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The Sabbath Recorder

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


EDITORIAL

The Central Association.

The seventy-fifth annual session of the Central Association convened with the church at Adams Center, N. Y., June 2, 1910, at 10 o'clock. There were more than forty delegates from abroad at the opening session, which was a good attendance when we consider that Adams Center is so far away from the other churches of the association. This year is noted for having all the associational gatherings in the extreme outskirts of the association territory. Ritchie, Rockville, Adams, Little Genesee and North Loup are all on the borders of their associations. This fact suggests one of the greatest blessings afforded by the present plan of holding these annual gatherings. Thus the isolated churches can receive help and inspiration from those more centrally situated, and they can by the delegate system receive-representatives from all other associations. In this way the churches on the outskirts can have such help as the Conference brings to the larger and more central churches.

The first session at Adams was drawing to a close. The door was not closed, but the papers of the hour were kindly placed at the door. What the spirit of such a sermon. It brings to the church, and it means to the denomination. After Pastor Witte's address of welcome, Doctor Brown gave the president's address, which was a strong plea for all to work out the plan of the program, and to profit by the teachings offered. For years they have received wholesome instruction from their leaders; but the speaker thought they had not worked out the instructions as they should. We send our children to school, expecting them to put into practice the instructions they receive; and we blame them if they do not do this. As Christians in God's school, we do not use our knowledge gained from the teachers as we wish our children to do with the knowledge they gain in school. Let us all, teachers and laymen, enter into the spirit of our work here. Let the children see that that which they could not do. If all who read the Recorder accounts could put into them the spirit and enthusiasm of each speaker, much more good might come from their publication. There was a marked spirit of devotion prevalent in this session at the very begin-
We soon discovered, after adjournment, that the plans for dinner and supper at Adams were ideal. The pleasant basement rooms in this church were fitted to accommodate about eighty people at one sitting; and the people were able to go from the audience room to the refreshment rooms without getting out of doors. This plan enabled all to enjoy superior advantages for social interviews between sessions, as delegates remained at the church from morning until after the evening meeting. Thus, only the morning meals were taken with people in their homes, and the residents of Adams had more time to attend services.

MESSAGES FROM DELEGATES.

Aside from the messages from delegates of the older associations, there was read here a message from the Southwestern Association, by Rev. S. H. Babcock, who was delegate to the Southwest last year from the Central Association. The session which Brother Babcock attended was held in Attalla, Ala., in September, 1899. At that place the way for a spiritual meeting had been prepared by special meetings held by Secretary Saunders before the association convened. Brother C. S. Sayre was delegate from the Southwestern Association, and aided much by his excellent singing and searching sermons. The meetings resulted in an addition of six members to the Attalla Church, and in a general spiritual revival among the members. The coördination added to the interest of that meeting. Brother Babcock remained a few days for services after the association adjourned, and greatly enjoyed the meetings with the brethren there.

AFTERNOON SESSION.

It is seldom that devotional services at the beginning are marked by such spiritual interest. The day became a day of old associations, a day of great interest. These services were led by Secretary Saunders on Thursday afternoon, and were truly strengthening. Next came the messages from associations and denominational societies; and the representatives of these were welcomed to a place in the deliberations and work of the association.

Rev. Wm. C. Whitford read a most interesting paper upon the subject, "What Is the Kingdom of God?" I am glad to be able to give our readers this excellent paper, and only wish I might be able to repeat the words of the speaker, given at different points in the address, which were not written down.

A REMINISCENCE SESSION.

A unique part of the evening session was an hour given to reminiscences, to commemorate the seventy-fifth annual session of the association. It was in charge of Deacon York of DeRuyter. He gave some interesting reminiscences of his days gone by, and expressed a hope that we might see another old-fashioned pentecostal season. Among the pleasant memories mentioned was that of the sunrise prayer meetings which were common years ago. Some gracious awakenings started in those meetings. Mr. York also exhibited four copies of old minutes, from which he read the names of men prominent in the association during the years 1838, 1848, 1853 and 1854. The congregation was deeply interested in the leader's remarks.

Maxson, Mr. D., of Syracuse, next read some reminiscences of the pastors who had helped him. He spoke of his boyhood days, when George E. Tomlinson was pastor at Adams and when the old high gallery surrounded the audience room. He spoke tenderly of Mr. Tomlinson's influence over him while a boy and of the excellent sermons to which he listened. Then came the long pastorate of A. B. Prentice, under whose ministrations Doctor Maxson and his sister were baptized, and to whose preaching he listened for years. Mention was made of the deliberate, easy manner of Elder Prentice at the beginning of his sermons, and the way he threw his life and energy into his exhortation at the close. Elder Prentice held the respect and confidence of every one because back of his preaching was a consistent Christian life. The speaker then referred to several pastors of other churches in the association whom he had met in the annual gatherings. His mother was loyal to these denominational and general movements, and always encouraged Doctor Maxson to attend them. This gave him opportunities to meet many of the leaders, and probably explains why Brother Maxson is so loyal to the cause today. Would that we had many more mothers who magnify the importance of denominational interests, and who make it easy for their sons to love the Seventh-Day Baptist cause.

The speaker then referred to the long pastorates of Elders Joshua Clarke and L. R. Swinney at DeRuyter. These two men had the missionary spirit and did much preaching outside their own church. This was especially true of Elder Swinney, who often drove as far as Syracuse to preach in the parks and elsewhere. Heimmered several there who afterwards became constituent members of the Syracuse Church.

Mention was then made of Charles M. Lewis, H. D. Clarke and George W. Lewis, as pastors at Verona, and of the missionary spirit that prompted Verona to send its recent pastors to preach to the Sabbathkeepers in Syracuse. The good work of Arnold C. Davis at West Edmeston, and of J. Bennett Clarke many years ago, was mentioned. Then came the pastors of Lebanonville and Brookfield. Time will not permit an enumeration of all the good things said about men both living and dead. Rev. J. M. Todd, of blessed memory, was a man who held the heart-strings of the people in all the churches. Mr. Maxson referred to those pastors only, with whom he had personal acquaintance. There are other mentions of mention that could not be spoken of at length in a brief address on personal reminiscences.

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Second Day of the Association.

"Jesus, I my cross have taken," was the well-chosen hymn with which began the work of the second day at Adams. A good company were ready to join in this song service, conducted by Pastor Witter at 9.30, and then Brother Kelly led a service of prayer which made excellent preparation for the work in hand.

The topic for the day, "The Kingdom of God—What It Means to the Home," was referred to by Brother Kelly, who then read from Joshua xxiv. 15. "As for me and my house, we will serve the Lord;" also from Acts xvi. 31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and..."
thy house.” The speaker referred to the home life as the life upon which the cause of Christ on earth depends. The truths spoken upon the power of home influences will not soon be forgotten by those who heard Brother Kelly. The story he told of a father who felt no need for his dying boy, and of a girl who wept because she had never heard her father pray, touched every heart. Then followed a season of prayer for the homes of this land; for more spiritual life in the families; and for the upbuilding of broken-down family altars. If the home life were all it should be, there would be among Seventh-day Baptists; if fathers and mothers had the cause of Christ and the church upon their hearts as they should have; if they were more ambitious for their children to become Christians than for them to gain worldly things,—there would not be so many renegades from the Sabbath.

Would that all Recorder readers could have heard the testimonies given in this meeting regarding the influences of Christian parents upon the lives of those who spurn the Sabbath! Also their testifying regarding the loss of spirituality where great interest is taken in the card-table and the dance. Great stress was placed upon the necessity of giving children in the home some harmless and helpful amusements to take the place of those that are objectionable.

This was indeed a powerful meeting, full of practical thoughts, and it should bring forth excellent results.

CLYDE EHRET’S ADDRESS.

Next came an address by Clyde Ehret, a student in Salem College, upon the subject of the day—“What the Kingdom of God Means to the Home.” Before the address Pastor Witter read the story of the Prodigal Son, which was a fitting prelude to what followed. Brother Ehret referred tenderly to his own home, so recently broken up, and said that all his hopes of doing anything for the Kingdom had been his own calling and are due to the influences of a Christian home. No wonder the world does not make greater progress in spiritual living when so many homes ignore God’s claims entirely; when so many children never hear a prayer from parents; and when they never see any interest in religious things manifested in their homes. The nearest thing to heaven on earth is a genuinely Christian home; and the most baneful surroundings for young lives are found in the most godless homes. Parents who care nothing for the church; who think nothing of religion; who go into open sin; who profit nothing from the terrors into the frivolities of the evil world,—are sure to take their children with them. Mr. Ehret’s remarks about parents provoking their children to anger contained wholesome counsel. We can train all our tastes and appetites until we long for certain things; and so it is in spiritual matters. We may so train the heart that it longs for the true and the beautiful in life, and will be satisfied with nothing else. What folly to train the heart to enjoy only the false and the evil, when the way is open to a culture in the pure and the holy that shall bring the joys of heaven! What folly to wander into the far country and starve upon the husks of the world, when in the Father’s house there is abundance, and peace, and a father’s love!

EDUCATIONAL INTERESTS.

Prof. Wm. C. White conducted the services during the hour allotted to the work of the Education Society. The foundation for all good education in schools is found in the homes. Without good homes we can not have good schools. The parable of the buried talents was used to illustrate the responsibility of those whose hands God has placed the means for doing good and the opportunity for improvement.

