

The Sabbath Recorder

MAY 30

'Tis Decoration Day.

And, bugler, blow,
Soft and slow,
Taps.

Beneath the whispering grasses they are sleeping,
The dead who for us died;
Bedeck their graves, not sorrowing nor weeping,
But with true soldier's pride.

And, bugler, blow,
Long and low,
Taps.

For those who fought and fell, whose death was
glory,

And those who lived their span,
Let there be kept a place in song and story
While mankind honors man.

And, bugler, blow,
High and low,
Taps.

—Mary A. O'Reilly.

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

N. O. MOORE, Business Manager.

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EDITORIAL

What Could be Better?

Many a young man is exercised in these days over the question as to what he shall do with his life. He stands at the open door of the future, with many professions beckoning him to enter. Some of these have great attractions, and he hesitates before he chooses, for he is anxious to make no mistake. The business world offers inducements to enter and become rich. These inducements are often misleading, and very many find after it is too late that the world of business is full of disappointments. There are many clean and attractive professions, in which an unselfish, consecrated man can become a great blessing to others and secure a competency for himself. Some of these lines of work give a man influence and make him a leader of men. The teacher, the worker in benevolent enterprises and the physician have grand opportunities to make their lives count for good. They can mold character and ameliorate the condition of suffering men. The politician may, if he will, become a power in the interests of good government. But experience shows that few ever gain much credit to themselves or ever do much good for the world after they get into the whirl of politics. In all these worldly professions the tendency is strong toward worldliness, and the soul life is likely to become dwarfed. The general influence of many lines of work is against the development of the spiritual

man, and great care must be taken lest those who enter these callings live for this life only and lead others to do the same. The one who is spiritually minded, the one who desires and really determines to live an unselfish life, can become a power for good in any calling. We need consecrated men on farms, in workshops and in all professions; but most of all just now we do need able, consecrated men in the ministry.

What could be better than to become a trusted, devoted minister of the Gospel? All the tendencies of such a life are toward spiritual things. No profession calls for more thorough preparation, and no calling is better adapted to bring out all the best there is in a man and to develop all his powers in a well-rounded life. It furnishes the noblest themes for study and the grandest ends to work for. Think of the glorious opportunity for one who becomes pastor of a church, to mold the life of all classes and to inspire hope and give comfort to those who need them. The consecrated minister who can exercise good judgment and discretion becomes the leader in a large circle of friends. He is the ideal man for the young people and can settle the question largely as to how their hearts shall be led and their characters molded. He can furnish the bread of life for hungry souls, carry consolation to the bereaved and counsel to the perplexed. He can minister unto the dying, so that their last hours may be brighter and their hope strong regarding the future life. He can point the sin-burdened to the only Saviour who has ever been able to remove the crushing load of guilt, and so help men to find the peace that passeth knowledge. The world is dying for want of just such help as the consecrated minister can give. Souls are famishing for the bread and the water of life. What better could a young man do than to give his life to such a work?

After years of service as pastor and teacher, if I could begin again as a young man, I should certainly choose the life of

a gospel minister. Next to that, I think I would choose the work of a Christian teacher. But nothing in the world can exceed the minister's calling, if one wishes to carry blessings to poor, suffering, famishing humanity. Rich and poor alike need the bread of life more than they need all other things.

Delayed But Not Rejected.

Several articles for the RECORDER have been delayed for want of space, but they will appear as soon as we can find room for them. Do not be discouraged, even though two or three weeks may have gone by since you sent them in. We try to get in each week all the matter that would lose its point by waiting, and save over only that which would be as good at one time as at another. We are now and then put to our wits' ends to know just which articles to leave out; and sometimes have to be governed by the space we have and the length of the article. For instance, when the matter was ready yesterday for making up the RECORDER pages, the foreman found that he had ten or twelve pages too much and sent for the editor to help decide what articles should be left over. It was really difficult to say which should stand aside and wait for the next issue. The items were looked over again and again and one after another left out, until there were only enough left to fill the space. This is a fair illustration of what happens occasionally, and explains why some of your articles do not appear as soon as might be expected.

After all, friends, this is a hundredfold better than it used to be, when copy sent in was so scarce that we had not half enough to supply the printer when wanted. If there is anything to be dreaded by an editor, it is to be called upon for copy and, having nothing in hand, to be obliged to fill up the paper by help of the shears. We don't want to see any more such days. You prefer to have the RECORDER filled with original matter from our own people, whose hearts are in the work we love and who are anxious to do all they can to push it along. So please do not cease to write because now and then the editor has more material than can be used in the issue next following your writing. Let the good

things come right along. Be sure and make them good; condense until they have the right ring in them, and be patient until they appear. The editor is very glad to see the hearty response to his request for writings from the people. The increase of interest in denominational work, and the enthusiasm among the young people as well as the old are most encouraging. May we not hope that this is the beginning of a better day for all our dear churches and for the great cause we so much love.

O for a greater enthusiasm in the Master's work! O for a time of revival in spiritual things! We long to see all the people in every section of the denomination standing true and loyal to their leaders, working as one man in the unity of the Spirit and in the bonds of peace, for the advancement of truth and the promotion of God's kingdom on earth.

New Birth and Christian Training.

I wonder if people do not frequently misunderstand each other upon the two things mentioned in this topic, simply because they view them from different standpoints. It might be easy thus to misapprehend another's position and belief, and utterly misjudge him; and so, to misrepresent him to the world. One person may set great store upon the all-important doctrine of the new birth, and so emphasize that point as to leave the impression that the Bible teaching about Christian training is being ignored. Another, seeing the great neglect of training up children in the way they should go, may so emphasize that important truth as to leave the impression that he does not believe in the new birth. This is unfortunate. Such misunderstandings might be avoided if both parties would be more guarded in expressing their views. It would also be a great help if each would enlarge his vision enough to take in both sides of the question at once. It is never wise to fix one's mind so intently upon any one truth, however important, as to eclipse some other great Bible truth. Of course, when any important doctrine appears to be especially neglected, it is proper to emphasize that in order to fix attention upon it. For instance, when the Bible doctrine of Christian training for children seems al-

most forgotten, nothing is more natural than for some leader to make that subject a specialty. He will in such a case speak strongly upon that particular doctrine, he will emphasize it at every turn, and will probably say little upon other Bible teachings. If, for instance, he is speaking upon the important topic of child-training, he should not be expected to say much about the new birth. But that should not be taken as evidence that he does not believe in the new birth. He may be a firm believer in this wonderful doctrine which Christ taught to Nicodemus, while he emphasizes the neglected doctrine of Christian training. Both are strong and important Bible doctrines. It is imperative that a man be born again. It is also imperative that children be trained in the nurture and admonition of the Lord. Somehow it does not seem exactly fair to accuse another of being a disbeliever of any one truth, simply because he feels it necessary to emphasize some other. Really I do not know a Seventh-day Baptist leader who does not believe in the new birth; and I can as truthfully say I know of no one who does not believe in the doctrine of Christian training. I am glad it is so.

I too am a strong believer in the teachings of Christ when he said, "Except a man be born again, he can not see the kingdom of God." Jesus explained also that the new birth is a mysterious thing, so that one can not tell "whence it cometh, and whither it goeth." While some will have a most glorious experience when the Holy Spirit takes possession of their hearts and they become new creatures in Christ Jesus, may it not be that others with different temperaments can have just as genuine a new birth without being able to point to the hour when they were born again?

For instance, in one of my pastorates a most exemplary Christian woman, seeing the joy and transformations that came to others in revival time, when they were converted, and hearing great emphasis placed upon the necessity of the new birth, became quite distressed over the matter, because her experience had never been like that of some others. She came to her pastor for help, saying that she could not state any definite time when she had met that wonderful change of heart. She said

she loved Jesus, and it was her great joy to work for him. She was an excellent teacher in Sabbath school, a devout worker in prayer meetings, and a great help in revival work. She said she could not remember a time when she did not love her Saviour. Neither could she remember when she experienced the change of heart called the "new birth" or "conversion."

May not this be the experience of many a genuine child of God? Indeed, is it not the ideal Christian life. Is it not better to come into the kingdom in that way than to be allowed to live years in sin and then have to be all shaken up under deep conviction before that great change can come, as all hardened sinners have to be? Here was a woman who had a true Christian home, with consecrated, spiritual, praying parents. Before her birth she was consecrated to God by a praying mother, and came into a home where the atmosphere was strongly Christian. Her very earliest recollections were of a praying mother, and she remembered herself as a child, kneeling at mother's side to say her prayers, and recalled the tones and spirit of that mother's prayers for her.

Shall any one presume to say that such a Christian has never been born again? Shall one who pleads for such child-training be denounced as a heretic, and shall he who teaches the Bible truth, "Train up a child in the way he should go," be condemned as a false teacher? This is being done too often, I fear.

Why, under God's leadings, may not such a child as the one referred to above, receive the real new birth so gradually as never to know just when she was born again? She has indeed passed through the new birth; but under such circumstances, may she not be as unconscious of the time when as she is of the time and experience of her physical birth? Because a live person can not remember his birth is that any sign he was never born?

Mine be the lot to comfort and delight,
And if some awful chasm I needs must leap,
Let me not murmur at my lot, but sweep
On bravely to the end without one fear,
Knowing that he who planned my ways stands
near.

—Ella Wheeler Wilcox.

DENOMINATIONAL NEWS

Boulder's Pastor Resigns.

Rev. F. O. Burdick surprised his congregation on Sabbath day, May 9, 1909, by presenting his resignation, which is to take effect the first of July.

Doctor Burdick has been pastor of the Boulder Church a little more than six years. Should his resignation be accepted he will return to his old home at Milton Junction, Wisconsin, for a short rest. Mrs. Burdick will remain with her parents at the Junction for an indefinite time.

Leonardsville Calls Again.

Another church meeting was held Monday evening to take action in the matter of filling the pastorate. The name of Mr. Nelson Norwood was submitted and favorably considered. By a vote of all present, it was decided to extend a call to Mr. Norwood, who is now at Ann Arbor, Mich. Mr. Norwood is a graduate from the theological school at Alfred University, and is regarded by Dean Main and other instructors of the university as a young man of fine scholarly attainments and exceptionally bright prospects. He is personally known to many people here, having attended the General Conference here a few years ago. —*Brookfield Courier.*

THOUGHTS FROM THE FIELD

From Two Aged Saints.

"I heartily endorse the good old gospel faith. I deeply regret any tendency toward Unitarianism, Adventism, No-Sabbathism, It-makes-no-differenceism, and We-must-be-like-other-peopleism!"

"Whatever may be said about future developments of temporal things, the manifestation of the power of Christ is in its small infancy. Christ came to save the world. The work is hardly begun. We need not talk about old-fashioned religion, or the twentieth century religion. It is 'Christ the same yesterday, and today, and forever;' salvation through Christ, looked forward to from Adam to Christ and looked backward to by all generations from

Christ until the present, and still to be looked backward to by the generations yet to come. The relations between God and man can not change.

