

The Sabbath Recorder

I will lift up mine eyes unto the hills,
 From whence cometh my help,
 My help cometh from the Lord.
 Which made heaven and earth.

He will not suffer thy foot to be moved:
 He that keepeth thee will not slumber.
 Behold, he that keepeth Israel
 Shall neither slumber nor sleep.
 The Lord is thy keeper;
 The Lord is thy shade upon thy right hand.
 The sun shall not smite thee by day,
 Nor the moon by night.
 The Lord shall preserve thee from all evil:
 He shall preserve thy soul.
 The Lord shall preserve thy going out, and
 thy coming in,
 From this time forth, and even for evermore.

—Psalm cxxi.

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

N. O. MOORE, Business Manager.

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EDITORIAL

True Consecration.

We hear much in these days about consecration. Nothing can be sweeter and more helpful to others than a truly consecrated life. I can recall the blessed influences of many Christian friends, whose conscientious and exemplary lives were always in keeping with their talk in prayer meetings and in private. They seemed to live in sweet communion with the Lord, and it was a great comfort to have them come with faces illumined by divine love into my home or into my congregation; for they always brought inspiration and help. This kind of consecration is indeed beautiful. It does not consist in profession only. It is the real thing. Everybody admires such consistent, consecrated lives, and most people will be attracted by them. We always like to hear such Christians talk about consecration. They do not assume to be better than others and they do not denounce every one who is as yet unable to attain unto the excellence in Christian life which they enjoy. The more we have of such consecrated Christians the better for us all. Who does not desire such consecration?

On the other hand, you will meet now and then those who appear to make this subject a hobby. They write and talk of little else, and seem to think that all others are painfully deficient in this most excellent quality of the Christ-life. There is something about their writings and public talks which seems to assume perfection for themselves while they deplore the lack of it in

others. It is unfortunate when those who profess special consecration make this mistake. They stultify themselves whenever their actual lives are not in harmony with their professions, or wherever the spirit of denunciation and the spirit of strife are out of harmony with the meek and lowly spirit of our divine Master. Where every one comes short of the higher spiritual ideal; where no man can truly claim perfection, it is wise for all to exercise charity; and care should be taken lest we appear to assume too much for ourselves when we attempt to remonstrate with our fellows. The spirit of true consecration can not be a quibbling, hair-splitting spirit. It seems to me that a really consecrated spirit will not always appear to be "spoiling for a fight;" will not forever be found on the "off side," denouncing his brethren and picking flaws in their conduct.

Most believers are undoubtedly living below their privilege in spiritual things. We feel the lack of oneness with God. We all desire a deeper consecration, a closer communion with him. We talk about it, we pray for it, we sing the sweet songs of consecration, and at times we do seem to have the spiritual uplift we so much desire. But somehow we do not fully attain it; we realize that we come far short of our ideals of what a spiritual Christian should be.

And what appears strange to us is the undeniable fact that the earnest pleadings and admonitions of some who constantly talk about special consecration do not help us much. Their words in too many instances seem like "sounding brass," and do not take hold of our lives and move our hearts as such exhortations might be expected to do. Why is this? It must be due to some discrepancy between the profession and the real life. "By their fruits ye shall know them." Fruits, therefore, settle the question as to the power of our words. No matter how sweet and beautiful a man's words may be; if he is sour in spirit and ugly in temper, they can have little effect. No matter how well one may

talk about self-sacrifice and consecration; if he lives a selfish life among his fellows, if his business life seems just as unsanctified as that of others who make no pretensions, his words will have no weight with men—unless it be a weight on the wrong side. If a professor of religion theorizes ever so well about the graces of mercy, love and forbearance, and then lives like a veritable tyrant in his home until the children are in constant dread of an unmerciful father, his power for good is practically destroyed, not only in that home, but in all the community wherever the influence of such home life is known.

I sometimes fear that we do not really grasp the true meaning of consecration. May it not be that it is regarded too much as though it were a prayer meeting thing, to be realized and demonstrated in the precious hours of devotion? May we not mistake the ecstasy and unction we sometimes experience in hours of worship, for the real thing called consecration? Are we in danger of thinking that these spiritual infillings, when God seems especially near, are the only or at least the principal evidences of consecrated lives? These experiences may indeed be marks of consecration; but he makes a fatal mistake who judges the degree of consecration in his fellows by these things.

A truly consecrated life must do something more than "talk good" in prayer meetings, go into closets frequently for prayers, ponder and grow happy over Scripture texts, or even preach beautiful spiritual sermons. A man may do all these and still be far from a consecrated man. True consecration covers the entire life. We may even be more certain of a man's consecration by what he does when unobserved by his fellows, than we can by what he says when in public places. I think the real thing is not half so uncommon as people think. It may have different degrees of excellency as you go up the scale in human life. And one may attain unto it step by step, by God's help, until he reaches the highest estate of manhood in Christ. Indeed, after the new birth why should there not be growth in grace until we reach the full stature of consecrated manhood?

Show me the humblest Christian workman in shop or street or field who with conscientious care does well his work where

he knows that none but God will see any defects he might leave by slighting it, and I will show you one who has been touched by the spirit of consecration. The shoemaker or the seamstress who makes shoes or clothes for unknown wearers, so that no seam shall rip or defect appear to destroy their value, knows something of true consecration. The boy or girl who puts aside all personal dreams and devotes time and labor to make life easy for father or mother knows something of real consecration; such are its services and such reveal the true life. By these we may judge rather than by speech and outward showing. And wherever such Christians speak of higher spiritual life and exhort men to be fully consecrated, their words have some effect. People believe in those who bear the fruit.

Baptist Inconsistency.

I have just read an article in the *Watchman*, a leading Baptist paper, entitled "The Lord's Day." It says this day was primarily a worship day. It claims that early Christians only gradually abandoned doing business on that day, and so little by little it came to take the place of the Seventh-day as a sabbath. That is, Sunday grew to be a sabbath by degrees! Then after a few words about the benefits of such a day as a day of rest and worship, and its sacredness as a memorial of Christ's resurrection, the *Watchman* goes on to say: "Certainly the Spirit-controlled Church early came to set aside this day as the Lord's day, to be kept sacredly as the Sabbath had been kept by the Jews."

Really, this is quite an admission as to the origin of Sunday-keeping, and the authority for making it a sabbath. We have long understood that the Roman Catholic Church claimed authority to change the Sabbath from the seventh to the first day of the week, but we did not understand that the Bible-loving Baptist people admitted any such authority; especially when it is squarely opposed to the plain teachings of the Bible. The Baptists have always been strong in their claim that "the Bible and the Bible only" is their guide in matters of faith and practice. They of all people ought to stand loyally by the Word of God, since they claim to build upon that more nearly than other denominations. That has long been their war-cry against all pedo-

baptists, and it does seem strange now to see in a Baptist paper the claim that the Church is, after all, authority for observing Sunday instead of God's holy Bible Sabbath! Yes, and that, too, under circumstances that made the early Christians so reluctant to accept it that they did so "by degrees!" If there had been sufficient authority for such a change; if Christ had commanded it or if the apostles had taught it; the "early Christians" of all others were in position to know it; and they were loyal enough to have accepted such change promptly. They would not have "only gradually abandoned doing business on that day," if there had been divine authority for such a change. It is difficult to believe both the statements in that article: "This day was primarily a worship day" and "Christians only gradually abandoned doing business on that day!"

What ails our Baptist friends that they should stultify themselves by claiming Church authority for their Sunday, and at the same time pretend to build upon the authority of the Bible only. Somehow it does not seem consistent for Bible men to grasp such far-fetched theories about the Church's authority to countermand God's law, and to argue with such labored skill and such strenuous efforts, in order to bolster themselves up in a most palpable error. With the Bible as the only rule, where is the authority for saying the "Spirit-controlled Church set aside this day for worship"? God did set apart a day for his Sabbath, and no one can find where he has ever made any change regarding it. People who claim a special loyalty to God's Word should let that Word, rather than the Church, be supreme as their rule of life.

The article goes on to say: "The Lord's day is to be kept in the Lord's way." Please tell me, in what way did the Lord ever observe as sacred the first day of the week? Christ observed the seventh day of the week as the Sabbath to the end of his life, and there is no hint that the apostles observed any other day in its place.

The last statement in the article in question is: "They who would make the Lord's day merely an occasion for the indulgence of man's lower nature rather than for the cultivation of his higher, spiritual self, can get little support from the example and teachings of Jesus." True: but where do we get any support from the "example and

teachings of Jesus" in favor of Sunday as a sacred day? His example and teachings were all in favor of the Sabbath—the same seventh day of the week known to us. His example and teachings were always in the line of obedience to his "Father's commandments." How can the Baptist people go back upon the plainest precepts of the Bible? Why can they not see how inconsistent it is to place such stress upon the Word of God as the only rule of life, and then turn about and accept the Catholic theory of Church authority upon the Sabbath question, instead of the Bible! What if they should treat the Bible teachings regarding baptism and sprinkling according to the same rules of interpretation with which they treat the question of Sabbath and Sunday? The pedobaptist would carry his point every time. What if they treated the Bible teachings about the Sabbath as fairly and as candidly as they do those about baptism? They would all keep the Sabbath of Jehovah, and drop this inconsistent talk about the so-called Lord's day.

Remember the Fathers.

In another column will be found a brief testimonial of Rev. Henry Clarke by his daughter, Mrs. Moore, of Brooklyn, N. Y. She expresses the hope that others may remember the one-hundredth year of the birth of Seventh-day Baptist leaders, as such years shall come, in some similar way. She also wishes that some one who may have the proper data would prepare a brief memorial of the John Clarke mentioned in the article referred to, who was born in August, three hundred years ago, and by whose personal efforts the second charter for Rhode Island was secured—"a charter especially favorable to us as a people."

Brief testimonials of the kind sent by Mrs. Moore will be interesting to many RECORDER readers, and we shall gladly welcome any such to the pages of our paper.

What Shall it Profit?

If I lay waste and wither up with doubt
The blessed fields of heaven where once my
faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Of if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where he dwelt in power and grace,
What do I gain that am myself undone?

—William Dean Howells.

DENOMINATIONAL NEWS

A. E. Webster, who has been pastor of the Andover Seventh-day Baptist Church the past two and a half years, has resigned to take effect June 1. Mr. Webster will enter the Divinity School of the University of Chicago where he will complete his theological course.—*Alfred Sun.*

THOUGHTS FROM THE FIELD

DEAR MR. GARDINER:

Enclosed find pay for one year's subscription to the RECORDER. I have delayed sending the same, thinking I would take time to write some expression of my appreciation of the paper.

I remarked once to Doctor Lewis, that very many times when I was really anxious for light on some subject the very thing I needed to help me would come to me in the RECORDER. I finally said, "Why should not God put the answer to my question into the mind of the editor just at that time?" In reply Doctor Lewis said, "Many times I feel the needs of the people pressing upon me as I write." When Doctor Lewis laid down his pen as editor, God did not resign as director or forget the needs of his people. After all it is not the man, but the Guiding Spirit that makes the RECORDER the helpful paper it is. May that Spirit preside over all departments.

I am always using my RECORDERS, and often wish I had two copies, as I am too selfish to give mine away.

I want to give you one instance. A pastor called. Conspicuous were a number of RECORDERS. He glanced through one and said: "I want to borrow this; there is something I want to use in prayer meeting." I was at the meeting and recognized the story, but not until he returned it did I know that the sermonette to children on Sunday morning was another RECORDER story. Later the pastor begged story number one to weave into a sermon, which was later preached in a New Jersey city. On his return he said, "I used that story and I wish you had seen the intense interest. I just wouldn't take anything for that." His wife told me later that he had received a

letter from a prominent woman who was one of the listeners, telling how much good that sermon and especially the story did her. I could multiply cases of messages of hope and comfort that I receive to myself and pass on. One bundle is now out with a number of good things to mothers; another containing historical sketches to a Sabbath-keeper who does not take the paper—just to show her what an interesting paper it is.

The home news is especially interesting and there seems to be a growing feeling of personal obligation.

A few days ago I had occasion to call on a poor woman who lives alone. She was feeling especially dreary, as it rained and was the anniversary of the death of her only son. All at once she brightened up and told me something that she had just been reading, "the most beautiful thing she ever read." I looked at the article. At the top was the name of Doctor Lewis. I told her the man who wrote it was as good as what he wrote. Is it not a comfort and encouragement? Those who give their thoughts to the world, though gone on before, may still live and enter the cottage of the lonely to comfort and encourage. I think of the last sermon I ever heard Doctor Lewis preach. It was a year ago and from the text, "None of us liveth to himself, and no man dieth to himself."

These lines have been in my mind for days: "Then give to the world the best you have, And the best will come back to you."