Rev. J. L. Skaggs, a student in the Seminary, gave an interesting description of the rooms, library and chapel where the theological students do their work and receive instruction. The benefits of the circulating library were also referred to, and the fact that these benefits are offered to all who will accept them. The main thoughts in this address were: (1) It is our own school. You know what it means to say, “This is my son.” The denomination should feel that the theological school is its child in a peculiar sense. It is like home to the students, and home is by far the best place for them. (2) Our Seminary is equal to the best in scholarship. Its dean is recognized as among the leading scholars, and those who know him best understand his evangelical spirit, his love for the youth of the men, and his interest in the welfare of our people. Mr. Skaggs spoke of the unifying power of a school wherein our leading ministers are educated together until they understand each other and come to see eye to eye in one family. The last point mentioned was the needs of the Seminary. It needs money, and many advantages and improvements; but its greatest need is students. The alarming lack of consecrated young men who are ready to give their lives to the gospel ministry is the one matter to all us with concern.

If we are to realize the value of the Seminary as a denominational center, we must consecrate more boys to the ministry and send them there for preparation. Then, pray that they go out from their school life as spirit-filled, consecrated men. God forbid that any one who goes there shall in any way bring a reproach upon the church, and cripple the school in its power for good.

EDUCATION FOR THE SABBATH.

This was the subject assigned to R. J. Severance, who spoke of its importance to us in these years of non-Sabbatism. Our people must be educated to stem the Sabbathless tide, and learn to glory in the privilege of being loyal to God’s law. The lives of many who have embraced the Sabbath, and who have come to rejoice in the truth, put to shame the ways of some who were born Seventh-day Baptists.

Loss of interest in the Sabbath brings deadness of spiritual life, while any true revival in the Sabbath interests is sure to add to the spiritual life of those who experience it. We need more of the Spirit that makes heroes for truth. True Sabbathism must be spiritual. Our righteousness must exceed the mere literal righteousness of the Pharisees, if we would meet the approval of our Lord.

Our young people must be educated as to what true Sabbath-keeping means, that they may keep the day as God would have them keep it. If this is not done, we can not hope to hold them, and they will not be able to stand the pressure from a Sabbathless world. The foundations for all true Sabbath-keeping must be laid in the home. Doctor Main’s book is a good one for study, and should be in use in every society. The Tract Board offers furnishing books free for classes that will make a careful study of them.

EDUCATION FOR THE GENERAL WELFARE.

Professor Whitford followed somewhat the same line of thought offered by him at the Eastern Association. He regards the talents referred to in the parable read at the beginning of the hour, as meaning the truth entrusted to any people, to which truth they are expected to be loyal. The importance of education to the general public, through the public schools, was forcibly set forth. Our civilization, our freedom in a republic, are the results of our system of education. Education makes our great country one, by enabling those of widely separated sections to see things from all points of view.

College education goes farther than that of public schools in this great work, and provides men for the greatest enterprises of engineering and world-wide improvements. The highest good of all education is the building up of the spiritual man, the allaying of superstitions, and the lifting up of men toward God.

THE POOR IN SPIRIT.

The first beatitude, “Blessed are the poor in spirit: for theirs is the kingdom of heaven,” was the topic for the devotional hour led by Brother Skaggs, on Friday afternoon. This service was fervent and helpful in its influences, tending to impress us with our own poverty and God’s riches. The plea was for Christlike humility in the Master’s service, on the part of all who would help to bring in the kingdom of God. There were moments in all these devotional hours when the Master seemed very near, in fulfillment of his promise, “Lo, I am with you alway, even unto the end of the world.”

LETTER OF APPRECIATION.

The fact that Bro. Riley G. Davis had offered his resignation, owing to sickness in his home, was a source of regret to the association; and in view of the great need of his help in the West Edmeston Church,
societies, of the preparation of leaflets for
The homes expect the pastor's sympathy in the cloud resting over your home, owing to the serious illness of your wife. Our prayer is that the heavenly Father may restore her to health and strength again.

We wish to assure you of our friendliest and most fraternal feeling, and of our appreciation of your work in this association. We trust that circumstances may be so shaped that you shall remember us kindly and earnestly and affectionately urge you to continue your work with us. Now we commend you to the keeping and fellowship of God, the Father, whose we are and whom we serve. Most fraternally yours,
For and in behalf of the Central Association,
H. C. Van Horn,
Secretary pro tem.

THE PASTOR AND THE HOME.

Two sub-topics, under the topic, "The Kingdom of God in the Home," were discussed in the afternoon session as follows:

1. "What the Pastor Expects of the Home," by Rev. L. A. Wing. We hope to give his paper in full in the Recorder. It was good and you will enjoy it when it comes.

2. In the absence of the one appointed to speak upon, "What the Home Expects of the Pastor," the editor consented to speak in his stead. He made these points:

(a) The homes have a right to expect all the attention a pastor can give them without making his own pulpit strong; and he can not meet these expectations if he tries to do too much outside work.
(b) The homes have a right to expect the pastor to be a gentleman in the presence of the young people, and not to lower his dignity to the level of the common rabble in matters of gossip and undignified conversation.
(c) The homes expect the pastor's sympathy and help in every time of trouble or discouragement.
(d) The homes expect the pastor to invite their purest and holiest social joys. He will be a welcome guest at weddings and family reunions, and can on such occasions find the heart-strings of the young people.
(e) The homes expect the pastor to be a true shepherd of the little family flocks in spiritual things in a sense similar to that in which he shepherds the great flock in the church. He is expected to feed the hungry, watch for opportunities to bring back the ones that stray away, comfort the sick, and visit the lone sheep that can not gather with others in the great fold.

THE WOMAN'S HOUR.

Under the leadership of Miss Agnes Babcock, the woman's hour proved to be a very helpful one. Mrs. E. A. Felton read a message from Mrs. Babcock, the corresponding secretary of the denominational board. Following this, Mrs. Alva Davids read a paper upon the question, "How Can the Woman's Society Help Its Members?"

The leader then briefly stated the purpose and work of the Woman's Board in the denomination. A short and most interesting review was given of the year's work in the interests of the Missionary and Tract societies, of the preparation of leaflets for society programs, of the plans looking toward better acquaintance between scattered circles of societies, and of the efforts to help the colleges. In closing, Miss Babcock spoke of the need of woman's societies in all parts of the land. The organization of societies makes a strong bond of union between the workers, helps to bring the young women into the service, and paves the way for the children to enter the work. The woman's societies may press a campaign of education in denominational lines and Christian truths. The papers of this hour will be found in Woman's Work in the Recorder.

ASSOCIATION PRAYER MEETING.

Sabbath eve at Adams was beautiful. The clouds that had shut out the sun most of the time for two days parted and gave a beautiful sunset. The cool bracing breeze from Lake Ontario made everybody glad, and the house of worship was well filled when the shades of night fell upon the town.

The preparatory service for the evening's work was led by Pastor Witter, and seemed indeed like a Sabbath vesper song. Would that the spirit of it might fill all the hearts of earth and prepare them for sweet communion with God on his own holy day! But, alas! the great outside world little understands the spirit of true Sabbathism.

The meeting was in the hands of Secretary Saunders, who preached from the text, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17. It is strange that we can sit here side by side, with shoulders touching each other, and still be in separate kingdoms. But this is true; this is real. We may be in the kingdom of God, a spiritual kingdom which is not meat and drink, which is nothing you can handle or see, and still have it as real to us as anything on earth. The gospel of the kingdom is given for those who are weary of sin and long for something better.

Love of God's kingdom is as real as love of country. O that we could appreciate what the love of God can do for sinful men! None of us can say we have never been invited into the kingdom of God. If we find ourselves shut out by and by, we can blame no one but ourselves. It is easy now to get into the kingdom; but if we do not stand at the judgment bar of God, this question will be settled. If it is not settled now, we have no security of another chance. Now is the accepted time; now is the day of salvation. Why not settle it now? Let go of all perishing things, and take hold of the eternal. God can not break his promises, and you can trust him to make you a new creature.

Is mother-love or father-love real? Can you measure it? Can you count it? Yet it is as real as anything on earth. The love of God is real; and the consciousness of citizenship in his kingdom is also real.

Christ can take you as you are and make you what you ought to be. We can not afford to live in any other kingdom than the kingdom of Christ. He wants the one who is farthest off tonight. If there is a man who feels that he is the worst of sinners he is just the one Christ wants. He can make him a true citizen of the kingdom.

At the close of the sermon a male quartet sang, "The Wayside Cross," and an invitation was given to all who are now citizens of the kingdom to show it by the uplifted hand. Then followed a few testimonies that would have been multiplied many times if there had been time; but the evening was far spent and all testimonies had to be condensed into a few words. It was nearly ten o'clock when the meeting closed. It was a good meeting.

(Continued next week.)

Eastern Association.

The last evening session of the association at Rockville was held by the young people after the editor had gone home. We hope to be able to give our readers the address of Cyde Ehret; and we are sorry we could not catch the living words of ex-Governor Ute and give them. The latter made a strong plea for a good example before the child, in view of the fact that there are no more powerful influences in shaping his ideals than those which come from example.

A Correction.