"There are millions upon millions in China, Russia, Africa, Turkey and in the islands of the sea, where the Gospel is scarcely known, who will yet be born of the Spirit before the Saviour's contract, sealed in heaven before Creation, *to save the world*, will be fulfilled. . . . And whatever forebodings we may have regarding the tendencies of our age, we may rest assured that Christ's heavenly contract to save the world will be completed. Blessed forevermore are all those who labor together with Christ to do this mighty work."

The Young People are Loyal.

A young friend belonging to a family of lone Sabbath-keepers in the West says: "I write to express my appreciation of the RECORDER, especially the biography of Doctor Lewis. He was certainly a 'grand old man,' and I fear he was not appreciated as he should have been by the younger generation who could not grasp all he said.

Some of the young people who are now writing for the RECORDER are certainly to be commended. My brother is one of a committee to solicit subscribers in the — Church, and I hope he will be very successful."

One of the hopeful signs for the future of this denomination is the wonderful interest the young people are taking in all branches of our work. Give us a host of loyal young men and women, and the cause will be prospered.

Another Tried and True One.

"I have not often the privilege of meeting with Sabbath-keepers, but the SABBATH RECORDER has been a blessing to me. The longer I live true to the Sabbath among Christians who do not hold my views in the matter, the more I love the truth for which we stand, and the greater blessing I find in walking with God!"

From a Pastor.

"The RECORDER is furnishing the food we need. . . . The old Gospel and the full assurance that the Bible is our rule of faith and practice will put us in the way of redemption, growth and development.

. . . . Instead of the attempt to adjust moral and religious life to modern thought and so-called progress, it might be better to see that they are first properly adjusted to Christ and the Word. Inferring that Christ and the Bible are not sufficient guides for us today is pretty poor business. I am tired of having so much doubt cast upon the Bible, and am glad that so many are vigorously standing for the good old ways."

"Everybody speaks well of the RECORDER. Our young people have secured eight new subscribers this year and are still at work."

Systematic Finance in Practice.

WALTER L. GREENE,

Paper read before the Conference on Systematic Finance, Adams Center, March 24, 1909.

I have been asked to discuss the question "What is necessary to make Systematic Finance a success, after it has been adopted by the church?" It is not an easy question to answer, for so many factors enter into success, and such different conditions are found in different fields and churches that plans that have worked well in one field may not do so in another, so that one is compelled for the most part to deal with general principles and methods and then let each apply and adapt to his own local situation.

After the plan has been adopted the system approaches the most critical stage, for though it has been adopted by a vote of the church it has been probably only seriously considered and understood by comparatively few of the church people. Unfortunately, the rank and file of our churches, generally, do not take pains to inform themselves on plans and methods of church work, or give any attention to any changes unless it be to oppose because the old method is good enough and has been in use for several generations, or because they do not care to make the effort to find a better way. These conditions make it necessary that those interested and responsible for the church finances shall patiently and persistently continue the process of education in the plans and methods, the advantages, the duties and privileges of systematic

giving and of the plan adopted, *in particular.*

In presenting the manner of procedure in the organization of the work of Systematic Finance, I am making a composite of the methods used in two or three churches where I have had a chance to observe the workings of Systematic Finance. Along with these observed methods I shall inject a few suggestions that I hope may prove helpful. I trust the first person shall not be too evident, but if I understand the purpose of this conference it is to get personal experiences from the actual workings of the system as far as possible.

I. The Canvassing Committee.

One of the chief points of responsibility for the success or failure of this plan of systematic giving rests with this committee. This committee may be a solicitor, a board of trustees, or a finance committee, but by whatever designation it is known, the persons selected should be chosen with respect to their interest in the work, their promptness in doing their work, their tact in handling people, their exalted view of the duty and privilege of giving as an act of Christian service, and their interest and belief in the plan of Systematic Finance that has been adopted. More failure in the system has resulted from appointing Finance committees who either did not understand the method and would make no effort to learn its workings or believed the old or some other way would have been better. They should believe in the plan and then inform themselves as to its workings so that they can clearly present to the people in their canvass and not make it appear as though the system were complicated and hard to operate and so discourage the people in using the plan, for the plan is most simple, businesslike, and adaptable, in actual practice. The Canvassing Committee should be of sufficient size and so situated that they can directly and personally canvass the entire resident membership of the church and society.

Some time before the beginning of the fiscal year the committee should meet and lay out their plan of work, familiarizing themselves with the needs of the church and of the denominational societies and perhaps prepare a letter addressed to the

church embodying the estimate of expenses for the coming year and such general statements as they may wish to make to the church. At this meeting they should go over the entire list of the membership of the church and society and apportion each one to that member of the committee who can see him most conveniently. It is well to make out a card for each member of the church and send it, along with the letter that has been prepared, to each person in advance of the personal visit of the canvasser. In this way each will have had time to consider the amount he expects to give and so a larger number of cards will be secured by the canvasser on the first visit and the work of the committee facilitated. The effort should be made to have a card signed and returned by every member of the church. In cases where the head of the house has been in the habit of giving for the family, suggest that the amount be divided up among the members of the home. This may seem unnecessary, but one of the objects to be sought in this system is to train up a generation of givers that have acquired the habit of giving before they become heads of families in the community a few years hence. We are building for the future and not for the present alone. Our ideal should be nothing less than every member a paying member in some amount either large or small—the amount is not the important matter. In fact it is better for a church to have fifty members paying ten dollars each than to have five members paying a hundred each. I know a home where there is a boy of five who regularly every week places his own envelope containing a penny in the offering. I have heard the treasurer of that church say he wished every child in the church was doing the same for he knew that would mean a generation of givers when they grew and their gifts would not be limited to one cent a week either.

In their canvass the committee should endeavor to get voluntary subscriptions on the basis of a definite amount per week even though the person may wish to pay monthly, quarterly or yearly. While it is highly desirable to have our people pay weekly and we may think this the best way, it is not best to insist on that point, but we *can* insist on the subscription being made on that basis.

For instance, if one is intending to pay ten dollars a year have the card signed at twenty cents per week. This should be the plan for church expenses. In regard to the denominational societies, I have come to feel that it would be better if subscriptions were taken on the basis of so much per month. The amounts are usually small and look small when made for weekly payment. I believe more would subscribe to these objects if pledges were made on the monthly basis. It would also be easier to keep the record on the card and would be easier for the treasurer, as there would be fewer items to post up. This plan of monthly subscriptions for benevolent objects may not be best in all churches but in most of our churches I believe it will be found to work best.

The canvass of the entire church should be completed and the cards returned to the treasurer before the beginning of the financial year, so that subscriptions and payments may begin regularly with the first of the year. It is an excellent plan to leave a duplicate card with each person to serve as a memorandum of the subscription made and as a record of amounts and dates of payments. Personally, I have found the duplicate card very convenient to keep with the envelopes and then each time I fill out an envelope I place on the card in the appropriate space the amount that I put in the collection that day. Thus I can tell at any time just how my account stands without consulting the treasurer or waiting for a statement.

After the first canvass has been made, it is a good plan to call another meeting of the committee and again look over the list, noting what ones have not yet returned their cards, and perhaps make a reapportionment, and have these seen again where that seems desirable. The second canvass having been made, the work of the committee will have largely been done until near the close of the year, when the treasurer may need their help in looking up the delinquent payers; for doubtless there will be some that have not kept up their regular payments and will need to be reminded of their subscription, if all are secured before the close of the fiscal year.

II. The Church Treasurer.

Thus far nothing has been said as to the

work of the treasurer. If the treasurer is an ex-officio member of the Finance Committee, as he should be, he will have had considerable to do with the success of that committee's work. The treasurer should be prompt and accurate and businesslike in his methods and have a capacity to look after details, for in this system of weekly payments by a considerable number of individuals there are many small details that need prompt and careful attention. The collections should be recorded each week and the individual accounts entered as soon as possible after they are received. Failure to do this each week will soon lead to confusion and an overwhelming mass of detail work that must follow such neglect. Some have advocated that the treasurer should use the cards that have been returned for entering the weekly payments, but I do not favor this as there is some likelihood of the cards becoming lost and more time is required each week to look up cards than to turn to names alphabetically arranged in a book. It will be a good investment for the treasurer to secure a good set of books. There should be one book for recording individual weekly offerings, ruled so there can be entered on one page the name, amount subscribed, space for each week's offering of the year, spaces for totals at the end of each quarter and the balance due, and the total and balance due at the end of the year. Another book or the back part of the same book should be ruled as a single or double entry ledger for entering the total collection for church expenses each week and for items of disbursement. These two books I should keep entirely for the local church accounts. The benevolent funds for denominational societies I should have kept in two other books similarly ruled, each society's accounts kept on separate pages in separate parts of the book.

It would help materially in keeping up regular payments if the treasurer should keep the church informed from time to time during the year as to the condition of the treasury, and once a quarter send to each one a statement of his account with the church. This should be done without fail about the close of the fiscal year.

This system of finance will not work itself any more than any other system or business. It must be followed up persist-

ently and tactfully; but with a treasurer who takes pride in his work, so as to have it done in a prompt and businesslike manner; with a committee that is willing to do face to face and heart to heart work and who can clearly and concisely and tactfully present the plan to the people; and with the belief on the part of all, both church and committee, that giving is both a privilege and a duty and, in fact, an act of Christian service, I am confident that Systematic Finance will be an assured success after it has been adopted.

The State and the Liquor Traffic.

GEO. H. GREENMAN.

