. At first thought we wonder that our Saviour pressed this disciple so hard. But the man who had thrice denied he knew Jesus needed a searching test. Lord thou knowest all things. Peter can do no more than to appeal with renewed emphasis to Jesus' own discernment of the thoughts and purposes of his heart. Feed my sheep. Roman Catholics argue from this and the preceding similar commands that Peter is thus installed as the shepherd of the sheep pre-eminently; but the evidence is hardly adequate, and there is no proof that others were not given the same charge.

18. When thou wast young, etc. The prediction of what the future held for Peter is illustrated in his life. He has been free to choose for himself and to go unrestrained but bonds and imprisonment await him in the service of his Master.

19. Signifying by what manner of death he should glorify God. John wrote long after the death of Peter, and takes it for granted that the particulars of that death are well-known to his readers. Follow me. Thus does Jesus renew the call which he had given long ago by the shore of this same Lake. He calls Peter to a life of service and to a martyr's death.

20. The disciple whom Jesus loved. This indirect designation of the Apostle John is characteristic. Lord God, thou knowest all things. 13:19, 23, 25 and other passages.

21. Lord, and what shall this man do? There is much speculation as to the motive of this question. Probably it was curiosity.

22. If I will that he tarry till I come, etc. That is, continue to live upon the earth till the second coming of Jesus. Peter is to go ahead and do with his part whether it be in the direction of service or suffering without heeding whether others have greater or less privilege than himself.

23. That that disciple should not die. Our author wishes us particularly to notice that Jesus did not say that John should not die. Very likely in the old age of John some were saying that Jesus must come before John's death, but such a theory is suggested only by a supposition, and therefore no authority whatever. Very likely this chapter was written for the special purpose of making this matter plain.

SUGGESTIONS.

We are not to pervert our willingness for suffering or for service by that which is required of others. We are to devote ourselves independently and not to say, "I will do as much as such a one, and no more."

We do well occasionally to take time to examine ourselves to see whether we really do love our Master as we profess to.

To shepherd the sheep is the great trust which Jesus reposed in his helpers in all ages. A part of this work is for you. Do you feel your responsibility for this task?

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2 p.m. every Sunday in the upstairs hall of the old house No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Seventh-day Baptist Church, Washington Square South. The Sabbath School meets at 11 a.m. A cordial welcome is extended to all visitors.

May 1st and 2nd, the Seventh-day Baptist Church of Chicago will hold a series of meetings, the proceeds of which will be used for the support of local work.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all located in the city, Fair Road, at 923 Atlantic Street. All are cordially invited.

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