Imagine if you can the editor's surprise when, on his return from Adams Center, he discovered that heartless types had made him say about the Rockville choir! If the friends will get the Recorder of June 6, 1910, and put the word "efficient" in place of the word "ancient," they will then have just what the editor actually wrote.

Delegates.

The Eastern Association adjourned to meet with the church at Berlin, N. Y., on Fifth-day before the last Sabbath in May, 1911. Charles C. Chipman, 220 Broadway, New York City, is president; and John H. Austin of Westerly, R. I., vice-president. The recording secretary is Mildred Greene, Plainfield, N. J.; and L. Gertrude Stillman of Ashaway, R. I., is corresponding secretary. Arthur J. Spicer of Plainfield, N. J., is treasurer.

The delegates to sister associations were appointed as follows: To the Southeastern Association, in 1911, Rev. Henry N.Jordan. Delegates to the Central, Western and Northwestern associations, in 1911, Rev. Clayton A. Burdick of Westerly, R. I., with Rev. Henry N. Jordan alternate. Delegate to
The Tide of Emigration to Canada Turns.

The reclamation of lands by our government is working great good in more ways than one. It is estimated that seventy-five to one hundred thousand land-hungry farmers have gone to Canada each year in order to secure farms. Since the Reclamation Service has been at work, irrigating and redeeming arid lands and making the desert to blossom like the rose, not only has the tide of migration been checked, but it has actually turned back; and the stream of land-seekers is now flowing from Canada to the United States. This is a blessing in more ways than one. Those who leave us for Canada are already well fitted for citizenship here; and when we can hold such men by making farm room in the West for them, it is infinitely better than to allow them to drift away and have their places filled with people who care nothing for our institutions and who do not assimilate with our people. Our government is wise to reclaim all arid lands within its power to reclaim, and thus keep the best farming people on the right side of the Canadian line.

Kings' Salaries.

The King of Prussia has demanded an increase of his civil list for salary and expenses to $5,000,000 a year. The first task upon the ascension of a new king is to fix his income. This duty will now fall upon Parliament as King George V takes the throne. Under the laws of Great Britain, the civil list of Edward VII will hold for the new king for six months. Edward's list for expenses and salary and household affairs amounted to $2,350,000. This is less than half the amount demanded by the King of Prussia. It will be interesting to see what Parliament will do for George V.

One evidence that Turkey is awakening to the demands of civilization is the fact that the Turks are pushing railroads into countries where for years they blocked every movement that looked like progress in that line. They are now pushing forward with all speed for the construction of a railroad from the Mediterranean into the heart of Mesopotamia.

Another great railroad project is nearing completion, which will give the world its longest railroad. It is now expected that the road being constructed in Africa will be completed in a year or so, making a continuous line of steel five thousand six hundred miles in length. When this is completed one can travel the entire length of Africa in comfortable modern cars.

A bill has passed the lower house in Congress, appropriating $30,000 to enable the Secretary of Agriculture to investigate methods of making paper from various plants and woods.

Ecuador and Peru agreed to withdraw their troops from the frontiers and submit their trouble to arbitration by America, Brazil and Argentina.

Studies in the Doctrines and Ethics of the Bible.

ARTHUR E. MAIN.

VIII.

Primitive man seems to have peopled natural objects with spirits, and to have looked upon the great forces of nature as powerful, whether he was more or less dependent; between whom and himself there might arise conflict; and whose favor and help he desired to gain. This gave rise to nature-worship, with its element of fear, with something of reverence, little of moral worth and influence, and a tendency towards immorality, as even Hebrew history shows. In no other religion the divine is limited by nature, as the ruling power; in true religion, the divine, as the ruling power, determines nature. In one, for example, the sun is worshiped; in the other, God who set the sun in the heavens. In one the god or goddess of sensuous and sensual pleasure and love is the ground of character and conduct; in the other the holy God and Father of men, whose desire is true happiness, friendship, purity, and rational order, in family and social life.

We may well believe that the earliest roots of religion, on its natural or human side, were in some form of nature-worship.

It would almost seem strange to me if the first men and women did not adore the greater objects of nature. But when we first meet with the Hebrew religion, it is in the process of emerging from the influence of heathenism, and struggling, in the course of historical and spiritual development, toward higher and higher conceptions of God, man, the world, and their relations, toward a truly ethical and prophetic religion.

The degree of intensity in one's religious experience; its form of manifestation; and its description, depend very much upon the stage of ethical and intellectual progress reached, and upon existing psychological, and even physical conditions. It can not be that God was any nearer Adam and Eve, Cain and Abel, Enoch and Noah, Abraham, Moses, and Joshua, than Elisha and Elijah, Amos, Hosea, Isaiah, and Jeremiah, or Peter, John, and Paul, or the pious, trustful, and obedient of any age. Indeed, we may say that the Divine nearness must have grown from age to age, in its spiritual reality and transforming power. The truly saintly men and women of the twentieth century are not the yet unre­stored intellectual and moral ruins of our first parents, in their Edenic innocency.

The books of the Bible record, with evi­dence, the development of religious and social life among the people. The Old Testament, particularly in its earlier portions, uses expressive, but accommodat­ing sensuous language (Genesis iii, 8; viii, 21; xi, 5; xiiii, 21, etc.). This language, though profane, is a true revelation of deep religious and moral convictions respecting truth and duty; and because pic­torial, many of these early stories of the Bible can be taught to our boys and girls intelligibly.

But, of course, such language as this gives way to that which is more spiritual and profound, as the Spirit of revelation and redemption helps the people to higher levels of thought, faith and life.

Alfred Theological Seminary.
Alfred, N. Y.

To live is a gift, to die is a debt; this life is only a prelude to eternity.—Seneca.
Missions

Letter From Doctor Palmberg.

Secretary E. B. Saunders,

DEAR FRIEND:

Thinking that our people might like to know where I am and what I am doing, I will send on another letter for the Recorder.

I sent you one on our arrival at Naples, which I hope you received. We arrived there on the third of April, in the morning after our arrival. It was most beautiful, the harbor being surrounded on three sides, nearly, with the lights of the city on the shore and the hills.

In front we saw what looked to be an immense arch of electric lights, but it proved to be the ship on which Mr. Roosevelt had come from Africa, and which was therefore decorated with ropes of lights from mast to mast. We heard that he and simplicity. There stands, a

things I noticed there, I think the manner more attractive must have been much the same as now, in flowers left a few days before by our ex-

I have no card of introduction to the Y. W. C. A. Home of which I also had the address, we went there and were kindly received and given entertainment at a reasonable price for six days. Those days were full of sightseeing, except the Sabbath, which we spent quietly in the house resting. I was glad it rained on that day, so my friend would not feel that it was a day lost to her. We visited many of the usual places of interest—gardens, museums and churches—and I fear they would all be a confused mass in my mind, had I not the guide-book to refer to, as well as some notes I was careful to write down.

The church that pleased me most was that of St. Paul, outside the walls of the city, said to be built on the spot where St. Paul was stoned. It's simple, smooth stone columns and quiet decorations were so much more to my taste than those of some of the other churches, and they seemed to me more typical than anything else could be of Paul, in their solid strength and simplicity.

The places making the deepest impression on my mind were those associated with the early Christians: the catacombs where they worshipped among the dead; the Coliseum, where they were torn by wild beasts; and remains of the prisons, where they were confined.

The Forum, with all its ancient pillars and monuments, parts of temples, and triumphal arches, was of great interest, of course, as was the Palatine Hill. Where Caesars dwelt, and his stadium and circus. Most interesting was the Arch of Titus, built after his conquest of Jerusalem, with a relief representing men bearing away the seven golden candlesticks of the temple.

The Pantheon, the oldest building now in use in Rome, where Raphael is buried, and where the late king of Italy and his son are also entombed, was rendered even more attractive by the fact that we found there on those tombs immense wreaths of flowers left a few days before by our ex-

In connection with one of the churches we saw the Santa Scala, or Sacred Stairs, said to be the stairs of Pilate's palace, which Jesus trod. The Catholics make pilgrimages to go up these stairs on their knees (no one is allowed to go up any other way), and many were mounting them so, as we stood there. They have been used in that way so much that to prevent the marble from being worn out they are covered with wood! When I read a notice which was printed and framed at the foot, I did not wonder. It was even translated into English, and stated that an indulgence of nine years was granted for each step mounted, on which a prayer was said. As there are twenty-eight steps, I suppose one could go on stepping even in purgatory and still be guiltless.

The constant evidences of Catholicism oppressed me: priests and monks everywhere, singly, by twos and threes, in companies and in processions; numerous confessional in all the churches; the kissing the feet of images of the saints. With so much external evidence of religion, one looks for the people to be especially good, while the contrary seems to be the case. It seems as if almost everyone is on the lookout to "take in" the unwary "innocent abroad." After my friend had been cheated out of two francs in buying railroad tickets, much to her astonishment and disgust, and I had received too little change in a postoffice, I tried course, as was the Palatine Hill. Where Caesars dwelt, and his stadium and circus. Most interesting was the Arch of Titus, built after his conquest of Jerusalem, with a relief representing men bearing away the seven golden candlesticks of the temple.

To see no money carefully in every case, and prided ourselves on the number of times we escaped.