Various plans have been adopted for the suppression and restriction of the liquor traffic, but little has been done directly by State or national legislation to prohibit the manufacture of intoxicating drinks to be used as a beverage. It is said, stop the sale of intoxicants, and the manufacture will cease of itself for want of patronage, but it seems to me it would facilitate matters very much and take away a great temptation from the young who are forming drinking habits, if there were no intoxicating drinks manufactured and consequently none to be sold. Lord Roseberry has said, "If the State does not control the liquor traffic, the liquor traffic will control the State." The last part of this prophecy in many cases has been pretty literally fulfilled. Much of the weakness of the temperance reform lies in the dissensions and also the apathy of its professed advocates; but mainly in the fact that instead of striking at the root of the matter, they have been continually engaged in topping off branches only of this deadly upas tree, fearing for various social and political reasons to attack it at its heart. While much good has been accomplished, in the way of partial prohibition in many of the states, the evil is yet rampant and defiant, especially in our cities and towns. The immense influx of foreigners to our shores, with their drinking habits, is a serious factor to be dealt with and presents added difficulty in the solution of this great problem; but the strongest and wildest foes with which we have to grapple are the brewery, the distillery and the saloon. These institutions are so strongly entrenched in powerful organizations with plenty of money at their command and the great

drinking public as supporters that they hold the balance of power both in State and national legislation; if therefore, the liquor traffic wields such tremendous power in State and national affairs, there is just where it should be attacked and that too in the most radical manner. The states, through Congress, should combine and make the manufacture and sale of all intoxicating drinks, except for mechanical and medicinal purposes a crime and all offenders as criminals against the Government, and therefore to be punished as such. It is questionable if the use of alcohol in medicinal practice could not be dispensed with to great advantage. Many eminent physicians are of the opinion that a substitute for alcohol can be used that will be less objectionable and equally as effective. Local option is one of the means employed in topping off a branch here and there and has resulted in great good, yet it has its drawbacks. For instance, I know of a village where no-license has been in operation for many years, but in the city adjoining there are from 80 to 90 saloons, easy of access by railroad and trolley; besides these open saloons there are a number of drug stores, having the reputation of dispensing not only drugs but intoxicating drinks, in any quantity desired. In order to bring about a radical reform in dealing with the liquor traffic there will of necessity have to be a great change in the moral tone and sentiment of the people. To educate them up to the idea of the total suppression both of the manufacture and sale of intoxicants as a beverage is the Herculean task before the Church and temperance reformers. Stop the manufacture and sale by national legislation and you have struck at the vitals of this monster evil, drunkenness, debauchery and crime would cease in large measures, the jails, prisons, almshouses, and insane retreats would be almost tenantless, and poverty and degradation and all their train of evils would be greatly diminished. It would also take a factor out of politics, that is doing more than any one thing to debauch and corrupt the body politic.

There are many very conservative, weak-kneed temperance people who will say that such a plan for dealing with the liquor traffic is impracticable, chimerical—yea, impossible: it is too far in advance of the

popular sentiment. This is admitting that we are in the grasp of the liquor power, that we are helpless, bound hand and foot. Banish the thought! Let the Church arise in her might and shake off this deadly nightmare. The longer we compromise with this evil the longer we delay the day of our deliverance. If there can not be created a moral sentiment from the land, then it does not require much of a prophet to foretell the result. Drunkenness and crime will abound and the cry of the poor and needy and the slain victims will ascend to heaven.

Quarterly Meeting at Albion.

It is the custom of the churches in southern Wisconsin and Chicago to meet together four times each year to worship the Lord and to consider the great interests of the Kingdom. The spring meeting was held with the church at Albion, April 30 to May 2, and was one of the best. The Program Committee being deeply interested in the missionary problem of our own denomination, arranged the program around this great subject. This was opened Sabbath evening by a strong sermon by President Daland on the theme, "The Spirit of Missions, the Spirit of Christianity." Text, John xvii, 18. "As thou has sent me into the world, even so have I also sent them into the world." The congregation was deeply moved as in clear light the great missionary motive and object were set before us.

In a flurry of snow and hail and cold winds a good-sized congregation gathered Sabbath morning at divine worship. Pastor A. J. C. Bond of Milton Junction preached a thoughtful and earnest sermon from the theme "The Missionary Message," choosing the text, 1 Cor. ii, 2, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

He showed that the great message to the world was not *about Jesus*, but *Jesus the crucified*; and he who would bring this message to lost men must not merely tell about the Saviour, but must live out the Christ-life.

Sabbath afternoon the Juniors gave a most interesting program and here was especially felt the influence of the recent ingathering of young disciples at Milton.

Prof. J. Fred Whitford read a most practical and searching paper in the evening,

dealing with the needs of missionary work in the home, as seen from the view-point of the high school teacher. Some plain and important truths were presented for the thoughtful consideration of parents of growing boys and girls. Discussion followed this paper which brought out the keen interest felt by the audience in this theme.

The session on First-day morning was presided over by Doctor A. L. Burdick of Janesville and four important topics were discussed by the following speakers and others: Rev. G. W. Lewis, "Marks of a Model Missionary Layman and Pastor;" Doctor Platts, "The Unoccupied Fields in Wisconsin;" Rev. M. G. Stillman, "Denominational Motives for Missionary Endeavor;" Professor A. W. Kelley, "What Should be Expected of a Church Who Does her Duty Toward Missions?" This was a thoughtful and carefully prepared paper and was requested for publication in the SABBATH RECORDER.

The closing of the meetings was in the hands of the young people and indicated a rising spirit for missionary work springing up among them. They will doubtless report that most profitable and interesting hour. They were fortunate in having Secretary Saunders to speak for them and conduct the closing conference.

The pastor of the Albion Church, after his exhilarating and helpful experience with the Chicago Church, returned to his own field April 1. He found the work in a prosperous and hopeful condition and could hardly escape the conviction that the people as well as the pastor had been helped by the change. The first Sabbath after his return the services were conducted in the basement, on account of a redecoration in progress of the audience room above, which has added much to the beauty and comfort of that room. The mural decorations are particularly pleasing, and one feature of these is the motto above the desk: "For this is the love of God, that we keep his commandments, and his commandments are not grievous."

This work was done through the generosity of the Home Benefit Society, who are also responsible for a handsome new pulpit Bible.

As between Chicago and Albion the latter is observed to be the smaller and quieter

place, and without any disparagement of Chicago, is in many respects much the better place to live. How nice it would be to combine the two churches. A cordial invitation is hereby extended to our Chicago friends to come and live with us. In fact Albion is a good place for anybody to live. Therefore the invitation is cordially extended to all.

Prohibition Year Book Out.

American Prohibition Year Book for 1909.—This book is of unusual breadth in its sources of information. It is all new. Its statistics are recent and valuable for reference. While its numerous departments give a quite complete view of this broad subject, our space permits only a few references, almost at random. It shows how the people spend over two billions of dollars annually for alcoholic drinks. It vigorously meets the attack upon the Temperance Instruction Law. It treats the three notable articles by Doctor William in *McClure's Magazine*. Liquor revenues in the states are shown to be about five per cent. Judge Blair's strong showing of liquor conditions in Ohio is given. Farmers and workmen, manufacturers and merchants are all advised of liquor's injuries to them. The liquor interests and their record are vividly shown. The dispensary, municipal ownership, local option, "squatter sovereignty", "saloon substitutes", the "saloon's social functions" are each carefully treated. An exhaustive showing of legal decisions occupies thirteen valuable pages. National aspects include interstate nullification, canteen, child races and "comity". The book treats the problem of "government revenue" with vigor. Introducing all this are 34 pages of latest scientific facts on abstinence. The work is made doubly helpful by a very complete index.

This book which is in its tenth year has a wide sale throughout the world and is by many considered the highest authority on this subject in America. Ministers, lecturers, temperance workers, Sunday-school teachers, young people's societies, Y. M. C. A., W. C. T. U., workmen and legislators will be interested in this compact and careful treatment of the latest phases of the temperance movement.

102 pages; cloth, 50 cents; paper, 25 cents; Lincoln Temperance Press, 92 La-Salle Street, Chicago.

A. E. W.

Missions

Another Interesting Letter.

LIZZIE NELSON FRYER.

I sent my last letter to the RECORDER from Hongkong. It was a continuation of our visit to North China last October and November. I hope to write at least one more letter of that trip, but that will have to be after I have gained equilibrium enough to write in comfort when out at sea. So far, when on shore, I have found very little time to use my pen more than to keep up the journal I am writing of our journeys and observations during this year of travel.

In this letter I wish especially to write some thoughts about our mission and of other matters which I have hitherto refrained from speaking about.

We left Shanghai on February 16, just five months lacking a day, from the date of our arrival there last September. Our dear friends, Mrs. Davis, Miss Burdick and Mrs. Crofoot, not only came to the jetty to see us off that afternoon, but took the long trip of fourteen miles down the river in the launch with us to where our steamer, the Manchuria, was anchored at Woosung, ready to proceed to Hongkong. It must have been very late when those ladies returned to their home that night, but it was sweet to enjoy their companionship as we again started out to continue the long journey round the world during this year of my husband's leave of absence from the University of California.

Shanghai had been our home during all those months, though we had been absent from there nearly half the time, visiting friends, missions and schools in different parts of the country. I have counted up the distance that we have traveled in China, or up and down her coasts, and make it out to be not far from four thousand miles! To us it seemed nothing short of marvelous to be able to make such long journeys there in so short a time. How can it help wrenching one's brain a little to contrast the ancient ways of traveling in that country up to a very few years ago, with all the con-

veniences and speed of the present modern railway advantages!

But this new and rapid way of transit has come to China to stay, and, before the world is aware, that great empire will be covered with a network of railroads which will be as well constructed and as much or more used than are similar roads in any land on the face of the whole world! China is awake; the lids of her diagonally-set eyes have at last lifted to see herself and her own country in the light of the *Present Day!* She not only has become able to *see*, but is holding up her hands to *do*—to work mightily.

At her present rate, not many tens of years will pass before that old nation will rise up and stand—who can say but it may be at the very head of all nations in material advancement! You know she has never been lacking in brain power. All the world is aware that that organ has been wonderfully developed in China, and that many of her children are marvels of clearness and brightness *in just so far as brain-development goes and no farther.* What may come when she adds the *progressive practical* to what she already possesses, no one can foresee.

Indeed, I am reminded here on board ship when I see and hear these men and women talking of their feats in chess, bridge and other what not games that they put their days and evenings of travel into, that the natives of China have been busied in *mental games* during the past ages until they have become adepts at stretching their intellectual powers to construct feats of poetry and expressions of great literary merit, by new arrangement of their wonderful characters, making them represent all possible shades of meaning and the most delicate touches of suggestion. But all this has been with no more results toward helping on the world a feather's weight than are these adepts accomplishing, whose voices I now hear discussing their achievements and the real "*science*" they have learned at their gaming table!

But China's eyes are open now; her hands are beginning to reach out and *do*. She is determined to make a mighty effort to rid herself of opium, which has held her crippled for so long. Just how soon before she will regain her freedom in

this respect against the mighty contending forces both from within and from without her borders, remains to be seen. But she is set against the deadening influences of the poppy and she is determined to be free from them.

Her ten thousands of women's small feet are beginning to be let out as far as possible to nature's length, and in a decade or two her daughters will be walking upon as firm foundations as any women ever walk upon. In one city we visited, we learned that it has become the fashion for women to have *large feet*—the *larger* they are the more are they in style. I could hardly have believed this to be true except these very words were told me by a missionary friend whose life has nearly all been spent in China.

At a large Girls' School in Soochow, which was opened and is supported by a wealthy lady — not a Christian — from thirty to forty high-class girls were told in a speech by the lady herself that her own regret was that she had never had the advantages of an education such as these girls were having, but that now the time had come for Chinese girls to become thorough scholars and that they must do something as well as learn. For instance, she said: "Whenever I hear the train come into this city, my heart is pained as it passes through, because I know it was built and is run by foreigners. Now, girls, you can all help in this matter. Just begin by denying yourselves things you think you wish or need. Do without them and buy shares in this railway, till we have them all bought up and it is run by our own people!" This was told me by a missionary lady who was invited to visit this school on the special occasion when the speech was made.