A FAITHFUL READER.

DEAR RECORDER:

I have been much pleased of late because so many of our young people are becoming interested in the circulation of the RECORDER, especially among those who are in such urgent need of its help.

The weekly visits of the dear old RECORDER were never so welcome in our home as during the past year. About the fifteenth of March, 1908, I was stricken down by sickness, and for about six months was confined to my home; and my devoted wife, who remained at home to care for me, was also deprived of the privileges of the sanctuary, the Sabbath service, the prayer meeting, and Bible study, as well as the social functions of the church. Yet these "light

afflictions" were by no means without their compensations, for some of the most blessed experiences of our lives came to us during our temporary "shut-in".

The outside world never seemed so beautiful before. I could observe from my window the growth of plant life, the planting of the seed, the blade, the ear, the full corn in the ear and the golden harvest. Each new day was ushered in by the sweet songs of the robin, and the music was most welcome after a somewhat restless night. The old apple tree near my open window, under whose spreading branches some feathered songsters built their nests and hatched their young, was also good company.

We would like to tender our sincere thanks to all our dear friends and neighbors for their loving ministrations, their words of sympathy and courage. Groups of children came at several different times to bring flowers and May baskets for "Uncle Delos". Bless their little hearts. A beautiful bouquet of cut flowers came to us with the compliments of the Christian Endeavor Society. Many others brought flowers in abundance.

Who says this world is not a desirable place in which to live? Surely goodness and mercy have followed us all the days of our lives and we will dwell in the house of Jehovah forever.

W. D. CRANDALL.

Nile, N. Y.

"Some one had a happy thought when Mrs. Wardner was secured to write letters to young people. I hope she will write many more. We need such articles on the spiritual life, and on practical application of Bible truths to every-day affairs."

"The time for the associations is close at hand. May I offer a few suggestions?"

"Let the pastors of all churches in each association set apart seasons of public prayer for God's blessing to attend the associational gatherings. These seasons could be observed in connection with the prayer meetings, or even, in some cases, the morning services.

"Let each delegate who has a place on the program spend as much time on his or her knees as is spent in preparing the message. May we not have, scattered all through the sessions, seasons of prayer wherein all who

have come from various parts of the denomination may wait together on the Lord? These seasons need not necessarily be upon the programs, but they may be little 'aside' meetings, where all who are of one mind can meet together. O that our associations might be seasons of refreshing from the presence of the Lord. To this end let us all pray."

"What Sabbath-school superintendent has found a good method for opening services—one that will increase interest and attention and call forth greater responsiveness on the part of all?"

"Would it not be well to have a symposium on 'Methods'—some things actually in use and that work well? Will not some primary superintendent write up an account of the way the opening services are conducted in the Sabbath school?"

Christian Science.

C. A. I. TEMPLE.

As we all know, a new something, called Christian Science, has of late appeared upon our Christian horizon, claiming to be the result of some new discoveries in gospel truth, while in fact, it is only a mystically colored melange of Unitarianism and infidelity.

Its originator and oracle is a Mrs. Mary Baker Eddy, who has embodied it in a work which she calls "Science and Health," with "A Key to the Scriptures."

We shall notice here only her miscalled "Key to the Scriptures", a leading feature of which is not Scripture illustration, but a scheme by which, by imitating the mystic style of utterance of the ancient pagan mystic oracles, she assumes that she speaks and writes by divine inspiration.

Some examples of her style of expression as well as of her statements of opinion are seen in her definitions of atonement, resurrection, the Trinity, the Holy Spirit, etc. Of atonement, she says: "Atonement is the exemplification of man's unity with God, whereby he reflects truth, life and love."

"Man's unity with God!" As if poor, fallen man, depraved and lost. (Luke xix, 10), lying in wickedness (1 John v, 19), under condemnation (John iii, 18), can as a race, unchanged, be in unity with the infinitely holy, just, almighty and eternal Jehovah! But such appears to be the

"definition". Man's unity with God!" Could even hatred of God say more to condemn him or to represent him as a mere pander to the pride and self-sufficiency of fallen man? And such a definition of the great atonement, by which God has mercifully provided a way of salvation through Christ! Thus that definition, as a pretended "Key to the Scriptures", is seen to be a mere mystical nothing. Yet it is an impious and profane obscuration of the true significance of the great atonement, whereby God has shown and vindicated the justice of his violated law, and saves the penitent and believing violator (John iii, 16).

In a late edition of that "Key", the author profanely contradicts the plain teachings of the Book of God. She says: "One sacrifice, however great, is insufficient to pay the debt of sin." A bold assumption that the one sacrifice by Jesus Christ was inadequate for the great end for which it was instituted. But God himself tells us (Heb. x, 14) that "by one offering he hath perfected forever them that are sanctified." (See, too, Heb. ix, 11-14, 26; 1 Pet. ii, 24.) Thus that false "Key" is shown to be a misrepresenter and thus a calumniator and defamer of the Scriptures. Christian Science indeed!

As if to garnish her misrepresentations of the great atonement, that author assumes that Christ's mission to earth was not to save sinners, but to show us that sin is "a thing imagined by mortal mind", "an illusion, which, like sickness or death", can be overcome by effort of human imagination! This theory is offered as a corrective of the theory (1 Tim. i, 15) that "Jesus came into the world to save sinners", and of Jesus' own saying that he came "to seek and to save that which was lost" (Luke xix, 10). So much for the impious and profane assumptions put forth in that spurious "Key". Thus, so-called Christian Science contemns, evades and, in effect, denies the whole great plan of salvation through Christ, as revealed in the Book of God. Thus, too, its inventor has proved her own lack of either true wisdom or true knowledge—worse (Isa. viii, 20), her impiety!

Defining the resurrection, she calls it: "Spiritualization of thought, a new and higher idea of immortality, or spiritual ex-

istence; material belief, yielding to spiritual understanding."

With such mystical, senseless nothings, that wicked "Key" disguises and obscures the truth of God. In John v, 28, 29, Christ himself tells us plainly just what resurrection is and is to be—that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Such is Christ's version and description of the resurrection. Such, too—as above—is Mrs. Eddy's impious and profane travesty and burlesque of it; and that, with her treatment of the atonement, is a part of her "Key to the Scriptures".

Much more concerning the resurrection might be quoted from the Book of God, all of which, like the words of Christ just repeated, would show in a clear light the Heaven-daring presumption of that "Definition" and—in connection—of that worse than spurious "Key".

The story of the birth of Christ, of his ministry, of his miracles, his crucifixion, his death, burial and resurrection, and of his subsequent appearances to his disciples and brethren—including his words to Thomas on one of those occasions—all forms one continuous protest against that shameless falsehood by Mrs. Eddy, that "matter exists only in human imagination". It gives "the lie direct" to that far worse than ridiculous theory. Like those mystical definitions, it proves that mis-called Christian Science is infidelity in disguise.

THE TRINITY.

One of the most Heaven-daring features of that profane "Key" is its treatment of the Trinity, as that is revealed in the Book of God. Its author makes no appeal to the Scriptures as the source or ground of her faith, but issues her manifestoes in her own name, as if that were of itself authority, unanswerable and even divine! She assumes that the Hebrew (plural) name Elohim—God, in the English Bible translation—"does not imply three persons, but life, truth and love"! Let us compare her assumption with "the testimony" (Isa. viii, 20). She assumes, rightly, that the Hebrew name Elohim is plural. Well, so too is the Hebrew name Jehovah. Both are names

of the Almighty. But as to the Trinity, see Matt. xxviii, 19, and 1 John v, 7. In both we read: The Father, the Son and the Holy Ghost. John continues and adds, "These three are one." To this add Paul's benediction (2 Cor. xiii, 14)—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Clearly, by "Divine Illumination", Paul saw "three in one", and "one in three."

This great truth did not originate in the New Testament. Its substance is found in Deut. vi, 4: Jehovah our Elohim is one Jehovah. In this statement only two names appear, anent three in the New Testament. But the two in Deut. vi are both plural names. We may, therefore, justly understand the plural designation "Jehovah—Elohim", "one Jehovah", in Deut. vi, 4, and the threefold appellation, Father, Son, and Holy Ghost, one," in 1 John v, 7, as equivalents, both signifying essentially the same thing, thus teaching jointly the great comprehensive—yet to the finite mind incomprehensible truth—that the great plural, one Jehovah, and the triune, Father, Son, and Holy Ghost, are one!

Such are some of the features of mis-called Christian Science. Though far from being all, they show clearly its true character and its utter unlikeness to any form of true Christian faith or doctrine.

But again, "Where the Spirit of the Lord is, there is liberty" (2 Cor. iii, 17). Whatever else in Christian Science there may be, liberty—in its true significance—is not there. Over every church of that name, Mrs. Eddy rules with absolute, despotic sway. Throughout the sect her will is the supreme rule and law. For example, until recently, in all their devotional assemblies, Christian Scientists have preached. So, too, has Mrs. Eddy herself; but lately she—Mrs. Eddy—has issued her mandate that, throughout her spiritual domain, preaching must stop, and it has stopped! By her direction, "readers" read the Scriptures and in connection therewith Mrs. Eddy's "Science and Health," as if, as some Christian Scientists insist, the latter were equal in sanctity and authority with the Book of God!

Another feature of this "lying divination" (Christian Science) is its attempted substi-

tution of Mrs. Eddy's hobby of "human imagination" for

REDEMPTION BY THE BLOOD OF CHRIST.

As we have seen, she says: "Sin is a thing imagined—an illusion, to be overcome by effort of human imagination". On that, see Acts iv, 12, where, concerning Christ and his salvation, Peter says: "There is none other name under heaven given among men, whereby we must be saved." See, too, 1 John i, 7: "The blood of Jesus Christ . . . cleanseth . . . from all sin." Where, then, to "overcome" does Mrs. Eddy's "effort of human imagination" come in? Where indeed! Her theory is the very acme of profanation, if not even of outright blasphemy, showing—like the most of her teachings—not only that there is "no light" in her (Isa. viii, 20) but that she answers perfectly the descriptions by Christ (Matt. xxiv, 11, 24) of the imposters and deceivers who are to appear "in the last days".

One more illustration of this strange perversion and distortion of Christian doctrine will close this gruesome recital.

MRS. EDDY'S REVISION OF THE LORD'S PRAYER.

"Our Father, Mother, God. All harmonious, adorable One. Enable us to know, as in heaven, so on earth, God is supreme. Give us grace for today; feed the famished affections. And infinite love is reflected in love, and love leadeth us not into temptation, but delivereth from sin, disease and death. For God is now and forever, all life, truth and love." (Science and Health, Edition of 1902). (McClure's Magazine, June, 1908.)

Much more of like character might be quoted from that strange work, but enough. Its worse than buffoonery, its mysticisms, its impious and profane distortions and obscurations of the truth of God, reveal in its author either a pitiful ignorance of the Scriptures or an inexcusable unbelief.

Those words by the prophet (Isa. viii, 20), "If they speak not according to this word, it is because there is no light in them", show at once that however confidently or even sincerely that woman may claim to be guided by "Divine Illumination", as her words are not according to God's Word, there is no true light in her, her system, or her dupes and followers. The whole affair is, therefore, a mass of imposture and deceit.

Lebanon Springs, N. Y.

Missions

The Railroad in Shantung.

LIZZIE NELSON FRYER.

This railroad was constructed and is run by the Germans who wrested the harbor of Tsing-dan and the surrounding country from China as indemnity for the death of two German missionaries some years before the Boxer troubles began. Indeed, it is generally believed that this act of the Germans was one of the principal causes which gave rise to the Boxer uprising and all the terrible results that followed it.

Our car was most comfortable, built on the European plan of small compartments; so we two had a room all to ourselves. There was a kitchen somewhere on the train where food was cooked, as Chinese porters came frequently through to ask if we would not have a meal brought into our room. We were fortunate in being supplied with a fine lunch, and at the stations where the train stopped, there were always groups of Chinese standing about with fruits and nuts to dispose of to the passengers. I have never tasted finer peaches than those we got that day while traveling on the train. We also got a good supply of large, roasted chestnuts—five Mexican-dollar cents buying as many as we could eat at a meal. The peanuts were also delicious, so that a vegetarian could easily get plenty of the best and most nutritious native foods without the trouble of supplying himself with a lunch before starting out. Here I will quote from my journal something about the city of

TSING-DAN

which I wrote while there, before starting on our journey to the interior.

"Our little German steamer arrived at the wharf during the night, so that the first thing we heard, long before daylight, was the noise of machinery lifting out the freight. Young Mr. Vollmer, a former university student, and now acting United States consul, in the absence of Mr. Gracéy, came on board to see us before nine o'clock. A little later we were driving with him over finely macadamized roads out to this great hotel known as the *Prinz Heinrich*.