In one church I saw an image of Christ, in a sitting posture, crowned with thorns, and on his neck and arms were hung many golden chains, while the walls of the nave were massed with gold and silver hearts and all kinds of jewelry, which had evidently been bestowed on him by worshipers. It seemed to me, as I considered it, that he would much rather have our real hearts, a living sacrifice.

The last afternoon we were in Rome, we took a leisurely walk up to the Pinca Gardens, where we had a beautiful outlook over the whole city and the winding Tiber, and I think we enjoyed that the best of all.

We spent only about a day each in Florence, Venice and Milan.

In Florence, that which I remember best was the tomb of Michelangelo, in the Church of the Cross. On the stone sarcophagus sat three beautifully sculptured statues of women, in attitudes of sadness, representing Architecture, Painting and Sculpture. The tomb of Dante was also beautiful, but the guide told us he was not buried there.

A ride on the electric tram up to Fiesole gave us a fine view of Florence and the hills surrounding it, with the River Arno winding its way between, and a glimpse of the snow-peaked Apennines in the distance.

Venice would have seemed more novel to me, had I not been so well acquainted with canals flowing through the towns in China. Of course the buildings were much finer, and the black gondolas more picturesque than the Chinese boats, and St. Mark's Square gave me quite a new sensation. I was especially glad that a fine band played some very beautiful music that afternoon, and I enjoyed looking into the shops all around the square, although it made me wish I had a large cheque-book so that I could patronize them more.

In Milan we reached the cathedral in the morning just in time for high mass. The only thing I really enjoyed about that was that I heard the great organ played, and some fine singing. I felt almost glad to see no mosaics, and only gray stone and crystal windows. I have ever beheld. The truly immense stone pillars, scores of them, around one of which two people could lose each other, and the wonderful stone carving, created a feeling of awe.

We went on top of the cathedral, among the many spires—hundreds, it seemed to me. I was really oppressed when I tried to imagine how much work it all meant; for every spire is surmounted with a large statue and surrounded by numbers of small ones, which can not be seen at all from below. The work on all is as carefully done as if it were to be placed in a parlor, and they were up so high, that the city below looked like a ragged mat of brown tiles spread out on the ground.

But the pleasantest of all was the ride over the Alps into Switzerland. No description can do it justice. The mountains and valleys, rocks and waterfalls—it was,
O look!" or, "See that!" every moment, and the train went all too fast. I was so glad I had some one to whom I could exclaim!

We spent the night in a charming little hotel at Fluelen, a village nestled at 5,000 feet among the mountains at the head of Lake Lucerne. In the morning we took the little steamer and had a ride to the other end of the lake, to Lucerne. The lake winds in and out among the mountains, but our pleasure was a little dampened by rain and clouds, which hid much of the scenery. Even then we could not complain of it.

It seems to me no place in Switzerland could be anything but beautiful, and that is all I can say of Lucerne and Zurich, which we next reached. There my friend and traveling companion left me for her home in Germany, quite troubled that I must travel along the remaining sixteen miles to this place, as she had acted as interpreter all the way and knew so little German. But I was provided for as usual and had no difficulty.

I had been told of this village on the north shore of Lake Zurich by one of my fellow passengers. It is about 1,300 feet above the sea, and has a most wholesome climate. By climbing the hills back of the town, I can look over the lake and the hills beyond to the Alps, range upon range, covered with fields of snow. Walking still farther, I can enter the deep pine woods and pick wild flowers to my heart's delight. One could not possibly imagine a greater contrast to China.

I had not made much progress toward recovery till I came here; but since then I have made rapid strides, and already, feel that the interests of the world will brighter grow, that the opportunities which are offered by our schools and colleges there is small excuse for young men and women to enter upon life lacking in this respect.

But education, in its truest sense and as I shall discuss it here, means not merely book-learning but the proper development of the physical and moral side of the child's nature as well as the mental.

Most parents realize the need of educating their children, and it frequently seems that this urgent need is felt most among people whose educational advantages were limited. Many of us as parents, feel, however, that our responsibilities, in an educational line, are ended when our children are provided with text-books and sent to school, when really this is but the slightest beginning. Children should early be taught the value of their school work and its bearing on their future, and in no way can this be more deeply impressed upon their minds than by the interest shown by parents in the school, its teachers, and work. This interest should be greater. Few of us find time to visit our schools, to become personally acquainted with the teachers and in these ways know to our own satisfaction whether those to whom we entrust our children and who in so large measure influence their minds and characters are worthy of this great trust. I am sure no one can estimate the results for good to the children if parents and teachers would work together more, and if children and teachers both felt the influence of the kindly cooperation of parents.

With this cooperation many a child might be saved hours of misery and torture; for, as I have said, education is not just learning books. There are many children who are defective mentally, others who are "born short"—to use a borrowed term—in some of the subjects required to be taught in schools—children who absolutely can not conquer the work. Teachers must make an effort to conform to department requirements—to have all children pass their examinations. The effort and result are often trying for both teacher and student.

So long as the department of education demands that each child shall conform to a given standard, perhaps there can be no remedy for this trouble; but I have often thought what it would mean to the children who are lacking in ability to master books, if they were given the opportunity to use their hands at something which they desire to do and for which they have a latent aptitude. If there could be a teacher of the simpler arts and crafts in every school, as there is in a few, I am of the firm belief that the question of discipline would, to a large extent, be solved. For the child, of grown person either, who is busily and happily employed has no time for mischief.

Not all children are mentally fitted for filling positions in life which demand scholarly requirements. If schools for manual training and the teaching of trades for both boys' and girls were more common, then when in the judgment of both teacher and parent it is found that a child cannot master books, beyond a certain extent, it would be possible to give that one a chance to acquire ability to do well some work for which nature has especially endowed him. Such schools would give an added dignity to manual labor and relieve congestion in many of the professions.

However, again might do much in the way of education in manners and morals, as well as in physical education. Too often we see minds developed at the expense of bodily health, though no greater mistake can be made; for a healthy body is the only right foundation on which to build for the future. Perhaps no one so well as a mother, can supervise the physical development of the child, and hap-
pily this phase of education is in these years receiving more attention.

The selection of reading matter for a child is an important item in his development, and this may be largely guided by home influence. Public and school libraries offer a wide field from which to choose wisely.

Following the work of the common school, for those who have ability and can accomplish it, college and university work is greatly to be desired. The work of such schools, the contact with young people from all parts of the world, the association with the instructors of such institutions—all give a breadth of thought and wideness of vision that can be obtained in no other way. The libraries, the apparatus, the museums, the lectures by prominent men, and many other opportunities that are found in college life give a fullness to one's education that can scarcely be appreciated or fully understood until experienced.

And not for a moment shall we imagine that education is completed with the end of college or high school life, or that the means of obtaining higher education is denied to those who do not aspire to a college course. The world of books and people is always at our command, and he or she who is a thorough student of either need not remain uneducated. Nearly all cities and large towns have public libraries. The state library is available to all at a nominal sum; newspapers and periodicals are within the reach of all, so that the desire for information along any line is easily gratified. Even if but a few minutes each day can be given to good reading, let us make the most of them.

Many opportunities for instruction are afforded in cities by art exhibits, lectures, concerts, etc.; but if these things are denied in a large measure to those of us who live in the country, we have all the outdoor world at our disposal, and surely no greater or better school can be found. Add to this and our good reading, the privilege of pure thinking and right living, and we may round out an education that leaves little to be desired.

Leonardville, N. Y., May, 1910.

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Leonardville, N. Y., May, 1910.
parent associations, let me relate briefly what they are doing in Plainfield.

Not long after the first circle of King's Daughters was started in New York City, by Mrs. Margaret Bottom, about twenty-five years ago, a similar one was founded in our own city. From its inception the work has ever increased and additional groups have come into existence to help carry it forward until, at present, fifteen circles are interested in these three lines of work—employing a city nurse, maintaining the Day Nursery, and conducting a camp on the mountain during the hot summer months.

Our city nurse, a graduate of a training-school, devotes her time to visiting the sick poor, going from house to house wherever there is a demand for her services, remaining a little while to make the patient comfortable, changing the dressings if need be, showing those in charge—often children—how to properly administer the remedies; the dispensary which is kept well stocked for emergency in the sick-room. To those whose circumstances deny them even the necessities of life, she brings supplies from the dispensary which is kept well stocked for that purpose, it frequently being necessary to provide decent clothes and bedding; or a glass of jelly from the supply closet often proves a treat to one whose luxuries are few. Each day, the nurse visits the nursery and her timely calls prevent many an illness that might become serious. The grateful words of her many patients attest their appreciation of her faithful labors on their behalf.

The Day Nursery is another embodiment of service, in that its best work is done in helping others to help themselves. Situated in the center of the homes of the working population, the nursery is open from six-thirty in the morning till seven at night for the reception of children under seven and eight years of age, while their parents are out at work. A nominal fee of five cents is charged for each child, its mother being required to leave the address of her employer for the day. Many times the matron and her assistant have their hands more than full, providing for the little ones, often numbering close to thirty, especially when a dozen wee babies claim their attention. A nourishing dinner and supper are given the older ones, and more often than not a bath and clean clothes are necessary to make the children sanitary and comfortable. All this requires financial backing and personal services which the King's Daughters have willingly extended to its charge.