I visited this same school and passed through rooms whose walls were hung with pictures, maps, physiological charts, and where there was apparatus for teaching chemistry, astronomy, and other branches of useful, practical knowledge—and all this without any foreign assistance, except that an American lady spent her forenoons there teaching the English language. The large music room was quite empty and we found the piano in a small room at the back of the quadrangle. Our girls told us that on

account of the national mourning she had had the instrument moved back so the practice upon it could not be heard from the street.

Such hungering and thirsting for knowledge, I never before saw. Every little boy or girl seemed awake to gain knowledge—and determined to be filled with it, too.

Missionaries and those who have the betterment of the Chinese at heart told us that it is a time of unprecedented danger—as the people are so ready to accept anything taught in books whether it be good or bad, and that there is need of the greatest watch-care to lead them in the way of righteousness lest they be led astray; hence the need of teachers and helpers is not less but far greater than ever before.

This brings me to write something of our own dear mission in which I hope every Seventh-day Baptist, whether old or young, is interested. How I wish a whole ship-load of our own people might have had my privilege during these past months, of seeing our representatives on the fields where they are working.

"Discouraging?" do you say or think? Of course it is—intensely so from some standpoints. I think every Seventh-day Baptist, if at all sensitive, knows and feels keenly sometimes the fact of always being in the minority, and looked upon as being entirely mistaken in his ideas, and criticised for daring to uphold views of the Sabbath so unlike those of other Christians. Only our heavenly Father knows how very trying all this is to our missionaries; and only a firm, unwavering faith can support them under these circumstances.

There is surely enough to make people feel cast down and discouraged, looking from this standpoint. But our missionaries do not stop to pause upon this outlook. They dare not even look that way upon themselves or their work, but go right on with nearest duties and so keep up their courage. They hold the respect of all who know them or know of them. Even though considered as grossly mistaken, they conscientiously persevere in their work, however small it may seem to others, and in doing their best they do succeed.

And there is no lack of work for them; they could enlarge and make what they do far more telling if only they had more

help in men and women and money! They surely need more workers and that without delay. I wonder if there are not several young men and women preparing to come out to this very work. Surely there should be such.

Miss Burdick needs to have her school building enlarged so she can take in many more girls and young women. Oh, it is a great pity to see that strong, noble woman putting forth her experienced efforts among so few when twice the number could receive the same thorough instruction that she gives them. But as it is there is no room for more to receive it.

Just think, an enlarged building, more grounds and an assistant teacher, which she must have soon, and her work would be placed upon a basis that would be a great and constant source of good to all who would come under her instruction. Such a school would be an honor, too, to our denomination. Sometimes it seems to me that there are those who will take up this matter at the next Conference and put it through to success.

It is much the same in Mr. Crofoot's work; it needs enlarging in every way and he, too, needs another man to help him that the work may develop more fully. He is obliged to confine himself so closely to his teaching that there is little chance for him to do much individual work among the young men as is needed. He has some fine looking young men under his instruction who look capable of becoming assistants in his work; but here also money is needed to pay for such help. Nothing can be done in these days in China without the dollars which are in greater demand than ever before. Mrs. Davis lends her services to Mr. Crofoot's school by teaching classes in the forenoons, which help the school could ill get along without. Her experience is of far more value than any help a young missionary could give, but it does not do away with the fact that another teacher is needed to come out and learn the ways of work there if the school is to be continued and enlarged as it should be. All steps have to be forward ones in mission work.

Doctor Davis, though supporting himself in other work, is of course always active for the best interests of the mission. He takes a leading part in the Sabbath services

and seems to have a general oversight of the work in all its branches. He was anxiously hoping to secure a building site for a new church near or adjoining the mission premises, but was having much discouragement about it. The land at the back of the Girls' School would be most appropriate, but the Chinese owners ask such an enormous price for it that he thought best to wait quietly, hoping the owners, by seeing he was not in great haste, would reduce their terms so he could accept them. How much a church is needed there! At present the Sabbath services have to be held in the Girls' School room which is altogether inadequate for them. I do not see how they have managed to get along as they have done so long with so little room.

A VISIT TO LIEU-OO.

During the week after Christmas, Mr. Fryer and I went out to Lieu-oo to visit Dr. Rosa Palmberg and Mr. and Mrs. Eugene Davis. We much enjoyed the variety of traveling it took to reach the place from Shanghai. It was first by ricksha to the railroad station, then by train for nearly an hour, and afterward a walk of half a mile or more to where the native houseboat was waiting in the river to be towed by a steam-launch for a dozen miles to the ancient walled city of Kading. Here young Mr. Davis met us with chairs from Lieu-oo and we rode in them the remaining ten miles out to the mission. It was an interesting ride zigzagging along the paths of that level, well-cultivated and productive country. Much of the ground was being prepared for the winter crops, or else the fields were green with wheat and other grains.

What a welcome sight that foreign house was as it first came into the view of two tired travelers that afternoon; and what a warm welcome they received within its walls! When we returned we proposed coming the whole distance by wheelbarrow, the way the friends there usually travel, but they strongly urged us not to undertake the sixty-mile journey without having had some recent homeopathic doses of that mode of procedure; so we took the doctor's advice and came back as we went!

The new house is very cozy, none too large for the present; but having plenty of

ground around it, it can easily be enlarged when more helpers come to enter the work. Surely it takes Doctor Davis to build a comfortable house in China with the least possible amount of money. And who ever needed a house more than did that good Doctor Palmberg? I am sure those interested in her work would be shocked could they see the place where she made her home for four long years. They would be surprised that she survived to continue her work. It is on a street so narrow that it seemed one could touch fingers to both its sides by stretching out his arms to full length. The natives of China are said to "abhor a vacuum," which was the case there, as the place was packed with noisy, smelly, bustling humanity in all directions. Houses were so thickly crowded round the place that there seemed no chance to get a breath of fresh pure air in those dark rooms with their small paper-covered windows. "The place was not difficult to rent," said the doctor, "for it had long been regarded as a haunted house."

Everywhere through the streets that woman was alike known by old and young, rich and poor, for she has helped so many that the people all know her and call out her name as she passes them. We saw her at her work with the sick and the halt in body and mind, and at evening prayers heard her explain to those assembled what the meaning of some precious promises of our Saviour meant for *them* just as they were. We saw how she is keeping along her little school, and the little girl she has adopted with the rest of her work, and we heard her expressions of earnest longing that a young woman doctor be sent out to her assistance that the work may expand.

The doctor will have to take her holiday before long and how necessary that some one come out and learn the work before she breaks down and is obliged to leave for good.

Young Mr. and Mrs. Davis seemed to be getting along well with the language. He was about to start some classes in athletics for the young men of the place, as there were some interested in physical exercises. We found the Y. M. C. A. in several places doing much promising work along this line.

We were sorry not to remain over the Sabbath, so as to attend the services of the

little church organized not long before our visit.

The morning that we came away the doctor rode ahead of us on her wheel and had old Sister Lydia out on the road to meet us as we came along. I believe she is the only remaining church member of the early days when the Carpenters were there. She seemed to remember me, though she is eighty-six years of age. She has not forgotten the early days of her experience and longs to go to her heavenly home.

But I must not write more in this letter. I do hope most earnestly that there may be an added interest in the work of our representatives in China. I know there would be if only the people would take the trouble to study into its needs.

S. S. Lama,
Bay of Bengal,
March 13, 1909.

Tract Society—Directors' Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session at the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 9, 1909, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, T. L. Gardiner, H. N. Jordan, N. O. Moore, D. E. Titsworth, W. C. Hubbard, H. M. Maxson, C. W. Spicer, A. L. Titsworth. Visitors: E. D. Van Horn, F. S. Wells.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Committee on Distribution of Literature presented the following report:

"The edition of the post-card tract on the Sabbath by Rev. Geo. B. Shaw, of 3,000 copies, which was authorized printed at the last meeting, has been exhausted and a call for over two thousand more is already on hand. The chairman of the committee has therefore ordered another edition of 5,000, for which he asks the endorsement of the Board.—Also the \$30.00 ordered sent to the Rev. J. F. Bakker for printing tracts in the Danish language has been forwarded to him."

Report adopted and the action of the committee approved.

The Treasurer presented statement of receipts and disbursements since April 1.

Corliss F. Randolph presented his report as the representative of our interests on his recent European trip. Following the report, Mr. Randolph gave a very interesting but informal account in detail of the situations as he found them at the various places visited, thereby furnishing valuable information and opinions of great benefit to the Board in determining its attitude toward the work abroad in the future, especially in England.

On motion the report was adopted and ordered placed on record and the hearty thanks of the Board extended to Brother Randolph for his efficient services rendered and for his able presentation of the labor performed as embodied in his report, and the Board also expressed its gratitude for his safe return home.

On motion Rev. E. D. Van Horn was elected a Director of the Board, to fill the vacancy caused by the death of Secretary A. H. Lewis.

Voted that the question of printing the list of books suitable for a minister's library be referred to the Recording Secretary for information.

On motion the question of plans for and the execution of aggressive work was referred to the Advisory Committee with power.

Voted that the Treasurer be authorized to honor the drafts of Rev. E. D. Van Horn who is by this motion constituted our representative in the work of the Savarese Italian Mission in New York City, for such amounts as he may need for said work, up to the extent of our appropriation of \$250.00 for said field.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Self is the only prison
That can ever bind the soul;
Love is the only angel
Who can bid the gates unroll;
And when he comes to call thee,
Arise and follow fast;
His way may lie through darkness,
But it leads to light at last.
—Henry van Dyke.

Badgers.

"I wish these flowers were nicer to look at," said Stella Crofts, as she arranged a handful of the earliest spring blossoms in a little Japanese vase. "They have neither a pretty shape nor a pretty color, and they have no smell at all."

"Never mind," said her mother, glancing up from her sewing. "They are brave flowers and tell us that spring is here at last. I have heard of a sailor, who gallantly declared there was no such thing in nature as a homely woman, and I don't believe there is such a thing as a flower without some beauty. I am glad you have found them; they will be an eye-jewel to me all the afternoon."

"I never heard of an eye-jewel before," said Stella absently, her fingers still busy with the flowers.

"Why shouldn't there be an eye-jewel, as well as an eyesore?" asked her mother with a smile. "I am sure the word leaves a pleasanter impression."

"I wish I knew what to call them," mused Stella, more intent on her bouquet than on her mother's words. "They have so many names; the girls at school call them bluff or mineral flowers, the boys call them badgers, the minister says they are Easter flowers, the teacher says we ought to call them anemones, and you always speak of them as wind-flowers."

"Anemone is Greek for wind-flower," replied her mother. "You must have noticed how fond they are of wind-swept hill-sides; you hardly ever find one in a hollow. That is, of course, the reason they are called bluff flowers. My father and mother always called them Pasque flowers, which is the same as Easter."