"This hotel stands facing the bay with only a fine carriage road between it and the waters of this beautiful, landlocked harbor! A jagged ridge of rocky mountains almost surrounds the bay, and with several rocky points jutting out into it, makes it very picturesque—quite unique among harbors. Just in front of this hotel is a steep island, smaller than Goat Island near San Francisco, but dividing the exit into the open sea into two passages. It is surmounted by a fine lighthouse.

"The city of Tsing-dan is the German stronghold in China, and is thoroughly fortified and protected both from entrance by way of the sea and from any intrusion from the interior. The place is purely German—like a little Germany itself. It is under military control and all the land was owned by the German Government. No land is sold without the promise of the buyer to erect expensive buildings upon it within a stated period. The buildings are all of hewn stone or brick, and give an appearance of solidity and strength not seen elsewhere in China. It is interesting to see how the barren, rocky hills and valleys have been planted over thickly with fir, pine and other trees which, though still small, are growing luxuriantly.

"Our friend, Mr. Vollmer, drove with us around this unique town for a distance of more than eight miles. The roads are all of the very best and the many government buildings are most interesting. There are four large groups of military barracks, any one of them rivaling the Presidio of San Francisco. Indeed the view of this bay is from here very like that of the Golden Gate from the Presidio.

"We were told that it is true that Germany has expended 150 million francs upon these fortifications, stone walls and other improvements, such as bridges, drainage, etc. Their schools of forestry and agriculture have turned a large barren tract into hills and valleys of great beauty and usefulness. Besides the extensive forests, large tracts are cultivated as gardens and given to fruit-growing. Many of the young trees were brought from Japan and America as well as from Germany.

"The signal station is on one of the steep hills where incoming vessels are sighted and signaled by their respective flags so that people all over town can know what

steamer is entering the harbor. The wireless station here is nowhere excelled and most of the German steamers are provided with the machinery for using it, we were informed.

"The population of Tsing-dan, exclusive of the Chinese, is 3,500 and the soldiers in the barracks number more than 3,000. It has been and still continues to be a vast expense to Germany to keep up and develop this part of her possessions—her portion of China. She has so arranged her hold upon this empire, that China can not even buy back her piece of lost territory after a hundred years, without paying all that has been expended upon it and seven per cent. interest upon all investments.

"Meanwhile business is almost at a standstill on account of the Chinese boycott of the place, so that the present outlook is dubious. Nothing is doing here and these 3,000 soldiers must be constantly supplied from Germany herself. 'Only the brewery pays,' the young man said, as we drove past the fine buildings of that establishment. Many who feel that Germany has acted in a very unfair manner towards China do not grieve that she has taken upon herself this great "white elephant" of more than 150 square miles to protect and develop continually!

"The exports from here are largely to the southern province and consist mostly of bean oil and a few other products; but the most profitable commodity of export is the straw-braid made in the interior. This is sent to all parts of the world and the Germans have succeeded in securing a monopoly of its output. Over one million dollars' worth of this braid was shipped from here to America last year. We saw immense quantities of it being brought here, either on wheelbarrows or else on poles across the shoulders of Chinese coolies."

Treasurer's Report.

For the month of April, 1909.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Cash in treasury, April 1, 1909	\$ 425 85
Church at	
Riverside, Cal.	6 00
Dodge Center, Minn.	9 00
Shingle House, Pa.	5 00
Plainfield, N. J.	100 30
Leonardsville, N. Y.	8 25

Richburg, N. Y.	3 66
Attalla, Ala.	4 00
Farina, Ill.	12 44
New Auburn, Minn.	10 00
Alfred, N. Y.,	
Ammokoos	\$ 15
Schools in China	5 00
General Fund	24 73
	29 88
Milton Junction, Wis.,	
General Fund	\$15 33
Bakker Fund	12 30
	27 63
New York City	17 94
Westerly, R. I.	193 71
Chicago, Ill.	10 00
Marlboro, N. J.	7 57
Sabbath school at Rockville, R. I.	10 00
Interest on certificate of Deborah Randall estate, China Mission	18 29
Allen B. West, one-half commission for settling Deborah Randall estate	50 00
Seventh-day Baptist Memorial Fund:	
Income from Mission Fund	\$ 28 39
50% Income of D. C. Burdick estate	102 41
Income from Utica (Wis.) church	14 86
	145 66
Collected by L. D. Seager,	
F. F. Randolph	\$1 00
Church at Green Briar, W. Va.	3 00
	4 00
S. C. Maxson, Utica, N. Y.	5 00
Collected on field by G. H. Fitz Randolph	13 20
L. F. Skaggs, Boaz, Missouri	6 25
Income from Jane Davis land, Milton, Wis.	51 09
Cash, DeRuyter, N. Y.	1 00
Per E. B. Saunders,	
New York Church for preaching	\$20 00
Mrs. Dr. Hulett, Allentown, N. Y.	5 00
Pulpit subscriptions	1 50
	26 50
	\$1,202 22

Cr.

E. B. Saunders, salary and expenses, April, 1909	\$ 90 00
G. H. Fitz Randolph, salary and expenses, quarter ending March 31, 1909	164 45
J. H. Hurley, balance due salary and expenses, quarter ending March 31, 1909	119 51
R. S. Wilson, salary and expenses, quarter ending March 31, 1909	94 04
Quarter ending March 31, 1909, church,	
First Westerly, R. I.	18 75
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Richburg, N. Y.	18 75
Garwin, Iowa	25 00
Farnam, Neb.	25 00
New Auburn, Minn.	37 50

Delaware, Mo.	6 25
Hammond, La.	25 00
Riverside, Cal. (six months).....	75 00
Welton, Iowa	25 00
Boulder, Colorado	37 50
Hartsville, N. Y.	12 50
L. D. Seager, salary, quarter ending March 31, 1909	50 00
Ira L. Goff, labor in Oklahoma	35 00
E. B. Saunders, for work of Italians in New York City	85 00
J. A. Davidson, account of labor in southern Illinois	50 00
Cash in treasury, April 30, 1909	114 22

\$1,202 22

GEO. H. UTTER,
Treasurer.

E. & O. E.

Reverend Henry Clarke.

This year that is the centennial anniversary of the birth of Abraham Lincoln is also the one-hundredth anniversary of the birth of another loyal American, a devoted educator, a devout Seventh-day Baptist, Henry Clarke.

Born May the first, 1809, the son of Judge Job Clarke and Mary Wells¹ Clarke, he represented the product of the best New England blood. His ancestry included a long line of clergymen in both America and England. One of these, Joseph Clarke, brother of John Clarke who was sent to England with Roger Williams to secure from Charles II. the charter of Rhode Island, was associated with that brother in founding the First Baptist Church at Newport, the first Baptist church to be established in the New World.

Pioneer days developed the sturdy stock, and Judge Job was enrolled in the Continental Army during the trying days of the Revolutionary War.

Henry lost his mother on his eighth birthday. He was not a robust boy, and, during his early teens, he contracted hip disease which left him slightly but permanently lame. This affliction may, however, have been a blessing, as it was the occasion that determined his father to educate Henry to an extent that he would not otherwise have attempted. Henry studied Latin, mathematics, science, history, philosophy and English under the tutelage of an Oxford graduate whom his father made an in-

¹Mary Wells was the orphaned granddaughter of the Rev. Thomas Hiscox.

mate of the home. Henry's mind seemed to turn naturally towards theology and, during the remainder of his long life, he co-ordinated his broad research and study to the Divine call. His ordination to the ministry occurred in early manhood, and at intervals it was his pleasure to preach the faith from the pulpit of that First Church at Newport. All of his pastorates were in Rhode Island.

He married in December, 1833, Jerusha M., daughter of Thomas Clarke, and to them were born ten children, of whom eight lived to maturity.

His own avidity for study led him to be solicitous for them to enjoy the best advantages that he was able to provide. His deep interest in educational matters led him to give such money as he could, and to devote time and service in soliciting funds and patronage for the founding of our denominational institutions of higher learning. Their success was always a deep gratification to him. The public schools in his vicinity found in him a zealous and faithful advocate.

He was always an ardent anti-slavery partisan, and refugees from Southern bondage found a hospitable welcome in his home. His doors and his heart were always open to the needy and afflicted.

Temperance found in him a sturdy worker, and his last message in public was given at a gospel temperance meeting.

All these attributes were indexes of his consistent patriotism, a patriotism that hoped for and worked for the best. Three of his sons enlisted in the war for the preservation of the Union, and one fills a soldier's grave.

The following letter, written after this son's death, and while another son was still in the field, testifies to the father's loyalty and faith in God.

"January 5, 1864.

"My dear daughter:

* * *

"To busy myself, I write to you while you are among those who keep the First-day for their Sabbath. You will feel the need of abiding principle to meet the combined influence that must necessarily surround you. Now, I feel anxious that you should have a mind well established and ready at all times to give with meekness

the reasons for keeping the Bible Sabbath.

"The ground taken by most Sunday-keepers is that it makes no difference which day we keep. Let us look at this proposition, and see the results to which it leads. The Sabbath we regard as an institution of God, designed to serve an important end in the government of God over the human family. It is the same to the government of God as our flag, the Stars and Stripes, are to our National Government. We all know that keeping Sunday originated with Antichrist.

"It was put in place of the Sabbath just as the Rebels have adopted a different flag from the old one to draw the people from the Union. Suppose that these Rebels should come back to the Union with their Rebel flag all the time flying, and when any one remonstrated against it, insisting that the old flag was the emblem of loyalty and union, they should turn and say, 'It makes no difference which flag is unfurled.' Would the Government be satisfied with such logic, especially while those who brought the Rebel flag insist that it shall be put in place of the old flag? No human government would allow such reasoning and practice. Will God Almighty be so indifferent as to allow the Protestant Church, in coming back from that great rebellion of Antichrist, to flaunt an institution in his face that had its origin in rebellion, while those who do it say: 'It makes no difference, provided we have a Sabbath?'

"Christianity will never triumph, the Church will never be united in Christ, until the Church comes back to the Sabbath of the Lord God; for this is the emblem of loyalty, union, and strength, to give the church power to convert the world to Christ. May the Lord hasten that day.

"From your father,
"Henry Clarke."

Our Schools and the Twentieth Century Fund.

W. H. CRANDALL.

Many plans have been devised by the friends of Salem, Milton and Alfred to place our schools upon a sound financial basis, and also that they might keep pace with the educational growth of the times.

In nearly all of these movements our people have shown their loyalty by generous responses, and when we compare the pres-

ent holdings of property, including grounds, buildings and equipment, with those of the earlier days, it is proof of loyalty to our educational interests.

We can then partly appreciate, at least, the sacrifice of those who, especially in the earlier years of our schools, gave liberally, in order that we of the present generation might enjoy such high educational privileges.

But this is a progressive age, and if we are not to be left behind in the educational march, we must begin now to build for the future, and the question arises, how shall it be done?

I feel for one that the last Conference solved the problem, and it is only left for the people to carry out its wise suggestion. The resolution passed at Conference, at the suggestion of the Council, creates the "Twentieth Century Fund" and why should we not begin now to act upon this plan?

The unifying of our school interests is not only wise, but necessary, and the plan as suggested ideal.

Those who have studied the endowments of our schools have undoubtedly observed that a very large percentage of the funds have come to us in the way of bequests; and taking past experience as a guide for the future, as we must necessarily do, we are led to believe that bequests, both large and small, are what we must largely depend upon in the future.

Believing this as I do, I want to urge upon every one the importance of arranging in his or her will something for the "Twentieth Century Fund" which is to be held in trust by one of the boards suggested in the resolution, namely, the Seventh-day Baptist Memorial Fund and the Seventh-day Baptist Education Society, the income from which fund for all time to come shall be divided as follows: Ten per cent. to the Theological Seminary, thirty per cent. to Salem College, thirty per cent. to Milton College, and thirty per cent. to Alfred University. Don't delay, do it now, make it twenty-five dollars, one hundred dollars, or better, five hundred or one thousand dollars if you are in a position to do so.

What will this mean? It means that if the friends of our schools respond—and I believe they will—our schools will have

sufficient income to meet the demands of the future; and I shall hope to hear of many who have arranged bequests, both large and small, under this plan.

But what of the present? Our schools are pressed for funds to carry forward the work as it should be. Can we not begin this good work and send in small gifts quarterly or in some systematic way, and create a sizable fund *now*, the income to be divided as suggested by the Conference resolution? Small gifts now from many people would soon place our college trustees in better position to meet the urgent demands made upon them; for the income from the investment of funds donated now would soon be available.

Let us rally to the support of *our* schools by making bequests and donations *now*.

Western Association.