The third charity supported by them is the Fresh Air Camp where twelve hundred children were taken from the city's heat last summer, and given a rest and an opportunity to regain their health. Remembering Christ's words, "Let the little children come unto me," our loyal Daughters gladly undertake their care, to show those in charge—often children—how to properly administer the remedies; to counteract the baneful influences which bear fruit in the consecrated lives of those in charge of the work. Although both of these societies are entirely unsectarian, it is a pleasure to state that many of our own women are deeply interested in them, some of them doing splendid work in an official capacity.

Memorial Board Meeting.

The regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Board was held in the basement of the church, at Plainfield, N. J., Sunday, April 3rd, 1910. The Board was in attendance.


President Henry M. Maxson being absent, Vice-President David E. Titsworth presided.

The minutes of the last quarterly meeting, and a special meeting held, were read. Communications were read from Jacob Babker, Rotterdam, Holland; W. L. Davis, pastor of the Hebron (Pa.) Church; C. H. Potter, special agent of the Salem College; George Potter, Eddelestein, Ill., and Auten & Auten re the Board's assuming the trusteeship of the estate of Edward W. Burdick, deceased; L. T. Titsworth, and J. P. Townsend.

The communication from W. L. Davis regarding the gift of $200 to the Hebron Seventh-day Baptist Church, to help them pay for a parsonage, was taken up and after a full discussion was referred to the Board, as the Board, after due investigation, believed it to be of service to the Hebron Church, and the committee was instructed to act.

Whereas, Inasmuch as definite bequests have been made for specified denominational objects, Resolved, That in the event the net income of the Discretionary Fund shall be devoted to such objects as are of general denominational interest, the Board, at its discretion, may have such objects in mind for the benefit of specific churches or localities.

The following resolution was unanimously adopted:

Whereas, Mr. George Potter of Eddelestein, Ill., a trustee under the will of the late Edward W. Burdick, deceased, in the will, suggests, in his co-trustee, C. Gilbert Runner, has moved away, and as Mr. Potter desires to be relieved of the care of the trust; and,

Whereas, There is a provision in the will of the late Edward W. Burdick, deceased, appointing the Board of Trustees of the Seventh-day Baptist Memorial Fund to act if Messrs. Potter and Runner, administrators, decline to continue to act; therefore,

Resolved, That this Board take over the fund now in the hands of George Potter and C. Gilbert Runner and administer it as per the terms of the will.

Mr. Potter advises that the fund amounts to $93,993.36, and that the Board be advised of the receipt and expenditure of such fund.

The Committee on D. C. Burdick Bequest reported progress.

Lewis T. Titsworth's communication, offering to purchase two lots on Ave., given to the Board by his father, the late I. D. Titsworth, was referred to the Investment Committee, with power to act.

The Finance Committee reported changes in securities. Report adopted and synopsis ordered placed on record.

The Treasurer's regular quarterly report was read, and being duly audited was adopted and placed on file.

The Discretionary Fund ($16,416) was appropriated to Salem College.

The following resolution was adopted, to be paid to the students studying for the ministry at Alfred, one in Holland, and one in the City of New York, out of the fund for Young Men Preparing for the Ministry.

The Board desires to record that the Plainfield Seventh-day Baptist Church, at its annual meeting April 3, 1910, passed a resolution setting aside annually an amount equal to 5% of the pastor's salary to be paid to the Board towards the Ministerial Relief Fund.

The income from the Utica (Wls.) Church Fund Stalows—Pension—was turned over to the Seventh-day Baptist Missionary Society.

Minutes were read and approved, and the meeting adjourned.

WILLIAM C. HUBBARD, Sec.
The Little Egg-gatherer.

M ary B assett C lark e.

An incident of 1777.

The snow lay white on wooded hill, And white in vale and glen; While Washington at Valley Forge, With his heroic men, Struggled through dreary winter days, Unheeding comfort. Undaunted still and brave of soul, Through hunger, cold and want.

Lord Howe with British troops secure, Or Yankeets not afraid, In Philadelphia's pleasant streets His winter quarters made: His officers a welcome found In homes of generous plan; Where wealth and beauty, wit and wine, Made glad the heart of man. Half-way from there to Valley Forge A straggling station lay, Where Colonel Tallmadge with dragons Held British troops at bay Harassing, sly as he could, Their movements everywhere Were noted, and reports were sent To Washington with care.

One day to him the order came, "Be silent, swift, and sure To meet a friend, near British lines, Where he could quietly secure "To horse at once," the Colonel said; "We take a little ride." A score or more of trusty men Were mounted by his side. They rode to the appointed place, A humble, wayside inn, But found not waiting man or beast, Nor sign where one had been. Just then a straggling little maid With timid steps drew near, Though shyly glancing up and down, As still in doubt or fear. A basket, laden well with eggs, She held as if for sale And to the Colonel offered them, With eyes which told the tale. He bargained for them, and found The papers, deftly hid (Where he could quietly secure) Beneath the basket lid. That moment came the ringing cry From watchful soldiers near, "The light-horse of the colony! The British troops are here!" "Make haste to flee," was the command, Each to his saddle spring, And swiftly down the winding way The fleeting horse-hoofs rang.

The little girl dropped on her knees, "Oh! take me too, kind sir.” The soldiers, if they find me here, Will kill me ere I stir!" "But can you ride?" the Colonel said; "An ox or anything." The child replied; "Please, your hand, And help me up to spring." She scrambled up, they hurried on, Their distant friends to gain, While fast the well-armed troops behind Came riding o'er the plain. Who sent their fiery messengers Death-dealing on before, And soon a hissing stream of lead Upon the breeze they pour.

The dragon's turned and answered fire, By their brave Colonel led; Thus volley after volley flew Around the fair child's head. Her slender hands with frantic grasp Around the sword-belt clung, But never word of doubt or fear Was uttered by her tongue. "Don't mind me, sir," she bravely said, "But give them fire again, For when the smoke is thickest there, They can not see our men." Thus wheeling, firing, riding fast, They soon escaped the foe, And all unharmed in safety reached The garrison below.

Next day the Colonel, to her home In Germantown, conveyed, With thanks and praises not a few, The winsome little maid, who lived long years, the tale to tell, Proud that her own right hand Had helped bring freedom and success To this her native land.

Deeds.

There is no heart beat in the day Which bears a record of the smallest deed, But holds within its faith alway That which in doubt we vainly strive to read. One seed contains another seed, And that a third, and so forevermore; And a promise of as great a deed Lies folded in the deed that went before. —Lowell.

The only way to get rid of a past is by getting a future out of it. —Phillips Brooks.

The Sabbath Recorder.
kinds of benefits upon others. (As Scripture says—

He scattered broadcast, he gave to the poor;
His righteousness continues forever.

And he who supplies 'seed to the sower, and bread for eating,' will supply you with seed, and cause it to increase, and will multiply 'the fruits of your righteousness.'"

Rich in all things yourselves, you will be able to show liberality to all, which with our help, will cause thanksgiving to be offered to God."—Twentieth Century Testament.

The same condition which prevailed in the time of Jesus continues still. Then, multitudes touched his heart; for "they fainted, and were scattered abroad,. as schools maintained; a third great need of the home and foreign fields, ask your pas-

sion, in harmony with the plan agreed to by the missionary, Davis and Burdick for such purpose, either contiguous to the medical building,' until

land can be obtained and a building erected for such purpose, either contiguous to the medical

SABBATH RECORDER.

The workers on the field during this pe-

period were Elder and Mrs. Davis, after their return to China, March 14, 1891; Elder and Mrs. Randolph, till their return to the United

States, March 25, 1893; Dr. Ella Swin-

ney, a part of the time; Miss Susie Bur-

dick, till she was called upon to return to the homeland with Doctor Swinne,

y, July 6, 1893; Dr. Rosa Palombi, after her arrival in Shanghai, December 1, 1894; the native preacher, Dzau Tsung Lan, till his death, December 17, 1893; the blind preacher, Zah Tsing San, till his death in the spring of 1895; one licentiate, Bible-women, teachers, and other native helpers.

Our China Mission.
Sixth Study.

Scripture Lesson: Phil. ii, 1-11.

This study outlines the work of the mission for the years between the annual re-

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ports in 1891 and 1896. The final proof-read-

ing was done by Elder Davis. During this same year the Shanghai Vernacular Society appointed a committee to "take into con-

sideration the preparation of an English and Chinese vocabulary of the colloquial
dialect." Elder Davis was chosen chairman, and secretary of the committee, which necessitated his doing the correspondence and the work of the committee.

During the latter part of this period Dzau, Sing Chung, son of Dzau Tsung Lan, and the teacher in the boys' school, frequently assisted in the preaching service and in other evangelistic work. Several of the members of the church died, rejoic-

ing in the Christian's hope. The membership of the church was 32 in 1891, and 38 in 1896.

Educational Work.
The day schools and the boys' and girls' boarding schools were continued with good interest and good attendance. (Statistics are given in the Conference Reports.)

The boys' school was held in the boys' boarding school building, in rented Chinese buildings, and, later, in the hospital. This was necessary because of the transfer of the boys' school building to the medical department. Great anxiety was manifested during this period that a teacher be secured and suitable buildings obtained for the boys' boarding school.