"Does Pasque mean Easter?" exclaimed Stella. "I never knew that. When old Mrs. Richards was telling me the other day that she always cooked eggs on 'Paas,' I couldn't imagine what she was talking about."

"I thought you knew," said her mother. "Pasque is French for Easter, and my parents always called it by that name. I wish I had asked them if the wind-flowers in the East were like those here; there were so many things I meant to ask them, but I kept forgetting and putting off till it was too late," and Mrs. Crofts sighed as

she thought of the two long mounds side by side, and the lips now silent forever that had so kindly answered her innumerable queries.

"It must have been a very early flower anyhow," said Stella. "You know how Bryant says, 'The wind-flower and the violet?'"

"Yes," said Mrs. Crofts, "and another New England poet, not so well known as Bryant, speaks of it as blooming in April."

"While other flowers still hide them from Spring's call,
Thee will I seek beside the stony wall."

"I don't believe the eastern wind-flowers are quite like ours," said Stella, glancing again at the blossoms, "because people call these badgers."

"I don't know whether they are called badgers because they grow in Wisconsin or because they come out in spring as badgers do. They grow in Illinois and as far west as Dakota, so they are not peculiar to our State," said Mrs. Crofts.

"There's Luella," exclaimed the daughter bouncing from her chair and vanishing through the doorway. Her mother looked after her with a smile; then, laying down her completed work, she drew from the depths of her basket a little black book of "American Poets." The volume, shabby now with continual handling, could never have been handsome in its best days, but Mrs. Crofts looked lovingly upon its unpretending pages, as she read to herself, in a low voice, the following sonnet, written by a Yankee poet, whose songs, as he declared, were whispered in his ears by the angels and merely communicated to the world by his humble pen, the world meanwhile remaining deaf to his celestial singing and promptly forgetting him altogether.

THE WIND-FLOWER.

Thou lookest up with meek, confiding eye
Upon the clouded smile of April's face,
Unharm'd, though Winter stands uncertain by,
Eying with jealous glance each opening grace.
Thou trustest wisely! in thy faith arrayed,
More glorious thou than Israel's wisest king;
Such faith was his whom men to death betrayed,
As thine who hear'st the timid voice of Spring.
While other flowers still hide them from her call,
Along the river's brink and meadow bare,
Thee will I seek beside the stony wall,
And in thy trust with childlike heart would share,

O'erjoyed that in thy early leaves I find
A lesson taught by him who loves all human-kind.

AN IDLE WOMAN.

Western Association—Delegates Take Notice.

Those wishing entertainment at the Western Association, June 11-13, at Independence, N. Y., please notify the entertainment committee, A. G. Crofoot, Independence, N. Y.

Transportation from Andover or Whitesville will be provided for the morning and mid-day trains, Thursday and Friday, June 10 and 11, by notifying the transportation committee, S. G. Crandall, Andover, N. Y., R. F. D. No. 2.

We hope there will be a good attendance and that much good will be done to the honor of our Master.

A. G. CROFOOT,
Pastor.

A Memory.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

He joineth himself as by an accident to men on the ways of life and afterward maketh as though he would go farther. When they constrain him to abide, it does not matter whether the soul be as a palace or a cottage; he will enter and the tenant will become a saint.—John Watson.

Woman's Work

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

With great mercies will I gather thee

A School in the Southern Mountains.

In the western part of North Carolina is a region which on account of its beautiful scenery has been poetically named, "The land of the sky." In this section of country a few miles from the South Carolina state line and about thirty miles from Asheville, is the picturesque little village of Saluda. It boasts of a city charter, though the native population is but two hundred. This in the summer swells to about 3,000, as the people from the hot lowland country run away from their homes to escape the heat and enjoy the cooler air of the mountains. But it is not on account of its civic status or its wonderful scenery and climate that Saluda is of interest to the readers of this magazine. It is one of the strategic points in the field of home missionary efforts. Here is one of the educational institutions carried on by the American Missionary Association, which has done so much for the boys and girls of this mountain country, many of whom would otherwise grow up to maturity scarcely knowing how to read and write.

Nestled at the foot of a hill half surrounded by groves of oak, hickory and chestnut, is a plain pine building, the home of Saluda Seminary. It has been in existence about eighteen years, having been established by a northern woman of means, and afterwards given over to the management of the A. M. A. It is, as I have stated, a plain pine structure, guiltless of any superfluous ornament; paint, carpets and rugs are conspicuous by their scarcity. The lack of esthetic adornment, however, does not prove so serious an obstacle as the lack of space in accomplishing the task the institution has set for itself, namely, the Christian education of the youth of this section. The present building is quite in-

adequate to meet the needs of the work. The citizens of Saluda have purchased a site and subscribed \$1,000 towards the erection of a new building, and both teachers and students are looking eagerly forward to the time when they shall have more commodious and convenient quarters.

This year's enrolment is about 120. Of these, twenty-seven are boarders, the others day pupils. A very moderate sum is charged for board, and each pupil is required to work an hour each day. Many letters are received from girls wanting to come and "work their way." A limited number are taken thus, being allowed to work out half the price of board and tuition, while the other half is provided by interested individuals or societies in the North. Many of these free girls prove an excellent "investment." One of our graduates, a girl who was here for six years, is now teaching a country school near her home. She was also requested to superintend the Bible school, which, with some hesitation, she consented to do, and I have reason to believe did it very creditably. The writer visited at her home a year ago and realized that she was a power for good in the community.

Many of our students come from homes that are bare and comfortless — across country roads, in rough mountain wagons, or sometimes part of the way by rail. They have spent a large part of their summer vacation hoeing corn. About the middle of July the corn is "laid by" and they have a period of leisure till the first of September, when comes the "fodder pullin' time." These weeks of pleasure are usually spent in attending "protracted meetin's" and "singin' school." The meetings, held by a visiting evangelist, are generally followed by a "baptizin'" when the converts are immersed, mostly in a pool by the roadside. The "singin' school" may last from ten to thirty days. At nine o'clock in the morning the young, old and middle-aged gather at the church, each with a lunch pail or basket and, under the instruction of the teacher, sing till noon, with perhaps a short intermission. During the noon hour they go out under the trees and have lunch, picnic fashion, and resume their vocal exercises at one, continuing till four P. M. The singing master boards around during

his stay. The music is quite unlike anything one has heard before. It has a strongly marked rhythm, and to a trained musician the effect might be scarcely pleasing. Less fastidious people might be rather fascinated by their half-barbaric strains, suggestive of "The Call of the Wild." Most of the music used is hymns, published by southern firms. It is written in "shaped notes." The words are highly figurative, and one finds such titles as "Waiting for the Train" and "The Heavenly Telephone." There is nothing the seminary girls seem to enjoy so much as to gather round the organ and sing these hymns, one of the number playing the accompaniment, mostly "by ear."

The curriculum covers ten grades, beginning with the kindergarten and ending with a year of high school work. It is no unusual thing for a girl of twenty or more to be struggling with sixth or seventh grade work. Regular instruction is given in the Bible. Industrial teaching takes a prominent place, there being systematic courses in domestic science and sewing.

Once each week the greater number of the girls meet for mission study under the direction of one of the teachers. This year the subject for consideration is "The Moslem World" by Zwemer. A small sum is contributed each year to foreign missions. The Bible school, besides being self-supporting, has generally a small surplus to contribute to some worthy object. Thus the young people, while realizing their own needs, are taught to consider the needs of others.

Many of our girl graduates go out and teach in the rural districts. The public school term is only of four months' duration, so there is little incentive for ambitious young people to continue in the work. Others become trained nurses. A small percentage of the boys reach the graduating point. The telegraph office seems to be the objective point of the youth of Saluda, and one stands amazed at the wonder-working powers of a system that can transform very crude material in a few months into full-fledged telegraph operators. Very few enter higher institutions of learning, not so much from lack of talent or ambition, as for want of means.

Speaking of means one is reminded of a

leading source of income for the seminary. No description of this institution would be complete without reference to the "sales room," where boxes and barrels of clothing sent by friends in the North are exchanged for farm produce, kindling wood in the shape of "rich" pine, or, as the girls say, "fat light wood," and sometimes cash. The arrival of a box or barrel always causes a little ripple of excitement and there is a pleasurable kind of curiosity in opening up and examining the contents of each fresh consignment. The matron's heart is made glad by a plentitude of men's and children's clothing; anything wearable, however, is salable at some price. Only a nominal sum is charged, but in this way the spirit of independence is fostered. Clothing is often given to the sick or deserving poor. A visit to the "sales room" would be highly interesting to a stranger. Some come for miles, some have babies in their arms, and some carry little willow baskets of domestic manufacture, which serve, perhaps, as a market basket or, possibly, a shopping bag. The fierce scramble of the bargain counter is missing, but there is no lack of shrewd business ability as each customer calmly and deliberately examines the goods on sale and then secures her selection at the lowest possible price. Papers and magazines are distributed free.

Some people with high economic and sociological ideals may question the advisability of such an institution, but the truth remains, that people with scanty resources and large families are being helped in the struggle for existence without being pauperized, and the net gain to the seminary during the year is considerable, making it possible to provide good wholesome food at a low rate of board.

The social side of the work is not neglected. The teachers keep in touch with the people of the village by friendly visiting, and occasional socials and entertainments help to relieve the tedium of the quiet monotonous existence of the young people.

It may easily be seen that versatility of talent is specially available in a work of this kind. Trained workers and young people from such institutions as are found in Northfield will find a ready sphere of

usefulness among these descendants of the "first families" of America. Poverty and isolation have delayed their progress but have not diminished their hospitality nor quenched entirely their ambitions and aspirations. The young people are eager to obtain an education. They have a deep religious sense, but their ideas are crude and undeveloped. There is a deep satisfaction in working with such material and in ministering to the needs of our brothers of pure Anglo-Saxon blood in things material, social and spiritual, thus helping to brighten their lives and leading them up to a higher and better plane of existence.

—Annie Creelman, in *Record of Christian Work*.

Report of Board Meeting.

The Woman's Board met May 7 at the home of Mrs. Platts.

There were present, beside the hostess, Mrs. Morton, Mrs. Clarke, Miss Coon, Mrs. Babcock, Mrs. Crandall, Mrs. Allen B. West.

The meeting was opened by the reading of 2 Peter iii, by the President, Mrs. Babcock, followed by a prayer by Mrs. Morton.

After the reading of the minutes of the meeting of March 4, the Treasurer gave her report, which was adopted.

The report showed that on May 1 the treasury contained a balance of \$318.32. The Treasurer reported that but a small part of Miss Burdick's salary had been sent in, and only about half the amount the Board had asked for for the Fouke school.

After some discussion about the advisability of removing the Board to some other place, the motion was made that the President of Conference be notified that the following resolution passed by the Board last year still expresses the sentiments of the Board.