To be held with the Independence (N. Y.) Church, June 11, 12, 13, 1909.

PROGRAM.

General theme, "The Efficient Church."
Friday Morning.

- 10.30 Devotional services—R. J. Severance.
Address by Moderator, "The Mission of the Efficient Church"—H. L. Cottrell.
Introductory Sermon, "The Efficient Minister"—Professor W. D. Wilcox.
Report of Executive Committee.
Afternoon.

- 2.00 Paper, "The Purpose and Significance of Forms in the Efficient Church"—Dean A. E. Main.
Paper, "Church Discipline, its Spirit, Aims and Scope"—Professor W. C. Whitford.
Discussion of the two papers, led by Rev. S. H. Babcock.
Report of Corresponding Secretary, Treasurer, delegates to sister associations and corresponding bodies.
Appointment of standing committees.
Evening.

- 7.30 Praise service.
Sermon, "The Efficient Christian"—Rev. L. A. Wing, delegate from Central Association.
Prayer and conference meeting, led by Gates Pope.
Sabbath Morning.

- 10.30 Sermon, "The Efficient Church and the Social Question"—Rev. T. J. Van Horn, delegate from the Northwestern Association.
Offering for Missionary, Tract and Education societies.
Afternoon.

- 2.30 Sabbath school, conducted by Superintendent of Independence school, with address by Secretary W. L. Greene.

Young People's Hour, conducted by Secretary H. L. Cottrell.

Music.

Paper, "Christian Endeavor Efficiency in Relation to Denominational Life and Growth"—R. J. Severance.

Paper, "Reorganization for Greater Efficiency"—Professor C. L. Clarke.

Paper, "The Christian Endeavor Weekly Program"—Gates Pope.

Discussion, led by Mr. Pope.
Evening.

- 7.30 Prayer and praise service—R. R. Thorngate.

Address, "Systematic Finance in the Efficient Church"—Rev. L. C. Randolph.

Address, "The Efficient Church and Civic Duties"—Rev. W. L. Burdick, delegate from the Eastern Association.

General discussion, led by Mr. Randolph.
Sunday Morning.

- 9.00 Business meeting.

Education Hour, conducted by President B. C. Davis.

Paper, "Some Modern Educational Results in Young Life and Their Relation to Efficiency"—A. E. Webster.

Paper, "How May the People Help Our Schools"—President Davis.

Women's Hour, conducted by Secretary, Mrs. Daniel Whitford.
Afternoon.

- 2.00 Tract Hour, conducted by Rev. T. L. Gardiner, representing the Tract Society.

Missionary Hour, conducted by Secretary Saunders.
Evening.

- 7.30 Prayer and praise service—Rev. J. L. Skaggs.

Sermon, "The Divine Measure of Christian Responsibility"—Professor S. B. Bond, delegate from the Southeastern Association.

Prayer and conference meeting—Rev. O. D. Sherman.

To Delegates and Visitors to the Central Association.

Teams will meet all delegates to the Central Association at North Brookfield and at Leonardsville on Wednesday evening at train time, and also on other days of the association, when we are notified of the train by which delegates are coming. For the convenience of our Entertainment and Transportation Committee, may we ask that you send us your name, the day when you may be expected and the time and place of your arrival. Send your name to Mrs. D. J. Frair, Brookfield, chairman of the Entertainment Committee, before May 30.

Woman's Work

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

With great mercies will I gather thee.

When Mrs. Kingsley Became Desperate.

The smooth, care-free brow of Mrs. Kingsley wore a look of supreme satisfaction as she entered the library that sultry afternoon and lifted the shades a trifle higher to admit a stray breeze which occasionally stirred the cypress at the window. Then she threw her daintily robed form into a commodious chair, and for one blissful moment reveled in luxurious idleness.

As her eyes fell upon the plump hands which bore unmistakable evidence of close contact with vegetables and fruits, scrubbing-brush and frying-pan, she heaved a sigh of happy content and murmured, "They do, indeed, as Jack says, 'look like impossible railway maps to an undiscovered country.' Oh, well, it's all over now! those three months of never-ending housework, and I am not sorry. I am *so* glad that Jane's back again. Of all happy women in the world I am the happiest. I have the best husband there ever was and five of the sweetest children, and a home that I love next to the dear ones that make it; and last, but not least, the best girl there ever was, or there ever will be, in the kitchen. Sometimes I think I have more than my share of the best things. Oh, I'm so glad Janie is back, and I am dressed as Jack loves to have me, without one fret or worry about soup or dessert. How astonished he will be when I meet him at the door. Ah," glancing out of the window, "there comes the office boy bearing, I dare say, a message from dear old Jack."

Such it proved to be, and although a frequent occurrence, she stretched out an eager hand to possess it, and hungrily read:

"My dear, broiling little wife:—As I think of you this afternoon with the thermometer 102 degrees in the shade concocting dainty dishes, I feel like hurling pro-

fane epithets at the fate that compels it, and very alarming symptoms of the malady over which you have hitherto held monopoly have invaded my system, and I am determined now, since this absorbing case is ended, to solve the domestic problem myself. I have been waiting patiently all these weeks for those curious little 'puckers,' which are true indicators of 'desperation,' to appear in your face—but since you still have faith in Janie's return and I none, I shall wait no longer! But, dear, the case is ended; and the decision rendered; I have won, and \$2,000 or more will be added to the Kingsley coffers. Good-by, dear, until six o'clock.

"P. S. Shall I not bring home an ice for dinner by way of celebration?"

With her face bright with joy she flew to her desk and hastily scribbled:

"You dear, precious old Jack:—I am the happiest woman in the world, so happy that I think the 'puckers' you speak of will not appear for many a day. No, do not bring an ice for dinner, as your favorite dessert is already in preparation. We will celebrate some other way. Martha."

She handed this to the waiting boy with so many playing dimples that he vaguely suspected that a practical joke was being perpetrated on his master.

As she, the wife of fifteen years, returned slowly to the library, passionately squeezing the bit of paper in her hand, her heart was uttering a prayer of thanksgiving for the dear husband whose love had been the benediction of her life.

Was it only accident that Jack Kingsley won that important case upon this particular day, or that Jane, who had been the efficient kitchen maid ever since the Kingsley home had been established, should return to her old place upon the same day, after an absence of three months caring for an epileptic aunt, both events combining to fill Martha Kingsley's heart with jubilant joy? Was it only accident? Marion Hartford, the treasurer of the local missionary society, will never be convinced that it was, for she firmly believes it was a direct answer to *prayer*.

As her smarting feet bore her heavy body through the glaring sun and over the burning pavements that sultry afternoon on her fruitless collecting tour, she was con-

stantly and fervently praying that the deplorable condition of the treasury might be sufficient to call into the fair face of Mrs. Kingsley those curious little "puckers" about which we have heard, and which always meant that something would be done. For this bright, sunny-faced woman was the president of this same missionary society and was the happy possessor of a good digestion and a hopeful temperament, and her favorite theory was that "everything will turn out right in the end if we only wait long enough for it," and she was usually content to wait; but occasionally she became, as she expressed it, "desperate," and then things had to move, and they usually moved quickly and in the right direction; hence Marion Hartford's prayer.

Mrs. Kingsley had just lifted her head, which somehow had drooped a moment over the hand which held her husband's note, when Marion Hartford appeared upon her step and she hastened to the door, exclaiming: "Marion Hartford! if there is a saint on earth, and if there will ever be one in heaven, it is you! Have you been out this broiling day collecting missionary pledges?"

"Unfortunately, not collecting, Martha, but simply trying to."

"You have not been successful, then?" as she led her guest into the cool library, and in her own charming way seated her, removed her hat and provided her with a fan.

"No, every one seems to be wofully poor just now. I started out hoping to collect eighteen dollars, all of which has been pledged and long overdue. I called upon twelve different persons, and how much money do you suppose I have gotten?"

"Oh, dear, I don't know, and I'm afraid to guess; but judging from your face I think it must be something less than nothing!"

"Not quite that bad. I have collected just two dollars and thirty-five cents;" and she sighed heavily. "I do not know what we will do Martha; our pledge is just a little over half redeemed, and our year closes in less than a month. I received a letter from the Branch Treasurer today, saying the books would be closed in three weeks and that each auxiliary must redeem its pledge and promptly forward it, or we

can not possibly meet our apportionment. I also received a letter from the Secretary, urging the necessity of a thank-offering in addition to our pledge! What can we do?"

"Dear me, Marion, you make me feel like poor old Job when his calamities were chronicled to him. Have you any more evil tidings to communicate?"

But the sunny face was clouded and the voice betrayed deep concern.

"May I see your list?"

"Certainly," and she handed her the creased and soiled paper.

Martha looked thoughtfully over the names while varied expressions flitted across her face, and her friend saw with deep satisfaction the little "puckers" coming where the smiles and dimples usually played, and which was the unfailing sign that Martha Kingsley was becoming "desperate," and she felt that her prayers were answered.

It would be difficult to find two more interesting women than these two discussing missionary interests in Mrs. Kingsley's library this sultry afternoon, or two whose experiences contrasted more sharply. The one had developed, strengthened and sweetened in the perpetual sunshine of prosperity, happiness and love, until her face had become a veritable sunbeam, reflecting as it did the garnered joys which every year had brought and left her; the other had grown strong and beautiful by the withdrawal of these very blessings. Three little graves beside a long one told her history, and each time the portals of heaven opened to receive a treasure her face seemed to gather a new serenity, strength and beauty, until it sometimes appeared "all radiant with the beauty and the calm of having looked upon the front of God."

Finally Martha looked up and her face was actually troubled as she cried: "This is simply shameful; we have never yet failed, and we must not now! *Something has to be done!*"

"I have been thinking about a thank-offering meeting," said Marion, wearily. "You may recollect that we gave out a few thank-offering boxes last year, but I am afraid most of them are forgotten and empty."

"I am sure mine is," said Martha, and there was real distress in face and voice.

"If the president is so indifferent, what can be expected of those who are not supposed to be as interested as she? I am thoroughly ashamed of myself, and I have so many blessings, Marion."

"I gave my box to Evelyn, she wanted one so much," said Marion, gently. "I put it away unopened, but it was heavy." Evelyn was the last of her darlings to enter heaven and was an unusually bright, lovable and engaging child of seven.

We can not enter into the details of the preparations for that meeting, but they were sincere, earnest and thorough.

The church was prettily decorated with vines and great clusters of wild flowers—black-eyed Susans, asters and goldenrod. At the appointed hour the room was well filled, and best of all, the Master was also there, as results will testify.

At the conclusion of the opening services the president said: "The thank-offering box of a dear child whom we all loved, and who is now an angel, has been opened today; she had it only a month, but it contained forty-five pennies, an average of about a cent and a half a day or five dollars a year, and every penny numbered a childish sacrifice. It is the box of sweet Evelyn Hartford, who, although only seven, laboriously printed on a sheet of paper the blessings for which she was thankful. The orthography is far from perfect, but the system is beyond reproach. And believing we may learn a needed lesson from her we will open the exercises of the afternoon by hearing Evelyn's reasons for being thankful; it will be like a voice speaking to us from heaven."

The secretary arose and with visible emotion read: "I am so glad im not a little girl wido like them mama told me abot—five penys glad...im glad papas with my little sisters in heven, so they wont be frade...God was good to leave me my dear, darling mam, i spect He knew Id be lonesome...Im glad mama sings again—all the pennies ive got...im glad Jesus has a birthday like me...im so glad my Christmas dolly can open and shut her eyes...so glad for my dear, dear grandpa—he gave me this penny and some candy...so glad if im good ill see papa and little sisters sometime."

When the list was finished the pastor's

wife offered a brief, tender prayer, thanking God for the dear little child who was still speaking to them from above.

Those who were willing to do so then followed Evelyn's example and told personal reasons for this thank-offering, beginning with the president, who said: "I have so many blessings that it is impossible for me to tell for which I am the most thankful; but the one which I desire to mention is that I have been awakened to a keener realization of God's goodness to me and my obligation to him; so thankful that I make a willing sacrifice of something dear to every feminine heart, a tailor-made gown—its equivalent, fifty dollars, is in my thank-offering envelope. I wish I might multiply it by ten!"

"Fifty dollars from Martha Kingsley!" and the little treasurer's heart gave a great bound and her voice was clear, sweet and steady as she said: "Since God is caring for my dear ones in heaven, I want to help care for his on earth. I enclose sufficient to support for one year, three little child widows in India."

"I am so thankful for my dear little daughter," said the secretary, a proud young mother, "that five dollars seems very little to drop into the thank-offering."

"I am so thankful that our president became desperate and made this meeting a possibility," and Marcia Grant's handsome face beamed as she dropped a crisp new bill into the basket.