Our missionaries occasionally gave us interesting glimpses into the schoolrooms; for example, after an examination in the day school in the native city, the native teacher, "calling up one child after another, required each to recite portion after portion from the books they had been studying the past half-year; very well they did, too, so the teacher said, and so it seemed to me as well." After the examinations the teacher, "looking at the pile of thumb-

ed and ragged books before him," said, "I see that in the past you have used your hands; when school reopens and you study again, use your hearts and not your hands."

During another year the older boys in the boys' school, besides their regular studies, "committed the greater part of the Gospel of John; also the names of the books and number of chapters in each, in both the Old and New Testaments; the number of miracles performed by our Lord, their nature and the circumstances attending some of them."

Several of the scholars in the boarding schools were supported by our Sabbath schools. Evidence of the excellency of the work in the schools is seen in the closing of the earth-life of Sing Tau, aged eight and one-half years, and of Do-Mo, who "entered the school nine years ago and was eighteen at the time of her death. Six years ago she was baptized and entered the church. She was supported in the school by the Nile Sabbath school; and it will cer-

tainly be a joy to them and to other friends, as it has been to us, that although she was denied a life of usefulness here, she has assuredly entered upon life everlasting." (See Conference Report, 1894, p. 8.)

With the departure of Miss Burdick for America, made necessary by the serious ill-


ness of Doctor Swinney, the entire supervision of the schools rested upon Elder and Mrs. Davis, who were already burdened with work.

Medical Work.
At a special meeting of the Missionary Society, August 30, 1891, the correspond-

ing secretary stated that about $1,500 had been contributed by the Chinese, and $1,000 in this country, toward the enlargement of the dispensary in Shanghai. The following resolution was then passed:

"Resolved, That the buildings now used as a boys' boarding school, and the land upon which they stand, be transferred to the Medical Mission for use as a dispensary at a fair valuation to be determined by the committee on permanent funds, and that temporary arrangements be made to ac-

commodate the boys' boarding school at the City Chapel building, until such time as land can be obtained and a building erected for such purpose, either contiguous to the present mission property or at some point inland, as shall in the future be determined by this Board."

This action was thought advisable for the reason that it was better to have the dispensary enlarged and brought close to the boys' school building.

A plan was decided upon to remodel and enlarge the boys' school building, and the
supervision of the work was given to Doctor Swimney.

In the Annual Report to Conference, 1892, Doctor Swimney says, "After many delays the contract for building the hospital was signed on the nineteenth of April, the contractor promising to complete the work by the eighteenth of August. Alterations and repairs are to be made in the boys' boarding school building, two additions erected, and this building and the dispensary joined by a covered way."

The hospital was opened November 8, and a patient was received from the mission home on the opening day. December 28, 1892, dedicatory services were held, to which were invited the missionaries of Shanghai and many Chinese friends. Several of the missionaries took part in these impressive services.

Of the wards, Doctor Swimney wrote (RECORDER, 1892, p. 647): "In the long ward there were beds in four wards each, making twenty-six beds to start with. We will furnish the long ward down-stairs at some future time, when better able, when we have grown accustomed to the work, and the helpers have served, as time, but the dispensary was kept open.

It was estimated that $25 a year would support a bed. A physician and his wife promised to provide for the support of a bed for five years. Mrs. Ng served as matron for some time, and Lucy Taung as Bible teacher, each sixteen months.

May 27, 1893, Doctor Swimney left China for a short visit in the United States and for rest and change. "In her brief visit in the homeland she endeared herself greatly in the hearts of the people, and largely increased, by her earnest words and consecrated life, the missionary spirit in them." She arrived at Shanghai, January 30, 1894. The mission reported 2,182 patients in the hospital during the year closing July 1, 1894.

SUGGESTIONS.

A brief outline of the work of the mission during this period is found in Seventh Day Baptists in Europe and America, pp. 392-405. The annual reports of the mission as given in the Conference Reports are of great value, and very interesting. The history of the hospital enlargement, and the plan of the building, are more fully given in RECORDERS of 1892, pp. 230, 508, 647, 662.

After Conference she spent several weeks in New York City, taking special medical work on the diseases of the eye.

Doctor Palmborg reached Shanghai, December 1, 1894, and "was met at the landing by all our workers, and most joyfully received." The Y. P. S. C. E. of the denomination assumed one half of Doctor Palmborg's salary, or $300 a year.

Doctor Swimney had an attack of influenza, in April, 1895, resulting in pneumo-pneumonia. For a time it was thought she could not live, but she rallied under the excellent care given her. Other complications set in, and it was decided that she must be taken home. Her condition was such that one had to go with her, and Miss Susie Burdick was selected. They left Shanghai, July 6, 1895. The voyage proved very beneficial to Doctor Swimney, both in body and mind. Not long after reaching the United States she went to a sanitarium in Pennsylvania, where she spent several months, until she had nearly regained her health. She then went to her invalid mother in Smyrna, Del.

Inasmuch as Doctor Palmborg had not learned the Chinese language at the time of the sickness of Doctor Swimney, it was decided best to close the hospital for a time, but the dispensary was kept open. Doctor Palmborg held clinics five mornings each week; 2,400 prescriptions were filled during the year closing July 1, 1896.

Our Endeavors should keep posted concerning present conditions in China, particularly about the uprising in Hunan Province. Read in the Recorder about the return of Doctor Palmborg, for rest and change; the need of a helper in the medical department, and another lady teacher; the recent death of Mrs. Fryer, in California. Make use of your chart and of mission pictures.

Martha Burnham.

Chapter XXIV.

After the bountiful dinner had been partaken of the Doctor again took up the story of his life.

"As I came into association with the Seventh-day people, I began to wonder why it was that they adhered to the observance of that day at such much inconvenience to themselves, and when it subjected them to so much criticism, I commenced making inquiries of my schoolmates about the matter, and tried to show them how the Sabbath had been changed in honor of Christ's resurrection. When they called for the proof I went to the Bible to get it, but did not find it as satisfactory as I had expected it to be. This led me into a thorough investigation of the subject, which, owing to my limited time, extended through a period of three years.

"The conviction that the seventh day of the week was God's Sabbath and that he required me to keep it brought me into deep anguish of soul. I was a member of a large and thriving denomination, to which all my family belonged. My favorite brother and brother-in-law were ministers. My brother and I had planned that if it were practicable we would locate near together so we could render each other mutual assistance.

"The Seventh-day people were few in number, with no foreign missions, and despised for their haughty narrow-mindedness. It was not an inviting field for an ambitious young man to enter. It seemed to me that to unite with them would be to throw myself away.

"I went home and talked with my folks about it. There I met the most determined opposition. They told me that should I put my conversion into practice, I would die in the poorhouse. I replied that heaven was just as near to the poorhouse as it was to a mansion. But I could find no peace of mind and I decided to cast myself down at the foot of the cross, and if I must perish, perish there. Upon this decision being made my soul was filled with joy that far exceeded what I had experienced at the time of my conversion.

"My decision put a barrier between me and my folks that cut my soul with deep anguish, yet I have found God's grace sufficient for even that. My brother who is a minister told me once that for some time after I made the change I was to him as one dead; that he felt no more interest in me than he did in a perfect stranger; in fact, that he preferred not to hear my name mentioned. Time is a great healer and as the years passed, I was to be seen to bestow upon me a measure of affection.

"I have a nephew, a son of my oldest brother and a physician, Dr. Horace Heilman, with whom my change of practice made no difference. Our early experiences in life bound us together with a tie that a difference would not sever. To show you his confidence in me, I will tell you that he has been a very successful business man and one time when I was at his home on a matter of business he told me that he had drawn up his will, and had made me his executor with the provision that I should not be required to give bonds. This was a surprise, but it came into my life as a benediction.

"Before completing my college course I received a letter from the Missionary Board, asking me if I would be willing to undertake the founding of a foreign mission in connection with another minister. It was my opinion that I ought not to go until my education was finished, but I yielded my judgment to theirs—a thing I regret to this day. It was decided to locate the mission.

"October 6, 1846, at the close of a missionary sermon by one of our prominent ministers, I was married in church by my brother to Miss Mary Brown, who had embraced our views six years previous to this.
December 31 I was ordained to the gospel ministry at Plainfield, New Jersey, and with the Rev. Samuel Goldsmith, set apart for the China Mission.

"In company with our wives we sailed from New York, January 5, 1847, arriving at Hongkong after a voyage of one hundred and twelve days. We were without funds to proceed farther, and after laying the matter before the Lord in prayer, we called upon the American consol to make some necessary inquiries. As we were about to retire he said: 'Pardon me, but I would like to inquire if you have the necessary funds with you; if not, I will lend you what you need until you can get returns from the board.' This we felt to be an answer to prayer.

"We decided to locate at Shanghai. It seemed best that Mr. Goldsmith should go on in advance of the rest of the party and secure dwellings. We sailed from Hongkong as soon as word was received that he had made the necessary arrangements. To my great disappointment I was unable to secure passage on a ship that was going out for the first time and we were obliged to sail in an old ship.