"The work of the Woman's Board in Milton has reached its majority. For twenty-one years Milton ladies have carried it and so earned their release. Believing that change of location with a new Board, with new ideas and new methods, would bring new life to the work, the present Board unitedly and earnestly request

that the Conference locate the Woman's Board elsewhere, in some other church.

Signed, MRS. CLARKE, *President*.

"And all members present August 16, 1908."

This motion was unanimously passed, all members being in harmony.

Miss Coon reported the program for the Woman's Hour at the coming Conference, which will take place on Sabbath evening. This report was adopted.

Miss Coon also read another excellent suggestive program for publication in the RECORDER, and a message prepared in response to the request of the secretaries of the Southeastern and Eastern associations for their respective associations. She reported also having sent samples of literature for distribution at these associations.

HATTIE E. WEST,
Secretary.

The Soldier Boy from the Hills.

LEM ROAN.

(Dedicated to the five brothers who are still living, and who are readers of the SABBATH RECORDER.)

I saw a home, a happy home,
Secure among the hills;
With pastures green, and meadow-land,
And softly rippling rills.

In early days unto this spot
A happy pair had come;
And with the hope that love inspires,
Had planted here a home.

Now side by side all day they toil;
At eve together plan;
Enjoying rest that labor wins—
Thus glad days swiftly ran.

There came a child into this home;
A second came—a boy.
With their advent came added care
But, also, added joy.

Still other children came, in time;
Each one a welcome guest;
For those were good, old-fashioned folk
Who loved the old ways best.

As years went by, these children grew;
The boys helped clear the farm;
The girls helped mother, kind and true,
Who shielded them from harm.

Time grew apace and other homes
Were built and farms were cleared.
And others wed and loved and toiled,
And other children reared.

While peace and love abounded here,
Beyond were sounds of strife;
Men rallied to the drum's tattoo
And to the sound of fife.

The stars and stripes had been torn down;
Fort Sumter fired upon.
Not by a cruel foreign foe,
As in the days ago.

But those who used to love the flag
Would tear it now in twain.
The stars and stripes—the freeman's flag,
Is doomed to suffer shame.

I looked into this home again,
So happy until now;
I see a mother weeping there,
A father's anxious brow.

The call has come for volunteers,
And from the old home nest
The first-born son will soon depart,
And sorrow fills each breast.

They give him up in freedom's name;
They would not have him stay.
But shall they see his face again,
When peace has won the day?

Ah, mother, sitting there in tears,
Ah, father, bowed in grief,
I blame you not for weeping so;
In weeping find relief.

But know in this you're not alone.
'Tis hard, indeed, to part,
But in ten thousand homes today
I see a bleeding heart.

Some don the blue, and some the gray,
But whether blue or gray
'Tis hard for those who love them most
To see them march away.

So from this home among the hills
A boy marched forth in blue.
He loved the friends he left behind;
He loved his country, too.

The days speed on, and weeks and months,
While parents longing wait:
Now, standing anxious at the door;
Now, at the old yard gate.

Thus while the days drag heavy by,
They look, but look in vain.
No more they'll see their darling boy
Come marching down the lane.

One day there came a message brief;
There was not much to tell.
'Twas in a skirmish in the woods
Our brave young hero fell.

The Rebs had won; our boys fell back,
The van became the rear,
And when the roll was called that night
He failed to answer "Here".

Some days had passed when boys in blue
Looked on that mortal place,
And saw half-buried bodies lie;
Unrecognized each face.

But those who marched out from the hills—
The boys from comp'ny B—
Were looking closely 'mong the dead
Familiar forms to see.

Ah, here their comrade's body lies,
They know him by his hair;
For ghastly is his form and face
That lately was so fair.

They bury deep the wasting form,
To wait the judgment day,
And drop a tear for mother, dear,
And sister, far away.

* * * * *
Beyond the reach of loving hands,
Beneath soft southern skies,
Unknown the spot to mortal man,
There many a loved one lies.

These lives were giv'n for our sakes;
And mothers' hearts were wrung
That freedom's banner still might wave,
And freedom's song be sung.

Give honor to the boys in blue,
And, on occasion, cheer;
But voiceless be your thoughts today,
And drop a silent tear.

Today we pause before each mound,
And leave a flower there;
Have for the living kindly thoughts,
The sorrowing a prayer.

Central Association, Brookfield, June 3-6, 1909

Provisional Program.

THURSDAY, JUNE 3.

Morning.

- 10.00 Devotional services—Rev. I. L. Cottrell.
10.30 Address of welcome—Rev. Walter L. Greene.
Response by the Moderator, Dr. S. C. Maxson.
Report of the Program Committee.
Communications from the churches of the association.
Appointment of standing committees.
11.20 Annual sermon—Rev. R. G. Davis.

Afternoon.

- 2.00 Report of delegates to sister associations.
Messages from delegates from sister associations and representatives of the denominational societies.
3.15 Symposium: "Needs of Our Association,"
(a) Systematic Finance—Grant W. Davis.
(b) Missionary Work—What can we do for the pastorless fields?—Rev. L. A. Wing.
(c) How can we make our associations a vital necessity?—Rev. Walter L. Greene.

4.00 Prayer service, that this association may be an incentive for soul winning both here and in our churches.

Evening.

7.30 Song and devotional service—Rev. A. L. Davis.

8.00 Sermon—Rev. A. G. Crofoot, delegate from the Western Association.

Conference meeting, led by Rev. L. A. Wing.

FRIDAY, JUNE 4.

Morning.

9.30 Business.

10.00 Devotional service—Mr. I. A. Crandall.

10.15 Discussion: "Forward Steps in Church Work," opened by two fifteen-minute papers by Rev. A. L. Davis and Rev. E. A. Witter.

11.20 Address, Professor S. B. Bond, delegate from the Southeastern Association.

Afternoon.

2.00 Devotional service.

2.15 Sabbath School Board Interests, conducted by Rev. Walter L. Greene, Field Secretary.

3.00 "The Necessity of Extending and Reenforcing our Evangelistic Work," paper and discussion—Rev. I. L. Cottrell.

3.30 Woman's Board Work, conducted by Miss Agnes Babcock, Associational Secretary.

Evening.

Song service—Mr. L. P. Burdick.

8.00 Prayer and conference meeting—Rev. E. A. Witter.

SABBATH DAY, JUNE 5.

11.00 Morning service. Sermon—Rev. T. J. Van Horn, delegate from the Northwestern Association.

Joint offering for Missionary, Tract and Education societies.

Afternoon.

2.00 Sabbath school, conducted by the Superintendent of the Brookfield school.

3.00 Tract Society Work, conducted by Rev. T. L. Gardiner.

Evening.

7.30 Business.

7.45 Song service.

8.00 Sermon—Rev. W. L. Burdick, delegate from the Eastern Association.

Conference meeting, led by Rev. A. L. Davis.

SUNDAY, JUNE 6.

9.30 Business.

10.15 Missionary Society Interests, conducted by Rev. E. B. Saunders, Corresponding Secretary.

11.00 Morning service. Sermon—Rev. T. L. Gardiner, Editor of the SABBATH RECORDER.

Joint offering for Missionary, Tract and Education societies.

Afternoon.

2.00 Business.

2.30 Young People's Work, conducted by Mr. C. C. Williams, Associational Secretary.

3.15 Education Society Work, conducted by Rev. A. G. Crofoot, representative of the Education Society.

Evening.

7.30 Praise service—Mr. Alfred T. Stillman.

8.00 Farewell consecration service—Rev. E. B. Saunders.

Utica, N. Y., May 16, 1909.

To the SABBATH RECORDER:

Please say in the next number of the RECORDER that the churches constituting the Central Association are earnestly requested to see that the delegates are furnished with the money to defray the associational expenses. Let us avoid the embarrassment of not having the money available when our delegate is to start on his journey.

S. C. MAXSON,
Chairman.

Many men say that when they know, they will act; Jesus says that if they act, they will know. He knows that light will come through doing, and not through dreaming. No one can have a true idea of right until he has done it, and reverence for a truth comes only when its meaning has been made definite in experience at some cost. In other words, experience makes both understanding and appreciation possible. It is vital, therefore, that we put present belief into action, in order that belief may grow; for in this way alone do we furnish ourselves with that deepening experience which can lead to greater truth. Mighty convictions are born from truth lived out. —D. J. Fleming.

Let's talk of trouble less and less,
To anger let us be more slow;
Let's strive more patience to possess,
And more compassionate let's grow;
A cheerful word or smile bestow,
And you can quell the scorn that stings;
This duty to ourselves we owe:
Let's think and talk of pleasant things.
—Harold Susman, in Success.

All service ranks the same with God:
If now, as formerly he trod
Paradise, his presence fills
Our earth, each only as God wills
Can work—God's puppets, best and worst,
Are we; there is no last nor first.
—Browning.

Young People's Work

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

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.—Matt. xxviii, 19,20.

The Prayer Meeting.

REV. E. D. VAN HORN.

Sabbath, June 5, 1909.

Life Lessons for Me From the Gospel of Luke.—Luke vi, 20-38.

DAILY READING FOR PRECEDING WEEK.

Sunday, The "Kingdom of Heaven" (Mark xiii, 1-50).

Monday, Membership (Matt. v, 3-12).

Tuesday, Its laws (Matt. v, 17-42).

Wednesday, Rules of conduct (Matt. v, 43; vi, 24).

Thursday, How may we enter? (Matt. vii, 13-23).

Friday, What is expected of us? (Luke x, 25-37).

The theme of Luke's Gospel—as of all New Testament writings—is the "Kingdom of Heaven." Around this thought centers the whole of Christ's message. His first public utterance was, "Repent: for the kingdom of heaven is at hand." It never ceased to be the burden of his teaching throughout his life.

Many wrong ideas have prevailed concerning Christ's kingdom. He said, "My kingdom is not of this world." Hence it is not earthly but heavenly in its origin. It is not temporal but eternal. It is a spiritual kingdom and is governed by spiritual laws. Its law is God's will. Professor Stevens puts it thus: "It exists among men in proportion as they live in conformity with the divine will, and realize in personal and social life the purposes of God's holy love. The kingdom of God on earth is therefore the domain in which

God's holy will is done in and among men."

Another important point for our consideration is the ground of membership in this kingdom. We must not suppose, as might be inferred from a literal reading of Luke's words, that the kingdom is given to those who are *literally* rather than *spiritually* poor, hungry and sorrowing. Matthew makes it more clear and says the kingdom belongs to those who have the spiritual qualifications of humility, meekness, eager desire for righteousness, mercifulness, purity of heart, and peacemaking. Hence we see that the ground of our membership is ethical and spiritual. It is not what a man has that admits him to the blessings of Christ's kingdom, but what he is in character.