"I had no offering when I came, but I have one now," said the literary woman of the town, who was a devotee to clubs and society and had no room-in-heart or life for missions, and she dropped a folded slip of paper into the basket.

"I am thankful for dear little Evelyn Hartford," said a young lady, as she brushed a tear drop from her cheek—(she had been Evelyn's Sunday-school teacher), "and while today may not be the proper time to make pledges for the coming year, I want to add to my thank-offering this resolution, that I shall hereafter follow sweet little Evelyn's example and give a penny and a half a day or five dollars a year, every cent of which shall represent a blessing, and also a personal sacrifice."

"I desire to make a similar pledge," "And I," "And I," "And I," from dif-

ferent parts of the room, while Marion Hartford's face shone as though she had seen a vision.

Three-year-old baby Kingsley had sat close beside his mother, and whether his busy mind was full of other things or he forgot—it certainly was not bashfulness—he did not drop the nickel which he held securely and secretly in his hot little hand, into the basket.

But when his mother asked if there were not others who had something to be thankful for, Baby Kingsley piped: "I've dot a fank-offing, a whole nickel worf." His mother blushed and looked apprehensive, but asked: "And what are you thankful for, my dear?" "I'm fankful for old Towser, he tan won faster than Billy Jones dog even if he has only frée dood legs." The ladies smiled sympathetically, for his devotion to his lame pet was well known.

Those who preferred not to publicly give their reasons for their offering were now invited to drop box or envelope into the pretty baskets which were passed by two little girls.

While the amount was being counted one of the ladies gave a brief talk on "The Bible Way of Giving." The offering when announced was \$223.37. Spontaneously all present arose to their feet and united heart and voice in a ringing "Praise God from whom all blessings flow;" and may we not reasonably add that the angel choir around the great white throne caught up the strain until heaven itself rang with a volume of praise.—Mrs. Ella Reinking Towle, in *Mission Studies*.

Education Society.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held in Alfred, N. Y., May 2, 1909, at 4.30 P. M.

Present—Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. W. C. Whitford, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson.

Prayer was offered by Dean A. E. Main; special petition for our brother, the Rev. J. B. Clarke, was made.

The Treasurer, Prof. A. B. Kenyon, presented his report for Third Quarter, 54th

Year, February 1 to May 1, 1909. The same was adopted.

Voted to pay the Treasurer of the Theological Seminary \$600.00 and to the Treasurer of Alfred University \$250.00.

On motion of Dean A. E. Main it was voted that we ask our President, Prof. E. M. Tomlinson, to extend our sympathy and love to brother Rev. J. B. Clarke, who is ill at the Steuben Sanitarium.

Adjourned.

V. A. BAGGS,
Secretary.

Education Society—Treasurer's Report.

Third Quarter, 54th Year, February 1 to May 1, 1909.

I. REVENUE AND EXPENDITURE.

<i>Dr. &</i>	
Balance, February 1, 1909:	
Seminary Fund	\$ 521 14
General Fund	245 37
	\$ 766 51
Interest on Bonds and Mortgages:	
Alfred University Bonds ..	300 00
Farmers Loan and Trust Company	12 50
Japanese Bonds	87 66
Laura C. Saunders per C. L. Shaw	69 00
	469 16
Interest on Note:	
Alfred University	28 00
Interest on Theological Endowment Note:	
Royal L. Cottrell	20 75
Profit on Stock:	
Alfred Mutual Loan Association	119 11
Contributions for Theological Seminary:	
(a) From S. D. B. Memorial Fund	100 00
(b) From Churches:	
First Brookfield, Leonardsville, N. Y.	1 00
Chicago, Ill.	10 00
Fouke, Ark.	1 66
Milton, Wis.	5 00
Milton Junction, Wis.	10 50
North Loup, Neb. .	19 70
Pawcatuck, West-erly, R. I.	51 65
Plainfield, N. J. .	91 60
Riverside, Cal. ...	1 35
Roanoke, W. Va. .	1 25
Salem, W. Va. ...	2 00
	195 71
(c) From Individuals:	
Mr. and Mrs. M. O. Burdick, Rich- burg, N. Y.	1 53

G. M. Cottrell, To-pek, Kan.	10 00
"A Friend"	25 00
George H. Utter, Westerly, R. I. .	24 40
	60 93
	356 64
Total	\$ 1,760 17

Cr.

Alfred Theological Seminary.....	\$ 500 00
Alfred University—General Fund	250 00
Recorder Press:	
Balance of Year Book, 1908.....	50 00
Wilcox Real Estate:	
Expense, Recording Deed, etc.	\$ 3 65
Transferred to Principal ..	51 00
	54 65
Salary of Treasurer	25 00
Balance on hand May 1, 1909:	
Seminary Fund	610 03
General Fund	270 49
	880 52
Total	\$ 1,760 17

II. PRINCIPAL.

Dr.

Balance February 1, 1909	\$ 460 05
Milton College Endowment:	
Miriam B. West, Life Membership ..	25 00
20th Century Fund:	
Lester M. Babcock, Jack-son Center, O.,	
Cash	25 00
Milton College Endow-ment	10 00
	35 00
Theological Endowment Note:	
Royal L. Cottrell	75 00
Stock:	
Alfred Mutual Loan Association ...	73 58
Wilcox Real Estate:	
Real Estate Contract	3,200 00
Deficit, from General Fund ..	51 00
	3,251 00
Total	\$ 3,919 63

Cr.

Invested in Bond and Mortgage:	
W. S. Emerson, Balance of \$1,200 loan	\$ 700 00
Real Estate Contract:	
W. H. Jacox, for Wilcox Farm	3,200 00
Milton College Endowment:	
Transferred to 20th Century Fund, by order of the donor, Lester M. Babcock, Jackson Center, O.	10 00
Balance on hand, May 1, 1909	9 63
Total	\$ 3,919 63

III. CONDITION OF ENDOWMENT.

(a) Productive:	
Bonds and Mortgages	\$33,621 80

Stock	3,700 00
Notes	2,000 00
Theological Endowment Notes	3,323 00
Real Estate Contract	3,200 00
Cash	9 63
	\$45,854 43

(b) Non-productive:	
Notes	175 00
Theological Endowment Notes	550 00
Theological Pledges	237 50
	962 50
Total	\$46,816 93

IV. INCREASE OF ENDOWMENT.

20th Century Fund:	
Lester M. Babcock, Jackson Center, O. \$	25 00
Milton College:	
Miriam E. West, Milton Junction, Wis.	25 00
Total	\$ 50 00

V. LIFE MEMBERS ADDED.

Lester M. Babcock, Jackson Center, O.
Arthur M. Cottrell, Williamsport, Pa.
Lee Babcock Cottrell, Brooklyn, N. Y.
Mrs. Royal L. Cottrell, Brooklyn, N. Y.
Miriam E. West, Milton Junction, Wis.
Respectfully submitted,
A. B. KENYON,
Treasurer.

Alfred, N. Y., May 2, 1909.
Examined, compared with vouchers, and found correct.

E. E. HAMILTON,
Auditor.

God Bless Mother.

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels, when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
"God bless!—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps, enshrined within his breast,
Her words of warning—still the best;
And whispers, when temptation-tried:
"God bless!—God bless my mother!"

A white-haired man who gazes back
Along life's weary, furrowed track,
And sees one face—an angel's now!—
Hears words of light that led aright,
And prays, with reverential brow:
"God bless!—God bless my mother!"
—Brooklyn Magazine.

I see not a step before me
As I tread on another year,
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.
—Mary G. Brainard.

Young People's Work

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

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things; believeth all things. . . . Love never faileth.—I Cor. xiii, 4-8a.

The Prayer Meeting Topic for May 29.

Home Mission Heroes.

LESLIE GREENE.

Sunday, May 23—Righteous Lot (2 Pet. ii, 6-9).

Monday, May 24—Courageous Nathan (2 Sam. xii, 1-7).

Tuesday, May 25—John the Baptist (John i, 15-28).

Wednesday, May 26—Jesus (John i, 9-13; Matt. xv, 21-28).

Thursday, May 27—Peter (Gal. ii, 7-9).

Friday, May 28—A daughter of Jacob (John iv, 25-42).

Sabbath, May 29—Topic, Heroes of home missions (Matt. x, 7-16).

Should every Christian be a missionary? Why?

Name hindrances to the advance of the Gospel at home.

Name the outstanding features of the men mentioned in the daily readings.

Are your monthly missionary meetings a failure? They ought to be the best meetings of the month. Prepare for them by a careful and thorough study and your interest will increase. Appoint different members to look up certain phases of the topic. See to it that every one has something to do. At the beginning of the year, plan for all the missionary meetings of the year. Select enthusiastic leaders.

Nothing has changed the history of the world so much as missions. The life of every missionary has been the promise of something better to come for the world. And we are living in the fulfilment of many of these promises. Such men as John Eliot

and David Brainerd, each of whom, in an early day, did a noble work among the American Indians, ought to be powerful incentives to others. If we would do home missionary work, "Let our object be our country, our whole country, and nothing but our country." Our country is made up of worthy citizens; and if we would make ours the best nation, we must evangelize its people. The carpenter who leaves a hole in his roof can not complain if the rain comes in. Are you interested in your country and her people?

The ultimate aim of every Endeavor Society should be the winning of souls for Christ. Every prayer meeting, every business meeting and every social should be filled with the thought of evangelization. Members within the society should be kept alive, those without should be brought in. Send a committee into the neighboring localities and let it ascertain the prospects for labor. If there are fields where outpost work may be done, form a missionary committee and put its members into the harness. Earnest, effective work can be done, and the results will often be surprising. It is the nature of light to be missionary—always outgoing as soon as it becomes light. So with the true Christian. Be a missionary hero!

Kingsley says: "What can a man do more than die for his countrymen? Live for them!" Yes, many have died, but how many are willing to live for others?

"Live for self, you live in vain;
Live for Christ, you live again;
Live for him, with him you reign."

Christ lived and died for others. No better example than this do we need to follow. His was a continual sacrifice and it was done in the face of his own country's opposition. Would we continue if our countrymen were loudly crying, "Crucify him"? Let us be heroes for Christ's sake.

North Loup, Neb.

Seventh-day Baptists at Elkins, W. Va.

Seven Seventh-day Baptists attended the State Sunday-school Convention at Elkins, W. Va., April 19-23. There were a college president, two pastors, a representative of a Baraca class, one of a Philathea class, and a member of the old Copen Church,

now State superintendent of the "Y" work of the W. C. T. U.

We are glad to have our people feeling that they are part of the great International Bible-school movement. Let them do all they can in the organization to advance the study of God's Word in every way possible. The time has long since passed, if it ever existed, when Seventh-day Baptists, or any one else, can expect to do their work by withdrawing from the masses and secluding themselves in religious conservatism. We must mingle with people if we would be heard in behalf of God's neglected truth. We must show the world that we are interested in all kinds of Christian work. In this State, one of our number is a member of the State Executive Committee; at the convention, two were on the program for addresses, one for an opening prayer and two were on committees, appointed to attend to the business of the convention. This shows something of how our people are looked upon as workers by the leaders of the State.

In the convention we enjoyed many rich things. Here is a sample or two: Of all the rich discoveries of our age "the discovery of a boy is the greatest of them all." "Carry the superscription of the Christ in your life, so that when you have taught, it may be said of you, 'I saw it when he taught it, and in his face.'"

Christian Endeavor Efficiency:

HERBERT L. COTTRELL.

In discussing the nature of efficiency, it may be helpful as well as suggestive to recall the etymological meaning of the word. Derived from *efficio*, i. e., to accomplish, efficiency means the power to accomplish ends or produce results. The Christian Endeavor Society, to be in the highest sense efficient, must then produce those results which will be of moral, spiritual and intellectual value to the young people. The ideal mission of the society can be fulfilled, only as it succeeds in rounding out the life, developing the talents and unfolding the possibilities of each individual; and then in helping the individual to give expression to his talents and to realize his pent-up possibilities. It seems to me that the work of the society must be given a larger scope if it would more truly meet

the moral, spiritual and practical needs of the individual, if it would secure the greatest hold upon the young people. In order to develop every side of a man's nature, it must appeal to the emotions, the intellect and the will; and therefore be devotional, social, educational, spiritual and aggressive in its character. By aggressive I mean that the society should be, not merely an organization whose sole purpose is the acquisition of knowledge, the satisfaction of social instincts and the spiritual enlightenment of its members, but that it should be an organization whose members do not make these things simply as ends in themselves, but seek rather to use this knowledge, this social influence and this spiritual enlightenment as means of bringing other young people into a happy realization of these blessings.