"On the second day out we were struck by a severe storm that night. A day and a night we were at the mercy of the winds and the waves. At daybreak next morning we found the ship near to, and fast approaching, a rock island below Hongkong. At this moment the wind slackened its fury and changed its course, other ships having been dashed to pieces on the rocks. We lost all our livestock save a lone goose. The ship was badly damaged, but they fixed it up and she carried us safely to port. The new ship, which was alongside when the storm broke, was never heard from again. I tried to protect Mrs. Heilman all that I could and in so doing was cast against the sides of the ship with such fury that I carried the bruises for a month. Mrs. Goldsmith's trunk, which was elevated to the floor, was torn up, turned over in the air, and deposited in the identical spot from which it had come.

Here Martha asked the privilege of inquiring what his state of mind was at that time. He replied: "I never enjoyed greater peace of mind in my life than I did during that storm. I had come to China to do God's work, and I felt that if he had a work for me to do there I should live to do it; but if not, it would soon all be over and I would be beyond the storms of life.

"We reached Shanghai in August, 1847, and at once commenced the study of the language. The facilities at that time for learning the language were far below what they are at the present time. On November 26, 1848, I held family worship for the first time in the Chinese language. A few weeks later I commenced preaching on the ground floor of my dwelling-house, which was used for that purpose. Mrs. Heilman was furnished to build the chapel in which I still serve in the mission.

"Our labors were soon blessed with converts, and in July, 1850, we organized a church. When I heard the first convert from heathenism pray, I felt that it was an ample reward for having sacrificed in leaving my native country.

"In 1853 the Tai-Ping Rebellion broke out in the Chinese Empire, which interrupted our regular work. We were driven from place to place. I moved my family nine times in eighteen months. The work thus interrupted in my work I applied myself to the study of the Mandarin dialect, and to preaching and teaching by the way-side as there was opportunity. I also published five thousand copies of my Sabbath tracts. I had previously published ten thousand copies and three thousand calendars.

"My house was destroyed by fire during the war, and this compelled me to build a new one at its close. Three children were born to us in China, but our only daughter died at her birth.

"A short time previous to our marriage Mrs. Heilman was prostrated with spinal fever, which impaired her health permanently. She was very ambitious and I was obliged to keep the most careful watch over her in order to save her life. When we sailed for China her friends prophesied that she would not live to reach her destination. She lived forty-one years. Once after our return to this country her physician said she was going into consumption and could not live long. I purchased a horse she could drive and kept her out of doors a great deal; and she lived twenty years and died, not of consumption, but as you know, from a fifth stroke of paralysis.

"But to return to our work in China, the excitement caused by the war told heavily upon her strength and the older boy was becoming very delicate also. It was the opinion of our physician and of other medical men whom we consulted that another hot season spent in China would be attended with great danger to the boy and that his mother would not survive it. I therefore told them I did not think Mrs. Heilman could be induced to leave on her own account, as it was her wish to spend her days in China; but she felt that her first duty was to her child and that on his account she must go home. I also told them that I regretted it as deeply as did she but the conditions being what they were, and the Scriptures having declared that he who provideth not for those of his own household hath denied the faith and is worse than an infidel, I could see no chance for doubt regarding my duty in the matter. She sailed for home on February 5th, 1858.

"Upon reaching this country her zeal overbalanced her judgment and instead of resting she visited the churches, trying to arouse a greater interest in the China Mission; so that when the time came that it was expected she would return to China, while the boy had improved in health she was really in a worse condition than when she landed in the United States. The physicians said that she should attempt to take the trip she would in all probability die on the way.

"When the board learned of this they tried to induce her to remain in this country with the boys and leave me in China. She would not consent to this, but told them that unless they sent for me she would also try to turn away from my work in the church to China.

"When the eighteenth months I was in China without my family, I lived alone with no company except a Chinaman, a dog and my flute.

"If it was a sacrifice to go to China it was a greater one to leave my work there and come home. I had consecrated myself to that work and expected to spend my life there.

"When called home I was translating the Book of Acts into the Mandarin dialect. A ship was to leave for the United States in ten days, so I had to drop everything and make preparations for my trip. It took me five months to make the journey home. I reached Boston in September. The General Conference was in session at Plainfield. I hastened thither, and on Sabbath afternoon preached to a large and attentive congregation, from the text: 'If any man have not the spirit of Christ, he is none of his.'

"When one of my little boys was asked if he was glad to see papa, he replied, 'He looked so pleasant that I didn't know him.' He had carried the memory of my countenance at parting in China until that time.

"For a time after my return to this country I was engaged in lecturing among the churches and collecting funds for the board. Then I settled as pastor of a church near Belmont College and took one year's work in that face. I decided that the work I had done in China was equal to what I had lost in school by going there and they very graciously graduated me and conferred upon me the degree of A. M.

"Up to the time that I returned from China my plan had been not to lay up any money but to live as economically as was practicable and use the remainder of my income for the cause as I went along. But circumstances became such as to convince me that this was an unsafe decision; that it would be the part of wisdom to try to lay by enough to support myself and family when I should become unable to work, and with this decision I resolved that I would also try to lay by enough so that I could keep a worker in the field in my place when I could no longer be there.

"I felt that it would not be right for me to turn away from my work in the ministry or to neglect it to make money, and I never have. At one time I found that I could not do justice to my work in the church and properly care for my estate, so I turned the estate over to my nephew Horace, giving him the power of attorney, and you
THE SABBATH RECORDER.

the pleasure of burying the latter beneath the sparkling waters of Clear Lake. When the Missionary Board met Rev. Mr. Velthuysen, they at once adopted him as their missionary.

"In 1885 as the board was short of funds I was offered the chair of pastoral, another convert to the Sabbath, whom I am still carrying with the help of the church and who is pastor of our church at Rotterdam.

"When I look back over my life I am amazed at the manifold blessings God has given me. I have contributed literally from my income all these years and am now giving one fourth of it to the cause, and I think there is little danger, wife, that we shall die in the poorhouse. But as much as I am surprised over the story of my life, I am still more surprised over the story of your life. It seems to me to be an utter impossibility that with your health and in the condition it has been for several years, you should be able to bear such heavy burdens with so little expense."

"To this Martha replied that she cut the garments according to the cloth, and that perhaps it would enable him to understand it when she told him that, with the exception of two years, up to the time when she bought her wedding outfit there had not been expended on her wardrobe twenty dollars a year."

"Well," the Doctor added, "the past is in the past and we will bury it. We have entered upon a new life; and with the crowning blessing God has sent me I am expecting that the last days of my life will be my best days, and I certainly hope your best days are to come."

"I did not mention the death of our second boy of malignant diphtheria which occurred during my first pastorate and when he was but nine years of age. And there is one more thing I will say before I close this narrative. I have received a call or its equivalent from every prominent church in the matter of ordination to become its pastor. I have been offered the chair of pastoral theology in Belmont University and the editorship of the SABBATH RECORDER, but I could not accept either because I felt bound to the work of the ministry."

Martha had listened spellbound to the recital of this history, much of which was entirely new to her. When it was concluded she asked to be excused, and going to her room fell on her knees and thanked God for the inestimable blessing he had conferred upon her in calling her to be the companion of this diocesan for the closing years of his life; and from the depths of her soul she pleaded that she might be so guided and controlled by the Holy Spirit, that she would cause no dis-appointment of the hopes she plainly saw were centered in her.

(To be continued.)

Early Morning Prayer Meeting.

The heart of the young people's editor was made glad, at the Central Association, to see so many earnest young people in attendance, and especially at the early morning prayer meeting today (Friday). About thirty people were present and of this number at least one-third were young people, most of whom took part. The writer is in position to know that it took a good deal of courage to leave an easy bed at the early hour, and so appreciated the appearance of so many young people. Their testimony was an inspiration. Young people who have such interests so near and dear, are not in so great danger from the things of the world. God bless them and lead them out into the higher life day by day.

World-Wide Endeavor.

MARThA M. WILLIAMS.

Seced.Thoughts.

"To work steadily with an upward aim, To conquer wisely trial and change,
With little use for anger or for blame,
The highest good from life to get;
To gather wealth not for its sake alone,
But for the good it helps to do;
To strike each morn a richer mental tone,
And to reward success the revenue.
To hold in other hearts a sacred place,
To gladly helping hands extend;
As through this busy world we vide;
To win the power to lead, to cheer, to bless Our brother mates, such as we.
"It is the old truths and the old fire we need for the new times and all times,"

"The simplest remedies are the best.
The rule for a satisfactory, peaceful life, full of blessings, is simply, "Obey God."

"There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest and most steadfast happiness.

WHAT ENDEAVORERS ARE DOING.

There are now 3,607 Christian Endeavor societies in Canada—the land where Doctor Clark was born. China was the first foreign land, not counting Hawaii, to receive Christian Endeavor. It now has 391 societies.

There are 142 Christian Endeavor societies in Mexico. The Mexican Endeavorers are said to be true missionaries. At one convention session thirty Catholics were converted. One society which contained only five families gave in one year $200 to their pastor's salary, $1,000 to Mexican home missions, and raised $1,000 more for home missions among their friends.

It is said the most magnificent work in the Pacific is done by the Endeavorers of Samoa. The "Brothers of the Pledge" society has established sixteen others. This one society has sent $200 to their pastor's salary, $1,000 home missions, and raised $1,000 more for home missions among their friends.

It is the custom of the negro Endeavorers to send $200 to their pastor's salary, societies.

One convention session thirty Catholics were converted. One society which contained only five families gave in one year $200 to their pastor's salary, $1,000 to Mexican home missions, and raised $1,000 more for home missions among their friends.