Another inspiring idea about this kingdom is that it is a growing affair. Since the seeds of Christian truth were sown in the hearts of those Galilean fishermen it has continued to spread in its influence and power until "the uttermost parts" of the earth are being redeemed. This growth was predicted by Jesus himself. He likened the kingdom to the "grain of mustard seed" in its slow and mysterious growth. The process is natural and all through human history has been working like leaven until the whole lump—the world—shall be leavened and know its saving power. Prominent throughout this passage in Luke are three ruling principles—principles which should be carefully studied and incorporated into the lives of all our young people today. They are, first, the principle of *service*. Christ said he "came not to be ministered unto, but to minister." We need only to glance at the record of his life to see that it was a record of service. Those who enter his kingdom must be dominated by the same ruling passion if they would enjoy its blessings. He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The second principle is *self-sacrifice*. In this as in all else, Jesus was the living example. In his self-sacrifice he conformed to the highest law of heaven. It is the law of life. Nothing can perpetuate its own life except as it gives itself up: "Except a corn of wheat fall into the ground and die, it abideth alone."

The third principle is that of *love*. There is much said in these words of Luke about love — not a worldly, selfish love but a heavenly love which gives, expecting nothing in return. Such love expresses itself in a gentle, loving, forgiving, generous spirit, even to one's enemies. When Christ was suffering at the hands of his enemies the most cruel death, he said, "Father, forgive them." This was a test of his divine life. If we are ruled by these principles we shall not go far astray from the true course of life.

SUGGESTIONS.

Use not only the foregoing hints, but any others available. Let the leader prepare carefully both in heart and mind. Get the Music Committee to arrange some special music. Prepare slips with Bible references bearing on the topic, for the younger members to read. Get as many as possible to take part. Direct the meeting to definite and vital conclusions as to what the kingdom of heaven is and what place we ought to take in its work and progress. Unless we gain something that will help us to fill better our place in life, this meeting will fail.

New York City.

Missions.

The department this week is devoted almost exclusively to the subject of Missions. As young people we ought to be vitally interested in this study that we may intelligently and enthusiastically prosecute the work. How many Endeavor societies are maintaining a class in this study? Will you not write for this department something of your experiences and courses of study in these classes for the benefit and encouragement of those societies that do not have them? When we remember that had it not been for the Gospel of Jesus Christ, by the hand of consecrated missionaries to the peoples of Europe and the Anglo-Saxons of the British Isles, we today would be standing in the darkness of heathendom, our splendid civilization a power unknown. I say when we remember this, we ought to be fired with an enthusiasm and a zeal to carry the message to the "uttermost parts of the earth." What will you do about it?

A General Missionary in the Southwest.

This matter has been on the minds and hearts of the members of the Young People's Board for many months. It has been their ambition to see a man with his family placed at some central point in that field who should go out in his work preaching the Word, organizing churches, Sabbath schools, prayer meetings, Endeavor societies, etc., and engage in other lines of Christian work as opportunity affords. They feel that a man in such work ought to have his expenses paid, and to receive a salary sufficient to keep him and his family without his having to resort to trucking, farming, "writing life insurance" or "swapping horses." They feel, too, that a man ought to enter such a work with as much brains and consecration, education and equipment, together with the idea of giving the best of his life to the work, and with the hearty support and prayers of the people, as would be the case with one who goes to the foreign field. But the board is without endowment, already pledged to a certain amount of work, and the societies, unintentionally and unconsciously, often supporting it inadequately, and frequently working independently of it. In other words any movement the board contemplates, as above described, is handicapped and from the very nature of the case lacks the air of permanency. At our last regular meeting a communication was sent to the Missionary Board as a result of which that board has voted a salary and expenses for such a work in Arkansas and asks the young people to recommend an available man. We hope that man has been found, though at this writing he has not replied. Young people, this is our work, and while the Missionary Board is financing the business at present and will continue to maintain its integrity, it is "up to us" to raise the money. We can do it if we but think so and determinedly attempt to do it. One society has already pledged \$150 toward it with \$60 already in hand. An earnest worker, a short time ago, in reply to a letter of mine relative to this matter, said: "You can count on me for \$10, and I think I can get others." What do you think? Will you help?

From Miss Palmberg.

DEAR FRIENDS IN THE HOMELAND:

It is long since I have written to you through the RECORDER, but you have not been without news, as others have written about Lieu-oo and our progress here. It sometimes seems too slow to really deserve the word, but there certainly is a little.

We are pleased over the formation of the little church, and pray that God will bless it and help all its members to be real missionaries to their own people.

Our mission work goes on much as usual.

I have taught English this year only to my oldest pupils who would not be turned off, because at the beginning of the school year I was not very well, and afraid of a nervous breakdown. Having conscientiously "taken things easy," I am quite myself again.

The little day-school is well attended. We have several interesting pupils in it, some who have been with us for some time. They really understand the Bible quite well, and can answer intelligently some questions that many American children of their age could not answer. It does seem as if with such a good understanding of, and drilling in, what is right and good, they could never wholly reject it all; but at the same time we do wish we had something for them to do when they leave school, so that they might remain under good influences.

My little girl began attending school last month and is very much interested in her studies. She learns to read and write the difficult Chinese characters with remarkable ease. Her brother and sister are also very bright in their studies, but have not the same good health always.

Our little town of Lieu-oo is going through another lantern-procession craze, such as it underwent six years ago, and every night people gather from far and near to see the processions.

The town is draped in red and green, all the stores lighted with numerous lanterns, and the processions consist of men and boys carrying all sorts of lanterns and dressed up to represent different characters in history, etc. One might call it moving theatricals, I suppose. It is hard to find out the reason for such a demonstration. Some say

it is because the rice harvest was good last year, and the people want to express their joy in this way. Others say it is to celebrate the coming to the throne of the new baby emperor. They have just put off mourning for the late emperor!

The death of the Emperor and Empress-dowager and the putting of a new emperor on the throne seemed to cause hardly a ripple in the affairs of the nation, and that when the Revolutionary party had just been to the fore as a disturbing factor! Perhaps the fact that the Prince Regent is a progressive man has satisfied them, for we hear little of revolution now.

Yesterday one of my pupils told me that voting was taking place for members of a sort of provincial legislature. It is the preliminary preparation for a constitutional government, I suppose. Only those not addicted to opium, property holders and educated people, and those of acknowledged respectability are allowed to vote, it seems.

In January we had the great pleasure of a visit from Doctor and Mrs. Fryer. We felt highly honored that they should care to take the hard journey out here to visit us, but they seemed to consider the visit of benefit to them. Mrs. Fryer's sure sympathy and interest in all that makes for the advancement of God's kingdom makes a visit from her a source of renewed hope and courage, which ought to result in greater effort.

Mrs. Fryer inspired me with the idea of keeping a journal, and since then I have been writing down occasionally the things that I think would interest others, and perhaps a few extracts from that would be as interesting as anything I could write, so here they are:

February 7.—I've had two such sad cases of daughters-in-law lately. One had been kicked by her husband on the hip, producing hip-joint disease, then left to starve and freeze in her bed, except as her own mother brought her a little food daily.

The other had epilepsy and was hated by her husband, and beaten by him continually. He sent her back to her mother, but her mother did not dare keep her, because if she did the husband's family could prosecute her for doing so. (I have heard since

that the more he beats her the worse she gets, and the worse she gets, the more he beats her; so I suppose it will end in his beating the life out of her.)

The other day I had a case typical of Chinese ways of doing things. A baby was brought whose eyes were ruined. Asked why they did not bring it sooner the answer was that they were afraid the treatment might be painful. They see just so far in everything. Because they were afraid of a little pain for the child they saddled a whole lifetime of blindness on it.

Another case shows their tender mercies to helpless babies, when governed by their superstitions and ignorance. A baby a month old was brought to me with death already written on its face. It belonged to very poor people. Its whole back was one immense deep ulcer, only a thin layer of muscles left over the back-bone and ribs. When two weeks old it had a slight swelling on its back, and they called an old midwife to see it, who *needled* that poor little back about 300 times! Then the whole back became gangrenous and sloughed off. The agony of heart it gave me, as I thought of all the suffering that is inflicted on little helpless, innocent babies, really made me sick. Such things are harder to bear than any amount of hard work, and one is always meeting them.

February 8.—Our old Rebecca brought several of her family to see Mrs. Davis yesterday. Some time ago her grandson was married. The wife does nothing but visit the neighbors and gossip—has never learned to work. The grandson likes her and has turned against his old grandmother who has denied herself for him all these years, and taunts her about her religion—asks her why heaven does not drop down food for her to eat on the Sabbath, when she doesn't work!

February 14.—Yesterday was Sabbath day. We had a big audience at the service. Mr. Davis said he counted more than a hundred people of understanding age, besides many children. My subject was, "The Rich Young Ruler." Almost every one paid close attention. Afterwards I treated twenty-five patients or more. (This was during the New-year holidays; we do not often have so many.)

This letter is long enough and I must close.

Your fellow worker,
ROSA W. PALMBORG.

Lieu-oo, China,
March 30, 1909.

News Notes.

NEW YORK CITY.—A maple sugar social for the children of the society was held at the home of Mr. and Mrs. F. H. Rosebush on April 18, and one for the adults at the home of Mr. and Mrs. S. F. Bates on May 2. Both of these events were enjoyable occasions—the maple sugar of the finest quality—Adams product.—The Rev. E. D. VanHorn began his labors as pastor of the New York Church, May 1.

BERLIN, N. Y.—The Rev. J. Franklin Brown has been with us two Sabbaths, May 1 and 8, visiting and doing missionary work. His sermons are instructive and spiritual. We are expecting Pastor-elect Hutchins to be with us the 22d.

ROCKVILLE, R. I.—The "Loyal Workers" have given two suppers, netting \$42.41.—Pastor E. E. Sutton is attending the Southeastern and Eastern associations. His family accompanied him for a visit in West Virginia during the month of May.

MARLBORO, N. J.—The Sabbath school has ordered tracts to be used for the study of the Sabbath question in line with the suggestion of the Rev. Edwin Shaw. —Miss Minnie Greene of Minnesota has accepted the call to act as pastor of the church. In the meantime different members of the congregation are taking charge of the services. A good attendance is maintained with a good degree of interest.—The Rev. D. B. Coon of Shiloh will give a sermon on Missions to the Marlboro people in the afternoon of May 15.

GENTRY, ARK.—A splendid lecture on "The Nature and Training of a Child" was given recently by the State Bible School lecturer, Mr. Burke. A free-will offering was given for the support of a helper in Benton County.—Sabbath day, May 8, Brother Babcock and family of Block House Prairie were welcomed to our society by a rising vote.