Returning now to the devotional phase of the society's work, it seems that it always holds an important place, as it should. Many of us need to have our devotional natures cultivated; for such is necessary to a complete and well-rounded manhood and womanhood. But in some instances, it almost seems as if the society is limited to only this one phase of work; and that this phase of work may all be summed up when we say that a Christian Endeavor prayer meeting is held every Sabbath afternoon. I have nothing to say against a prayer meeting, for it is of inestimable value; but the work of a society should represent something more than this. The value of a prayer meeting depends, in no small degree, upon the Christian activity of its members during the week. Unless a person comes to the meeting longing for strength, encouragement and fellowship, or with life enriched by Christian thought, Christian service and Christian experience, his devotions will be insipid and meaningless. Devotions, unless they are the expressions of a genuine Christian life and experience, degenerate into mere forms and ceremonies. The deepest and most lasting emotions find their source in a knowledge of truth. This brings us to a consideration of the educational phase of the society's work.

In many instances, the Christian Endeavor prayer meeting, as usually conducted, does not meet the needs of a great majority

of young people. Something more distinctly educational in its nature would appeal to them more effectively. In some instances, a systematic study of the Bible has taken the place of the weekly prayer meeting with good results. There are so many things every loyal and efficient Seventh-day Baptist ought to know. How much more inspiration for service, how much greater power in accomplishing results would we possess, did we have a more intimate knowledge of the work, accomplishments and sacrifices of both home and foreign missionaries; did we know the history of our denominational boards and also the struggles which they are called upon to endure and the problems which confront them for solution; did we have a more thorough knowledge of our denominational history, and of those heroic men and women who have lived, struggled and died for our denominational existence. I believe that one of the reasons why so many of our Seventh-day Baptist young people leave the Sabbath is found in the fact that they are ignorant of Sabbath truth, ignorant of our grand and heroic denominational history, which reads in many places like a most interesting novel, ignorant of the possibilities, in character and service, which lie before those young people who are willing to uphold God's truth. Why should not the efficient society take up this educational work along all denominational lines in a still more systematic and orderly way? It seems to me that this line of work is just as important, and in some localities even more important than the weekly prayer meeting; that it is vital to the life of the society, and absolutely essential if we would hold our young people to the Sabbath and to an appreciation of the spiritual value of Sabbath truth. One or more meetings each week devoted to a careful and systematic study of some of these educational lines of work should be just as much a part of the society's work and just as much supported by its members as is the weekly prayer meeting. The whole community should be made to feel through the week the throb of the society's heart and the leavening influence of its social, intellectual and spiritual activity.

As the Prayer Meeting Committee is charged with the responsibility of fur-

nishing leaders for the prayer meeting, so some committee should be charged with the responsibility of providing for these regular educational meetings. The influence of such meetings will not only infuse the life of each Endeavorer with deeper spiritual emotions and with greater inspiration and love for the Master's work, but it will also help to insure greater efficiency in every enterprise.

But also the social side of man's nature may, in a large degree, be satisfied and developed by these regular devotional and educational meetings. The saying that "man is by nature a social being" has become a familiar truism. Many young people can be brought into touch with the life and work of the society only through the channel of social life; thus is seen the necessity of providing, not only food for the intellect and inspiration for the soul, but also wholesome means for social intercourse. Many a society can testify to the close and important relation which exists between its social functions and its Christian efficiency.

Yet an efficient Endeavorer must possess something else in addition to a good character, a trained intellect, warm spiritual emotions and social influence. These blessings, in one sense, merely constitute the best equipment for the direct and aggressive work of the individual. But no person, although possessing all of these blessings, can ever be really effective in promoting righteousness unless he also possesses that most important element of personality, a strong Christian will—a will to appropriate his knowledge, to use his individual opportunities, in uplifting the community in which he lives. There are many good, well educated, cultured and lovable people who never accomplish anything worth noticing in the world, simply because they lack will-power. Efficient is that society whose members possess will-power, decision of character, definiteness of purpose; members who are able to will to speak, to act, to accomplish results. The work of the efficient society should give to each member the opportunity to develop will-power, strength of character, tact in Christian work, power in dealing with young men and women—in a word, the efficient Christian Endeavor Society should not only help

to furnish the individual with the resources with which to labor, but it should also help to teach him how to appropriate these individual resources to the solution of the practical social and spiritual problems of every-day life.

Alfred, N. Y.

Our Duty Toward the Sabbath.

Our Saviour says: "The Sabbath was made for man and not man for the Sabbath." The Sabbath was made for man's use, and to be used as one of God's most precious gifts. It was made for man's use, not abuse. It was made for his spiritual or religious use, not secular use. God has given us six days for our secular use, for toil and pleasure, and has given us the Sabbath for our religious use. Man was not made for the Sabbath, but for God; that man might worship and honor God; and the Sabbath was made as the day of special worship.

Whatever will aid us in becoming better Christians, more consecrated and humble, is proper for us to engage in upon the Sabbath; and if we apply this test to all we contemplate doing upon that day, we shall not be far from true Sabbath observance, and shall come to love it more and more, till we can sing from our hearts:

"Welcome, delightful morn,
Thou day of sacred rest!
I hail thy kind return;
Lord, make these moments blest."

If, however, we apply the above test to all we contemplate doing upon the Sabbath, we shall omit doing many things that many people do.

Going sleigh-riding or boat-riding on the Sabbath can in no way make us more consecrated and earnest Christians; but will always have the opposite effect upon us, and if followed up, will make it easy for us to violate the Sabbath in other ways. Going to the postoffice after mail can never make any of us more devout and earnest Christians. The person who watches the sun on Sabbath afternoon and is impatient over its sinking from sight, so he or she may engage in some work or pleasure, has a very poor idea of Sabbath observance, and will get but little benefit from his unscriptural Sabbath observance.

Perhaps we have each heard people ask the question: "Can I not do this or that upon the Sabbath and still be right?" But the fact of asking the question shows there is a doubt in the mind about it, and a lack of earnest love for the Sabbath.

The question is sometimes asked: "If I do all other things as I should, will it make any difference if I am not so strict about the Sabbath?" Such a question indicates a very shallow idea of the value of the Sabbath, and of Christian fidelity. Those who love God with a true, loyal heart never have any difficulty about what they may or may not do upon the Sabbath, but they love it and look forward with pleasure to its weekly return and receive it with joy.

The more carefully we observe the Sabbath the more consecrated and humble we grow, the more we love it, the brighter it grows, and the more we grow into the image of him who is Lord of the Sabbath.

"Learn of the way, and then obey
The truth so kindly given;
Thus you may say, each Sabbath day,
I'm one week nearer heaven."

Only a few more Sabbaths will come to us, ere we shall come to the bounds of life and face the great unknown eternity; and when we come to the end of life we shall be happy indeed if we can look back upon the Sabbaths that have been given us and remember that we used each one as a means of drawing us nearer to God, and of preparing us for noble, useful living.

May God help us to love the Sabbath, and so use it that we shall be fully prepared for that beautiful home

"Where congregations ne'er break up,
And Sabbaths have no end."

News Notes.

MILTON, WIS.—Our pastor was absent the month of April, during which time he preached for the Chicago Church. Messrs. W. M. Simpson, H. L. Polan, and the Rev. A. Hattelstead, pastor of the Methodist Episcopal Church, supplied our pulpit. Rev. E. B. Saunders made an earnest appeal to the young people for more consecrated missionary work, on Sabbath afternoon, May 1.

BATTLE CREEK, MICH.—This month has passed very quietly for the church at

Battle Creek. The communion service was held April 24 and four names were added to the church roll. We are glad to welcome Mr. and Mrs. Lamphere from Hammond, who have come to spend the summer here.

WEST HALLOCK, ILL.—We have been enjoying (?) March weather through April with just a springlike day now and then to give us hope of better days to come. May 1 was cold and windy with a flurry of snow all day. Nevertheless the attendance at church and Sabbath school was good, about sixty being present at the latter. For three or four Sabbaths, services were held in the schoolhouse while the church was being cleaned and papered.—On May 4, in the afternoon and evening, the Princeville Christian Endeavor Local Union held its convention at our church. A fine program was enjoyed by all who attended. The union is made up of six Christian Endeavor societies.

FARINA, ILL.—Rev. C. A. Burdick's new house is now finished and ready for occupancy.—The Endeavor Society held its monthly literary program on May 1. At the business meeting a collection was taken to pay the postage on Sabbath RECORDERS and other papers to be sent to persons who do not have Sabbath literature. The appeal from the Young People's Board for funds was noted, and we are planning to do more in that line this year.—Mr. J. A. Davidson, who has been sent to the southern Illinois field as a missionary, spent a few days in Farina. He gave us a very interesting talk, the first Sabbath in May, about his early life and work in Canada.

WEST EDMESTON, N. Y.—The Rev. I. L. Cottrell of Leonardsville assisted Pastor Davis in holding gospel meetings for about two weeks beginning the 29th of March. A good interest was manifested.

SALEM, W. VA.—The Ladies' Aid held a dime social at the college, Sabbath night, April 17.—Pastor Hills preached at the Baptist Church, April 10 and 17, during the illness of the pastor.—A Sabbath-school Institute will be held in our church conducted by Pastor Van Horn of Lost Creek and Rev. W. L. Greene of Brookfield, N. Y., Tuesday night and Wednesday before the Southeastern Association.

ALBION, WIS.—The quarterly meeting of the southern Wisconsin and Chicago churches was held at our church from April 30 to May 2. At the Young People's hour Sunday afternoon we had the privilege of listening to an address by the Rev. E. B. Saunders. The theme running through all the sessions was missionary work. Every meeting was of unusual interest and all who attended were filled with a greater determination than ever to work for Christ. Miss Lillian Babcock, our corresponding secretary, has been chosen to act as reporter for our society.

MILTON JUNCTION, WIS.—On April 14 our Christian Endeavor Society was twenty-one years old; a special program was held at the regular hour on the Sabbath following.—On April 11 Elder Richard Bond was reminded that he had reached his ninety-sixth birthday. Friends called upon him between the hours of two and four o'clock. The Endeavor Society sent him a beautiful plant.—Four of our little Junior girls, Jennie Moore, Alma Mills, Vera and Marian Coon, with their teacher, Miss Helen Cottrell, took part in the Sabbath afternoon session of the quarterly meeting held at Albion. Rev. A. Porter, of the Methodist Episcopal Church, spoke for us May 1, Pastor Bond being in attendance upon the quarterly meeting at Albion.

DODGE CENTER, MINN.—By request, Pastor C. S. Sayre recently preached two Sabbath sermons in reply to the Rev. Mr. Bloomfield, on "Sunday Observance."

NORTH LOUP, NEB.—The two oldest classes of the Junior entertained the Christian Endeavorers at the home of W. G. Rood, the evening of April 11.—In the recent death of Mrs. Sarah Janes, the church lost one of its constituent members.

ROANOKE, W. VA.—At the regular quarterly church meeting, April 30, Pastor H. C. Van Horn read his resignation of the pastorate of our little church, which was sorrowfully accepted. At the covenant meeting, the Sabbath following, the third boy baptized last winter was received into membership by laying on of hands and welcomed into the church by the hand of fellowship extended by every one present at the service.

Work at Garwin, Iowa.

We enjoy reading the Young People's pages in the RECORDER and wish you to know that we are alive. Though our society may not be as large as many others, still we have the evidence of the blessing of our heavenly Father. We have all learned by experience that the consecrated life is the only life of true joy. As the new year dawned, we received such an outpouring of the Holy Spirit as many of us had never known before—the lasting effects of which may be seen and felt by those knowing the every-day lives of our Endeavorers. The joy, the hope, the strength and the love which binds us all closer together and closer to our blessed Lord are evidences which need no explanation.

And so we began this year of 1909 by practical work in helping others; and little Tsi Dan, whom Elder D. H. Davis has been keeping because he is too young to go into the mission school, will be cared for during the year by the society.

The Juniors have been gathering old papers that they may also lend a hand.

Arrangements have been made to hold country appointments every two weeks, and by invitation the other Endeavor Society in town will join with us.

We are planning to do aggressive Sabbath reform work by means of the post-cards arranged by Brother George Shaw, of which we have ordered five hundred from the Tract Society.

ETHLYN DAVIS.

The Ministry—Its Opportunities.

A. E. WEBSTER.

It is a prevailing notion that the gospel ministry offers greater opportunities for service and for personal satisfaction than any other calling. I frankly confess, however, that this subject has caused me much more difficulty than was experienced in writing on the demands ministers are called upon to meet. And the feeling has grown upon me that we sometimes overestimate the present opportunities offered to ministers in our zeal to obtain new candidates with which to recruit the broken ranks.

However that may be, there are opportunities today which I believe legitimately belong to the pastor. Some of these may be yet unimproved, and all may not be peculiar

to the ministry; but they exist as opportunities to those who enter the preaching profession.