The canal boatmen in Glasgow, Scotland, have a society connected with a mission at work in the canal district.

A Word With the Critic.

F. O. BURDICK.

No. II.

In this I wish first to have a word with the writer of the article found in the Sabbath Recorder of March 21, entitled, "Atheism in Our Colleges; Is it True; How Much; In What Respect?" Some things said in this article are excellent. But, candidly, I question whether very much can be gained by way of finding out the facts the writer desires to get by the methods employed. The writer says, by way of introduction, "The work of sociologist, philanthropist and reformer may be as truly God-inspired. . . as that of the ministry itself."

"Believing that any consideration of the religious spirit of the age, according to the author of this article sent a circular letter, accompanied by seven questions bearing on different phases of religious matters, to the leading colleges of the country, for answers. After quoting from several who replied, the writer of the article draws this conclusion: "Religious beliefs and practices are by their very nature difficult to ascertain and are influenced by many circumstances that can not be tabulated in statistical form; but after careful review of the facts brought out by these various reports . . . I feel justified in the conclusion that atheism does not exist in any marked degree in the colleges of the United States, notwithstanding serious charges to the contrary that have received much prominence during the past year."

I agree to the first conclusion of the brother, as before intimated, but must be allowed to dissent from the second conclusion, from the knowledge I obtain of the facts in the case. Truly it is difficult to ascertain and tabulate from a circular letter, and a set of questions sent to some member of a faculty of a college or university, the atheistic attitude of students; but especially is it difficult to ascertain, by such means, the amount of atheism taught in these institutions, for the reason that (one of the many circumstances alluded to) some of these institutions where rank infidelity is taught are very large numerically (as populous as some of our smaller cities), and one branch of the institution knows very little of what the other branch is doing. I happen to live in a university town and from seven years of observation I have been able to draw some conclusions quite different from those of Professor George, of the geological department of the Colorado State University, announced a lecture, to be given in the university chapel, on, "When Did Man Appear on the Earth?" I attended the lecture and am sure that Professor Baker, the faculty or corps of teachers, save three or four, would never have known that Professor George taught that man made his appearance on the earth five or six million years ago, and that the lecturer exhibited on the screen pictures showing the different developments from the original ape, through the several stages, to the ape-man as found years after, had they not read it in the paper the next day.

Some time ago, while I was president of the Ministerial Association of Boulder, it came to the notice of the association, through a minister who was doing post-graduate work in the Colorado University, that a certain professor was teaching some extremely infidel notions and had even gone out of his way to ridicule the Bible. The association, through a set of resolutions, called the attention of President Baker to the fact that was being taught, and asked to have such instruction discontinued.

In reply the faculty seemed very much surprised; had never heard of it; and promised that it would be stopped. The point is this: The extreme liberalism, the broadness of policy governing the teaching force of these large institutions, and the lack of touch—professor with professor, or faculty with professors—give the teacher of infidel leanings much liberty, which some do not fail to improve.

Have, then, are we to know whether or not infidelity is being taught in the higher institutions of learning? From two sources especially; namely, from our children who are being taught in them, and through men who, like Mr. Bolce, have taken the trouble to place themselves under the immediate instruction of such teachers that they may bring such instruction to the knowledge of the public.

As to the second phase of the writer's conclusion, namely, "that atheism does not exist in any marked degree in the colleges," there is a chance for honest difference of opinion, especially so far as the teaching is concerned.

Personally, as my observation goes, "new thought or philosophy" which is highly infidel is being taught to an alarming extent; and had I space I would like to quote from these teachers, not once referring to Professor Baker or the Ministerial Association. When these men tell our children that "it would be impossible in this brief span of life to perform any deed which would warrant an eternal penalty," call it atheism, infidelity, agnosticism, new thought, or what you will, it is high time that Christian parents see the drift of thought in that quarter, and undoubtedly judge. What these things are said in the class room thoughtlessly, or for the sensation they may produce on the religious world, the results are the same. So, as stated in the article under consideration, "The attitude of the professor toward the
subject taught and toward life and its problems in general has a magic bearing on the character and life of the student."

Well said, and here lies the tremendous responsibility of the teacher for good or ill.

Going back a moment to the question of whether or not these things which tend to infidelity are being taught extensively in the schools, the editor of the Sabbath Recorder comments as follows: "I am convinced that more ado has been made by alarmists over this question than was called for by the real facts in the case" (Sabbath Recorder, March 21). Allow me to quote from another editor, one whom I consider equally reliable, with no thought of discredit to either: "The articles ... examining the conflict between the college and the church, disclose a movement of thought more significant to civilization than even the Renaissance. In its revolutionary character to mankind, the only world-wide movement that can be compared with it was that upheaval in the eighteenth century which led through bloodshed to democracy" (Cosmopolitan, August, 1909). Here we have opinion for opinion, of two men zealous in the defense of truth as they see it. No, we are left to the reading public to draw conclusions, I submit the question, is it just the thing to do for one side of the controversy to accuse the other of "heresy hunting," "word juggling," "alarms," "sensationalism," "mis-interpreting," "yellow journalism," etc.

In an article I must ask the good sister who is so anxious for the defenders of the truth to "keep as sweet" as the critic, Who has kept the sweetest? Personally, I believe with the last editor quoted, that the issue is important, and that people have not been unnecessarily alarmed.

(To be continued.)

God is the only being who has time enough; but a prudent man, who knows how to seize occasion, can commonly make a shift to find as much as he needs.—Abraham Lincoln.

"Make all you can honestly; save all you can prudently; give all you can possibly."

DEATHS

Truell.—Mrs. John R. Truell was born May 15, 1852, in County Roscommon, Ireland, and died in Plainfield, N. J., May 31, 1899. Mrs. Truell's maiden name was Rose B. Fallon. She came to America as a child and was taken into the home of Jonathan Tavenson of Westerly, R. I., where she lived until her marriage at the age of seventeen to Henry R. Jennings, who afterwards became a captain in the Twenty-first Regiment, Connecticut Volunteers, and was killed during the Civil War. In 1878 she married John R. Truell, and in 1883 they took up their residence in Plainfield. Mrs. Truell was a woman of unusual executive ability and at the time of her death was owner and manager of three large hotels in Plainfield. She was a member of the Seventh-day Baptist Church, where she was an earnest worker, a loyal supporter and a devout worshiper. A former pastor says of her: "Great kindness, cheerfulness, hope, courage, hospitality, thoughtfulness of others, generosity of spirit, charity, affection, intensity; these were among her many qualities of excellence."

On Friday, June 3, brief funeral services were held at Truell Hall, where she had so bravely and calmly battled against disease for weeks and months, and then at the church where a host of friends had gathered in her memory.

Her pastor was assisted in these services by the Rev. Mr. Ashley, rector of the Netherwood Episcopal Church, and by the Rev. M. Hubbel, a pastor who had been of her first husband during the war. In addition to flowers, the casket was covered over with the American flag, the Stars and Stripes, which she loved so well. The burial was made at Hillside Cemetery. A Scripture text representing her strength and beauty of character, her pastor used, "And upon the top of the pillars was lily work: so was the work of the pillars finished."—E. S.

First Aid.

The fiancé of a Louisville girl had been spending the winter in Florida in connection with his father's business interests in that quarter.

"Marie," said the girl to a friend the other day, "Walter has just sent me the dearest little alligator from Florida!"

"Dear me!" rejoined Marie, with affected enthusiasm. "And how shall you keep him?"

"I'm not quite certain," was the reply, "but I've put him in Florida water till I can hear further from Walter."—Baptist Commonwealth.

Sabbath School

LESSON XIII.—JUNE 25, 1910.

THE PARABLE OF THE TARES.

Matt. xiii, 24-30, 36-42.

Golden Text.—"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 43.

DAILY READINGS.

First-day, Matt. xx, 1-16.

Second-day, Matt. xxxi, 33-45.

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


Fifth-day, Matt. xxxv, 14-30.

Sixth-day, Mark iv, 26-41.

Sabbath-day, Matt. xiii, 24-43.

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SPECIAL NOTICES

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

Seven-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, on Sundays at 10.45 a.m. Preaching service at 11.30 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 165th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services at 5 p.m. in the Masonic Temple, N. E. cor. State and Randolph Streets, at a 5 o'clock p.m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the Superintendent, H. W. Reed, at 516 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 231 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p.m. The chapel is third door to right beyond library. Visitors are cordially welcome. Rev. D. Bierstedt, pastor, 216 W. Van Buren St.

WANTED.

To rent an equipped studio with view, pinging, and portrait cameras, to a S. D. B. photographer who can furnish good references. In a town of about 600 inhabitants. A big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and all kinds of service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich.
The Sabbath Recorder.

"What Editor of Elisha Notloe des-irhes the week before. "My old one had spots on it that wouldn't come off and a place, but the battery had torn through." "But, Mary, dear," said the teacher, "you know it's not the outside, that really matters. "Yes'm, I know," said Little Mary, "but Miss Willing, mother had ripped the lining out, so there wasn't any inside to look at."—Morning Star.

National. Rating League, of Chicago, wants more Seventh-day road men. Write D. L. Coon, Manager, who secured his position through a Recorder ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill.


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The Sabbath Recorder

WILLIAM F. RANDOLPH.

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