1. The minister, perhaps above men of other professions, possesses the opportunity of study and of mental growth. Especially in our own denomination, where the largest pastorate is a comparatively small one, pastors may have, if they will, a chance to study and to grow, mentally. Not long ago I was in the home of a young pastor and saw upon the wall a nicely finished magazine rack, such as is found in libraries, and reading rooms. Within this rack were some ten or a dozen stimulating magazines, including the RECORDER, *Pulpit*, *Outlook*, *World's Work*, etc. Besides this I personally know that this pastor has spent quite a sum of money on recent books, authoritative works on psychology, history, theology, etc., and all this on a salary of four or five hundred dollars a year. It merely indicates that this man intends to keep on growing even though he may have graduated from the seminary.

From the testimony of older and more experienced men I gather that one of the temptations with which a pastor is constantly being beset is the temptation to become indolent and careless regarding continued study after he has left school. While he is in an intellectual environment he finds it comparatively easy to make mental progress, but with a change of atmosphere there results a changed attitude toward strenuous mental activity. Doctor Lewis used to say that preachers were always in danger of becoming mediocre men in this regard, and that constant effort must be made to overcome the tendency.

Judging from my own experience, even when in school with many duties to press me on, I realize that much time is wasted which might be wisely employed. And I feel that the average pastor, when removed from the actual, daily necessity of hard mental labor, allows valuable time to be lost in this respect.

In the allied profession of teaching, the work of the professor with anywhere from four to ten classes a day and with the necessity of covering the same ground year after year may easily become a mechanical mental grind. But the ministry offers, I believe, an unsurpassed opportunity for mental reflection and mental growth.

This growth, mentally, is not an end, but a means to greater efficiency; and since this is so, it will not in all cases prove true that "to go to a certain parish because there one will find leisure or books or intellectual stimulus, is to preach in order to be ministered unto, not to minister." There are probably instances in each experience, where the kind of parish Doctor Faunce describes above, would be just what was needed to develop and bring to maturity latent power and hidden abilities. But all such opportunities should be utilized with the one aim of a more efficient minister in view.

2. The minister has a grand opportunity in the way of giving an inspirational uplift to the people who hear him. The great power of the pulpit lies not so much in its logic-convincing, reason-satisfying message, though this can never be ignored, as in the power of *inspiring* men to worthy lives and of making them *feel* there is a grandeur and a dignity in noble living. In the course of evolution, the emotions were probably present long before reason emerged and today they constitute the primitive and fundamental elements to which the preacher may effectively appeal. So by wise and sane methods the minister can inspire and uplift humanity to holier and more unselfish living.

It detracts nothing from the minister's privilege to know that other callings possess this same opportunity. I have seen a hundred students thrill at one of Dean Main's eloquent chapel talks; I have heard words of President Clark so earnest in their appeal that tears were started in the eyes of over forty hardheaded young men at a Y. M. C. A. meeting; and I have been present at lyceum reunions where there were kindled emotions as truly religious in their character as one would ever experience in a prayer meeting.

The ministry is rich in these opportunities to uplift and to inspire, and he who enters it should appreciate and use them with judgment. The time may have gone by, and it is well if it has, when a purely emotional appeal from some cheap evangelist can do much permanent good; but men will never be found unresponsive to those lofty sentiments and sublime truths, the enunciation of which is distinctly a preacher's privilege.

3. The minister also has the opportunity of being a leader in community improvements and local reforms. Anything which concerns the bettering of conditions in his pastorate, whether from a sanitary, intellectual, moral or religious point of view, is a part of the pastor's opportunity. Religion has grown more comprehensive of late and involves all activities of human life. The pastor has the chance of being a leader in all of these things, but he must lead because he is fitted for it, not because he is a minister. In civic reform, village improvements, athletics, educational matters and social life, as well as in the sphere more narrowly religious, the pastor has a splendid opportunity of making his influence felt. And it may follow in many cases that the success and helpfulness of his more specifically religious work—of his prayer meetings, sermons, etc.—will depend on his coming into contact with the people, through these other activities in which they may be interested.

4. Finally, the ministry offers the opportunity of coming close to life itself and of knowing human nature.

Even though it may be true, as some assert, that individuals show their "best side" to the minister, and that tradesmen gain a more accurate knowledge of human nature through commercial dealings, it is none the less true that there are still many chances for the pastor to come close to life at first-hand, and to learn of the struggles, problems and aspirations of those to whom he ministers. And I am convinced that one of the great joys of a pastor's life, even though that life be spent in a remote and isolated community, is the joy that comes with the knowledge of his people's struggles and disappointments, and the feeling that he is helping them live their lives more efficiently. The afflictions, sicknesses and deaths, as well as the happier aspects of life, are all means of helping the pastor to a more intimate knowledge of his people and to a more useful experience among them.

If it be true that the seamy side of life is often exposed, sometimes among those from whom it is least expected, it is also true that the pastor is frequently gratified and encouraged by noble deeds and appreciative words from others to whom he had not looked for encouragement. And

some of the most precious memories in my brief preaching experience of five years are connected with people with whom I have come into close touch through trials and problems concerning which they have confided in me.

These do not constitute all the opportunities to which candidates for the ministry may look forward. They are simply opportunities that have appealed to me as I have thought of the question. And it seems to me that these and other opportunities, together with the demands laid upon the preacher, deserve thoughtful consideration at the hands of young men who desire to make their lives count.

Alfred, N. Y.

Mrs. Mary Jane Bond.

Mrs. Mary Jane Bond was born in Rockford, near Lost Creek, W. Va., August 27, 1831, and died at the home of her daughter, Mrs. E. B. Saunders, in Ashaway, R. I., April 25, 1909, in the seventy-eighth year of her age. She was the daughter of Isaiah and Marie Jett Swisher, and a member of a large and prominent family in that part of West Virginia,—a family which, with the exception of one sister, Mrs. B. W. Bee, of Salem, W. Va., has now all passed to that fair land where families reunite never to be broken up.

Her childhood and youth were spent in West Virginia till 1849, when she and Daniel Moore Bond were united in marriage and soon moved to Milton, Wis. This was before our country was a network of railroads as it is today, and the entire journey was made with a team, a wedding trip worth while and a journey rich in experiences never to be forgotten. In Wisconsin her husband studied medicine and took up its practice; this took them away from those of like precious faith, causing them to reside in Johnstown Center, and Janesville, Wis., and Iron River, Mich. The greater portion of their lives was passed in the last named place. Notwithstanding her separation from those of her own faith, she remained faithful to the Sabbath and the church of her adoption.

The exact date when she consecrated herself to Christ is not preserved, but it is sufficient to know that in early life she made a profession of faith in Christ and,

as her parents were Methodists, she affiliated with that people till about the time she and her husband settled in Milton, Wis., when she joined the Seventh-day Baptist Church of that place. This church she ever after cherished as her church home, always refusing to change her membership from the church of her youth to any other, though the last years of her life she participated in the interests and work of our people at Shiloh, N. J., and Ashaway, R. I.

To Dr. and Mrs. Bond were born three children: Mrs. E. B. Saunders, of Ashaway, R. I., with whom she passed the last years of her life; Dr. Frank L., who died some years ago, and Lillian M., who died in 1901. Doctor Bond, her husband, passed to the fair land of rest seventeen years since.

Mrs. Bond was cheerful, active and unassuming. Wherever she went she won friends by the quiet and gentle womanly graces which had come to adorn her life and to reveal themselves in her words, deeds and countenance. The years of her life, with their activities, hopes, joys and sorrows, had not only given spiritual adornment, but they also had increased her trust in God apace, and during the last days of her life she was often heard to say, "God is our refuge and strength, a very present help in trouble."

A farewell service was held in Ashaway, R. I., April 27, at the home of Rev. and Mrs. E. B. Saunders, after which the tene-ment of clay was taken to Milton, Wis., where a second farewell service was held and her earthly house was laid to rest by the side of her husband.

WM. L. B.

Into the silence—there to gain
Grace and strength for the day of pain;
Fresh courage to bravely build anew,
Or finish the task we still must do.

Into the silence—peace and rest
Await the weary soul's long quest,
Like snowy mantles they cover o'er
The fainting spirit, the heart that's sore.

Into the silence—come and know
The beauty, the power it doth bestow;
Here new thoughts stir and new hopes rise
To mark thy kinship with the skies.
—Mary Bassett-Rourke.

Children's Page

Jet.

Little Elmer lived in the country on the top of a high hill. On one side of the house the hill sloped away to a beautiful brook where Elmer used to play for many hours at a time. He would build tiny dams where the water could go rushing over the stones, singing the sweetest songs you ever heard, and again he would whittle out a water wheel, and fix it in the brook, so that the wheel would turn round and round as the water ran over it. It was a nice place for a boy to play and mamma knew that no harm could come to him among the trees, with the birds singing around him and the brook for a companion.

But one day when Elmer went to the brook, he heard the funniest whirring noise in the goldenrods which grew near a big maple, not far from where he built his dam. At first he thought it might be a great bear which had somehow come there during the night. Or perhaps, it might be one of those hostile Indians Brother George was reading about in his history lesson. So he stood very still and listened for a moment, opening his bright brown eyes just as wide as he could. But no matter how wide he opened them, he could see no trace of a bear or Indian, so he tiptoed very, very softly in his bare feet down to the edge of the brook.

Even there he could not catch a glimpse of anything, so he waded through and went quietly to the spot where he had seen the goldenrod moving as though something was beneath it. Then he bent down and what do you suppose he saw? A poor, wounded crow, struggling and trying its best to get away. Some cruel boy must have thrown stones at it, for one of its wings was broken and its leg. It looked up, when it saw Elmer, and tried still harder to get out of the way, and made the queerest kind of a moan, as if to say:

"Don't hurt me, little boy. Go away and leave me alone; only I wish you might help me."

Now Elmer was just seven years old, and at first he was almost afraid to touch the crow at all, but after a moment he reached his hand down into the goldenrod, and lifted the poor bird up very tenderly. Then he held it carefully against his red blouse and carried it back to the house, talking to it all the way.

Now, it happened that the doctor was there to see Elmer's mamma about some grapes she had to sell, and when he saw the crow he set its wing and its leg just as carefully as though it was Elmer himself who was hurt. Then mamma made it a bed in a box in the woodshed where nothing would disturb or frighten it. It was only a few weeks until it was well, and by that time it had grown so tame that it would follow mamma all over the house. But Elmer was the one Jet cared most for. Jet, you see, was the name Elmer had given it, because it was so black. It would fly down and perch on his head, or if it was up in the branch of the apple tree, and saw Elmer coming, it would call out just as plain as you could say it:

"Elmer! Elmer!"

One day something occurred that made every one love Jet more than ever. Mamma was lying down to rest for an hour, and Elmer was at play in the brook when he heard Jet calling him in a very loud tone. "Elmer! Elmer!" it called, and then stopping a moment began all over again. "Elmer! Elmer! Elmer!" just as quickly as it could cry the words.

Jet did it in such a strange way and kept it up for so long that Elmer began to think that something must be wrong. He ran to the house as fast as his little feet could carry him, and what do you think he found?

Some one had set the grass on fire by the roadside, and it had crept up until it was burning the chips which lay scattered all around the wood piled against the side of the shed built close to the back kitchen. A very few minutes more and the house would have been in a blaze.

Elmer saw it at a glance, and it did not take him long to rouse mamma, you may be sure. She sent him down the road to tell Mr. Read, who lived in the next house, and while he was gone she worked all alone

to put out the fire, while Jet sat in the apple tree and called:

"Elmer! Elmer! Hur—hur—hur—hur—hurry up!"

You may be sure Elmer did hurry up, and when he got back with Mr. Read, papa was home from the city, and the fire was soon put out with very little damage, except to the wood pile. Then Jet flew down upon Elmer's head and picked at his cap with his beak, which was his way of asking for a romp on the grass.

While they were rolling around having a great time together, Elmer stroked the glossy wings of his pet and said:

"You're the dearest, nicest bird I ever saw. You saved our house from going up in smoke, and I love you more than ever."

Papa was standing by and he sat down upon the grass and threw his arms around them both.

"It all comes from your not leaving a poor wounded crow to endure pain alone, my boy. Kind actions, even to a bird, bring rich rewards. Sometimes it is nothing more than keeping your own heart warm by loving everything, but that is a great deal. There is an old, old song which goes this way:

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

Abbie F. Ransom, in Every Other Sunday.

Letter of Appreciation.

DEAR SABBATH RECORDER:—The excellent letters of Mrs. Martha H. Wardner to the young people prove of great interest to others also, and I wish to mention the delight found especially in the three April numbers, 12, 19, 26, because they supplied a deeply felt need in our religious instruction, our people seeming to have imbibed the prevalent error of "development," instead of the new creation so strongly insisted upon by Jesus and his apostles (Eph. ii, 10). This has been sad cause for alarm and grief and, within a few years, now and then one has ventured to plead for a return to "the old paths," but these efforts have not been seconded as they should have been. Doctor Gamble and Dr. O. U. Whitford of precious memory, and Elder S. R.

Wheeler and others have given notes of warning with "no uncertain sound," and it is a joy to hear them thus clearly re-echoed in these faithful letters. May those who are to be our future religious teachers heed and profit by them. How appalling the thought of the fatal results of a mistake in so serious a matter. It is refreshing to note the recognition of the work of the Holy Spirit in regeneration so often overlooked. And may none fail to receive his *precious assurance* of this all-important change he has wrought in our nature—one of the most precious comforts he gives. Rom. viii, 16, 17; Gal. iv, 6, 7; 1 John v, 10. O what a feast is the sacred Word; and in its light the path grows brighter and joy increases.

In Christ,

AGNES F. BARBER.

Norwich, N. Y., May 2, 1909.

HOME NEWS

SHILOH, N. J.—Last year, within a radius of five miles of Shiloh, the farmers planted \$75,000 worth of seed potatoes. They harvested a big crop. This year, I am told, they have planted at least twice as many. But we have planted a good many other good things here. You will not find many places where more and better things grow than in Shiloh.—Some weeks ago the Christian Endeavor Society gave a missionary entertainment in Academy Hall. A good program, well rendered. It left a pleasant taste in the mouth. The society cleared \$15.50 from it for missionary work in the southwest field.—In recent weeks nine people have united with the church; eight by baptism and one by letter.—The inside of the church has just been repainted, and a new carpet placed on the floor. We think the church looks well. We would like for you to see it. We extend a cordial invitation to everybody to attend the association that is to convene with us May 27. No, we do not want you to come just to see our new things. We want a great spiritual uplift. We need your help. Let us get close together in the Master's work. Send your name to Deacon John T. Harris, entertainment committee, Bridgeton, N. J., R. F. D. 1., as

soon as you can, stating time when you expect to be in Bridgeton. If, when reaching Bridgeton, no one is there to meet you, telephone the transportation committee, Brother Frank Glaspey, Bell 'phone No. 458 R. Do come. Let us make this associational meeting the best we have had for years.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

D. BURDETT COON.

May 10, 1909.

FRIENDSHIP—It has been a long time since we have sent an article for this column, but that fact must not be taken to indicate that we are idle or that there is nothing happening at Nile. It would make too long a story to go back and begin where the last report ended. That would necessitate mentioning many interesting things connected with the observance of Thanksgiving day, Christmas, etc., so we will just mention a few things that may be of interest to some of our friends.

Our church continues to be the center of both our religious and our social life. The social events among our people which are not connected with the church, the Christian Endeavor Society, or the Sabbath school, are few. To many of us this is a source of satisfaction. We feel that social life which can not be properly so centered is not suited to Christian people; so centered, it has the support and the restraint of the best Christian influences and is much less likely to be carried too far.

Our Y. M. B. C. (Young Men's Bible Class) has met in the capacity of a club the past season on Sunday evenings. After about six weeks we shall probably discontinue our evening meetings until fall. Our club membership is about twenty. We have had considerable freedom as to how we should spend our time together. Our room is well supplied with good reading matter. We are now subscribers to seven periodicals among which are to be found the *Review of Reviews*, *Technical World*, *Success* and the *Youth's Companion*. We have frequently spent our evenings in liter-

ary programs, the study of parliamentary law, etc., otherwise in reading and social conversation—always closing the program with "some-thing-good-to-eat."

The young ladies of the church have formed a similar club, known as the L. S. B. S., which is being conducted on a similar plan and meets at the same hour.

The semi-annual convention of the Western Association met with us the last week in March. Many of our people have expressed the conviction that they never attended a better and more spiritual series of meetings. The theme was "Growth," and it was a time for new life and growth for many. The addresses and sermons were all inspiring and helpful. That convention unquestionably marked a stage in the progress of both pastor and people at Nile, and we praise God for the privilege that we have had.

On last Sabbath occurred the annual roll call service of our church. Long ago it became an established custom of this church to hold such a service the first Sabbath in May. The absent members, and others who are not in regular attendance, were reminded of the coming roll call by a letter from the pastor, and they were requested to be present and answer to their names or to send written messages. It was an occasion of great pleasure to the pastor to introduce himself by letter and begin his acquaintance with a large number of absent members. Though we did not receive a message from every one, we had many most interesting letters. Ten of our loyal members are now in Alfred, every one of whom sent a message to be read at the roll call. The day was one of great joy, and, I believe, of lasting benefit to us all.

Before the beginning of the roll call it was our pleasure to receive five, by letter, into the fellowship of this church. These were Mr. and Mrs. Herbert Burdick and their son and daughter, and Mrs. Reva Whitford. They were all formerly members of the Little Genesee Church.

PASTOR.

Nile, N. Y., May 2, 1909.

"So, where he leads me, I can safely go,
And in the blest hereafter I shall know,
Why in his wisdom he hath led me so."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred University.

June 5. The Power of the Tongue. ... James iii, 1-12.
June 12. Heroes of the Faith. Heb. xi, 1-40.
June 19. Review.
June 26. Temperance Lesson. Rom. xiii, 8-14.

LESSON IX.—MAY 29, 1909.

BELIEVING AND DOING.

James ii, 14-26.

Golden Text.—"Faith without works is dead."
James ii, 20.

DAILY READINGS.

First-day, Jas. i, 1-18.

Second-day, Jas. i, 19-ii, 13.

Third-day, Rom. iii, 19-31.

Fourth-day, Rom. iv, 1-18.

Fifth-day, Rom. v, 1-11.

Sixth-day, Eph. ii, 1-10.

Sabbath-day, Jas. ii, 14-26.

INTRODUCTION.

Although there has been some dispute as to which James it is who wrote the epistle from which our Lesson is taken the evidence is decidedly preponderating in favor of James, the brother of our Lord, who is so prominent in the Book of Acts. It seems that James did not believe in Jesus as the Messiah till after his death and resurrection. But when once he became an adherent of the new faith, he speedily made himself prominent by his diligence in the work of the Gospel, and was for many years the recognized head of the church at Jerusalem. He was celebrated for his piety even among the Jews who did not accept Jesus.

The Epistle of James is probably the earliest of all the New Testament books, and may be assigned with tolerable certainty to the year 45 or about that time. This letter reflects a situation when there is no clear line of demarcation between Jews who believed on Jesus as the Messiah and other pious Jews. The knowledge of Jesus had been spread abroad, but those who believed upon him had not felt the necessity of withdrawing from the congregations of the Jewish synagogues.

This epistle is remarkable for the many verbal similarities that it presents to Jesus' teachings—particularly the Sermon on the Mount.

The passage selected for our study has sometimes been regarded as intended to contravene Paul's teaching concerning justification by faith. Some who hold this view have even gone so far as to say that it must have been written subsequently to Paul's epistles to the Galatians and to the Romans. But the disagreement is only seeming. James is combating an error that has no definite relation to the teachings of Paul;

namely, that a man who has the right theories in regard to religion need not worry about making his acts correspond.

Since James was in practical accord with Paul, we may imagine that if he had written after Paul wrote his epistles, he would have taken pains to preserve his forms of expression from seeming contradiction with the great apostle of the Gentiles. This consideration also favors an early date.

TIME—About the year 45.

PLACE—Probably James wrote from Jerusalem.

PERSONS—James writes to the Jewish believers in Christ scattered abroad. (It is not incredible that he may have intended to include his brethren who were not believers in Jesus.)

OUTLINE:

1. Experience teaches that faith by itself is useless. v. 14-20.
2. Scripture teaches the value of works. v. 21-26.

NOTES.

14. *What doth it profit*, etc. With this question our author opens a paragraph which has served as one of the most fruitful fields of theological discussion. The answer that he intends for this question is, Nothing. In view of this teaching, upon the surface so plainly contradictory with Paul's doctrine of *justification* by faith, Martin Luther felt sure that this letter of James was not inspired Scripture and deserved no place in the New Testament. *Can that faith save him?* The answer implied is, No, of course not. James would not say that all faith is alike useless; he is referring in particular to that faith which is not accompanied by works.

15. *If a brother or sister be naked or in lack of daily food*. Our author uses as an illustration a case of extreme destitution demanding the sympathy of the one who knew of it. In such a situation a faith that has no works is an absurdity.

16. *Go in peace*. A very appropriate parting blessing if the distress had been relieved, but almost a mockery if nothing had been done for the sufferers. *Be ye warmed and filled*. Good advice indeed for the naked and hungry; but not very substantial help. It is possible also that these verbs are really indicative rather than imperative. Ye are being warmed and filled. That would certainly sound like some modern teachings in regard to pain and discomfort. *What doth it profit?* Our author would have us notice the perfect uselessness of such words expressing faith, to say nothing of their heartlessness.

17. *Even so faith, if it hath not works, is dead in itself*. This is certainly a logical conclusion. James would not really deny the existence of a faith that has no works, but it is no more useful than a dead body.

18. *Ye, a man will say, Thou hast faith and I have works*. This verse is best understood if we regard this first portion as spoken by some objector to James' teaching who is willing to imagine that some people have faith and others have works. But James as representing the second class breaks in with a challenge. *Show me thy faith apart from thy works*. He means to say that it can not be done. There is no other way to manifest a real faith but through appropriate deeds.

19. *Thou believest that God is one.* It is to be remembered that in the Greek the word for "faith" has precisely the same root as the verb "believe." The belief in the unity of God was one of the cardinal doctrines of the Israelites; possibly it may be called the very first and chiefest doctrine of their creed. Compare Deut. vi, 4. Our author would have us notice that the holding of this article of belief, even if it be admitted that it is the most valuable of all articles of belief, is of no particular use if it stands alone. *The demons also believe, and shudder.* They believe just as you do in regard to the unity of God, but that fact brings no comfort. That belief (faith, James would call it), really brings them only added discomfort. *Thou doest well.* James would admit that it is a good thing to believe that God is one; but we may trace a little irony in this admission:

20. *O vain man.* Not vain in the sense of proud, but rather empty. Our author would call such a man defective, intellectually and morally.

21. *Was not Abraham our father justified by works,* etc. An argument from Scripture is presented as corroborative proof of the point at issue. Since Abraham is regarded as the spiritual progenitor of the race anything that happened in his case would have added importance. *He offered up Isaac his son.* This is the particular work in view of which Abraham was reckoned as righteous. It showed his character, and his trustful devotion to his God.

22. *Faith wrought with his works.* Abraham had a faith that was not dead or barren, as is plainly shown from the fact that this faith was manifest in works. *By works was faith made perfect.* It is not simply that works serve as a proof of faith, but rather that the two—faith and works—are so intimately connected that the works are needed for the full reality of the faith.

23. *And Abraham believed God,* etc. The quotation is from Gen. xv, 6. James would have us notice from the context that this faith which was reckoned to Abraham for righteousness was a faith which he was continually showing by character and life, and most strikingly manifest in the offering of his son. It is worthy of curious notice that Paul quotes this same Old Testament passage to show that Abraham was justified by simple faith—right attitude toward God—without doing anything that might be reckoned as meritorious. Paul and James are not contradicting each other, but looking at the problem of right relation to God from different points of view. *The friend of God.* The title by which Abraham is spoken of among the Arabs even to this day.

24. *And not only by faith.* Better, And not by faith alone. Our author has shown that works are what count for a man's salvation; but he has nothing to say against a faith manifest by works. In fact a true faith in evidently to be presupposed as accounting for the good works.

25. *Rahab the harlot justified by works.* Another striking example added to that of Abraham. Her hospitality and her care for the safety of the spies were the means by which she ransomed her life when Jericho was taken.

26. *For as the body apart from the spirit is*

dead, etc. At first thought it would seem more natural for us to compare faith to the spirit, and works to the body. But James thinks of faith as the body of orthodox belief which has no living power unless vitalized by the spirit of loving deeds the token of real life.

SUGGESTIONS.

Paul's doctrine of justification is the standard of our theology, and rightly so for the man who stops to think out thoroughly his relation to God. But in our Lesson James sets forth the most practical principle for right living. What we believe must find expression in deeds, or else it amounts to nothing as a belief.

Besides the very evident lessons from this passage of Scripture there are many which appear upon a little study. For example, that form of belief in God which manifests itself in cruelty to fellow men is evidently a faith which has some defect in it.

Conduct is a far more certain index of a man's character than statement of what he believes.

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South 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. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

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