NEW MARKET, N. J.—A Christian Endeavor social was held at the home of Mr. and Mrs. J. R. Dunham on the evening of

May 8. Games and music helped all to pass a very pleasant evening. A booth was opened for the sale of home-made candy, and refreshments were served during the evening.—We have been interested in reading several articles in the RECORDER about social evenings for Christian Endeavorers. In the hope of giving some other society a suggestion for a program, we outline a meeting held here last month following our regular business session. First came a roll-call with responses from the writings of Doctor Lewis. This was followed by a duet and a reading, "Seventh-day Baptists in West Virginia," from C. F. Randolph's book on that subject. One of the members then presented a Denominational Item Box, containing short news items culled from many sources, and dealing with social and spiritual interests in various Seventh-day Baptist churches. A map had been drawn by another Endeavorer, showing the location of each of our churches in the United States. In the talk accompanying the presentation of the map, the boundaries of the association were given and important facts concerning churches, pastors, membership, etc. This proved a very effectual way of increasing our knowledge of denominational work.

The Home Missionary Field for Christian Endeavorers.

JOHN F. RANDOLPH.

I am glad to have the opportunity to write on this subject, especially at a time when the Young People's Board is talking of putting a missionary on this southwestern field. I am anxious that the young people of our denomination may know something of the needs of our home fields, and that they will encourage and support the board in entering this work.

First, I want you to realize that the field is large. You who can visit a sister church by driving from two to ten miles, just think for a moment that the two nearest churches of the southwestern field are one hundred miles apart, and some of our people would have to travel five hundred miles to attend the nearest Seventh-day Baptist church. It would be a similar case if you of western New York were obliged to go nearly to Chicago to find a church of your own faith, or you of northern New

Jersey could find no Seventh-day Baptist church nearer than the Cumberland Church in North Carolina. How often would your family attend church? We keep in touch with a great many of these lone Sabbath-keepers by means of the Home department of the Sabbath school, but many of them have seen no Seventh-day Baptist for two or three years except those of their own family or, in some cases, one or two neighboring families. It would do your heart good to hear of the joy with which some of these lonely people receive their field missionary or others who visit them at times. In some places they have to drive twenty-five or thirty miles to the nearest station to meet their missionary pastor, that he may preach in their small church or in some neighboring schoolhouse. But they would gladly meet him oftener, if his work allowed him to visit them oftener. Now think again of the workers on this field of four large States—one field missionary; and one church has a pastor.

I have looked at our congregation at Fouke on Sabbath morning and asked myself, "Why is it we have such a nice company of young people here this morning?" The answer flashes through my mind, "Something holds them." Then I think of the church, Sabbath school, Christian Endeavor and our mission school. All this goes together to make up a society of our own. The young people do not have to step out into a society that will lead them away, as soon as they step out of their own doors. Of course we have other influences to meet, but we have something with which to meet them. You who have always had these privileges do not perhaps realize what blessings they are. Doubtless we ourselves do not fully know what it would mean to be deprived of them entirely, excepting those who have at some time been lone Sabbath-keepers. But there are not many places in the southwest, nor in some other home fields, where a society of our own can be maintained for the young people.

But there are families scattered all over this field who have none of these advantages. If the young people have associates, it must be those whose influence is not for keeping them for God and the Sabbath. If they attend church or Bible

school, it must be with some other denomination. Some of them have never been in a Seventh-day Baptist church and have seen very few people of our denomination. If the young people of our larger churches leave the Sabbath because we are in the minority and can not furnish the worldly advantages they want, what can you expect from young people who know little of our people except their own parents? Knowing these things, is it surprising that we can not keep these scattered young people, and that some of the parents go to other denominations?

But there is a brighter side to the work. Many of our people of the southwest are converts to the Sabbath and are loyal Seventh-day Baptists. Those who are located so they can attend church need more regular services. Those who live at a distance from church should be visited oftener. We have a school for the education of those young people who can attend; and some from a distance have attended, being aided by the contributions of kind friends. This work should also be strengthened. The SABBATH RECORDER enters many of our homes and is a means of keeping the scattered families in touch with our people. I am glad that it is so arranged that every family may have it.

Young people are interested in young people, and I have reason to believe our Endeavorers are interested in the young people of our home fields. Home missionary work is a great work and gives us an opportunity to receive a great blessing. Let us as Christian Endeavorers do our part.

Fouke, Ark.

Training for Home Mission Service.

A. S.

There are various ideas as to what we should understand by home missions. Home mission work may be thought of as missionary work carried on not in a foreign country. So work among the lumbermen in the north, the ignorant negroes in the south, the rough cowboys in the west or the city poor in the east is all called home mission work.

Then evangelistic and revival work among the people of our churches is another kind of home mission service. Again, we often hear it said that every true Chris-

tian should be a home missionary, that is, he should continually show a missionary spirit at home in the duties connected with his church, school and business life.

Training for this kind of missionary work is identical with the training which any Christ-following person should receive to enable him to be prepared for some specific religious work, should his Master see fit to choose him for such service.

This training is derived from the teachings concerning correct Christian living given in the home, at the family altar, by the good religious and temperance literature read and talked about in the home, the seeking to follow the examples and mandates of consecrated Christian instructors, Sabbath-school study and Christian Endeavor work.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Who is there who does not realize how the little habits acquired in childhood and youth stick by us? Children who are taught that if they are to be out of the house at all on Friday night, the church prayer meeting is the place where they ought to be, and who learn thus to attend such services of their church regularly—these are they who will grow up to love the Church of God and his service and will be the faithful ones in after years. When you hear the quarterly report of the Sabbath-school secretary read and listen to the list of those who have attended regularly all the quarter, think if these are not the "standbys," the ones on whom you can always depend. They do not need to be the officers or teachers, or those who may have most to say on matters of business; they may be persons whom you had not noticed were in attendance much. However they had been on duty in their corner. The transient has only a shallow and varying interest in affairs; but in the reliable, the regular attendant, the interest is ever growing deeper and more constant.

If we are truly interested in our Saviour's work, we will show forth our interest by being anxious to attend his services of worship. If we attend religious meetings only once in a while, when we are especially interested to be present or find ourselves in a company of people who

are going, what does that show? How easily can a person's character be tested by noting what people he seeks as companions, what places he desires to frequent, and what things he is most deeply interested in. Test yourself. Which is your preference? To sit with your endeavoring Christian friends and listen to a dry missionary topic ("Missionary meetings are *always* so dry") or to recline among the cushions of your cosy corner with a McCutcheon novel?

Train yourself to learn to love Christian service so dearly that selfish interests for your own comfort shall vanish completely and that there shall be created in your heart, so that it will even shine out in your face, a burning desire to do something for sin-burdened souls all around you (ah, how many!) near by or far away.

For mission service of any kind—and how can a foreign missionary help but acquire it—there must be a larger sympathy, a more intense longing instilled into the heart by the pure love of God entering fully and inspiring the being to earnest action.

Milton, Wis.

A Telegram Meeting.

A telegram meeting was tried with success recently in an Australian society. A large society may work this plan profitably, and smaller societies may give at least part of the hour to it. Telegrams, or short, pithy sayings, flash from all parts of the hall. They are sent by wireless, of course, and all may catch the message. This is an excellent way to get out of ruts and to force long-winded speakers to be brief. From ten to twenty words may be made the limit.—*C. E. World.*

Rev. J. Bennett Clarke.

It was a characteristic request left by Elder Clarke that the exercises in his memory be as simple as possible, with no suggestion of mourning. "I shall be better soon," he said, "and there will be no more death or pain." As calmly as he planned his trips for the Tract Society years ago, he made preparations for the final journey. When the ambassador of the King is promoted to serve in the home country, let his friends rejoice with him.

He is held in loving remembrance by the church of which he was a member and an elder, by the churches of which he has been pastor, by the Tract and Education societies for which he has done important services, in the community in which he was neighbor and friend. The faculty and students of the theological seminary attended the services, while the public school was closed for the afternoon, in respect to his memory.

He bore the ancestral name, Job Bennett. The family was of virile Rhode Island stock. His grandfather lived to the age of ninety-six. Elder Henry Clarke was his uncle.

At fifteen years of age he was baptized by Elder Russell Burdick, Dr. A. H. Lewis, a boy of nine, being baptized at the same time. He was educated at DeRuyter Institute. Although he had no further opportunity for training in college and theological seminary, he was an educated man. His children and other modernly educated young people found him an interesting comrade with whom to discuss their problems, for he continued to keep in touch with current thought and events.

He entered the ministry, and his first pastorate was at Scott, his boyhood home. Here also he found his wife and established his fireside. After five happy years at Scott, he spent three years at Verona. Then for almost twenty years he was the "beloved pastor" of the West Edmeston Church. Deacon T. T. Burdick says, "I am a better man for having had him as my pastor." His ministry was especially marked by schoolhouse preaching and pastoral evangelism. Sometimes with such men as Elder Huffman and Elder Charles M. Lewis, and oftener alone, he would seek to win the members of the homes to Christ. One of his converts at Verona was a young man of seventeen, D. H. Davis, now pastor of our church at Shanghai.

For five years Elder Clarke was in the field service of the Tract Society, thus closing a period of thirty-three years of continued, unbroken service, preaching the Gospel.

The twenty years spent in Alfred since have also been years of service. Particularly in these last days of weariness and severe pain has he been an unflinching sol-

dier of the Cross. He knew the fellowship of Christ's sufferings. Brave and uncomplaining, he turned his face toward the dawning light and waited for the coming of the Lord. On Sunday afternoon, May 2, at Steuben Sanitarium, his prayer was answered and he entered into rest. His mind was clear up to within two hours of the last. He sent messages of thoughtful appreciation to neighbors, and his love to the dearest one of all, who could not come to him.

Under the dignified exterior he carried a heart of gold, and it was in the home circle that this shone best. He was deeply interested in the advancement of Christ's cause, in his church and denomination, in his town and in every good work. He had a glowing heart of love for God's cause and people. He has been a kind neighbor, a devoted husband and father, a loyal citizen, a faithful follower of the Saviour, an earnest herald of the Gospel. He rests from his labors and his works do follow him.

L. C. R.

MARRIAGES

PIERCE-SAUNDERS.—At the residence of the bride's father, W. O. Saunders, by the Rev. O. D. Sherman, Mr. Frederick J. Pierce of Alfred, N. Y., and Edna A. Saunders of Richburg, N. Y.

GREEN-VANZANT.—At the home of the bride's parents, Mr. and Mrs. Milton Van Zant, in North Loup, Nebraska, on May 1, 1909, by the Rev. Geo. B. Shaw, Archie H. Green and Ida Van Zant, all of North Loup.

DEATHS

COON.—At her home in the town of Albion, Friday night, February 5, 1909, Miranda B. Coon, in the 71st year of her age.

She was the only daughter of Jonathan and Martha Colgrove Coon, born at DeRuyter, N. Y., August 9, 1838. Her father died soon after their coming to Wisconsin in the early forties. After the death of her only brother a little more than four years ago she was left to care for her aged mother, who a few months later died at an advanced age, having almost completed her 100th year. She won many friends by her kind and helpful disposition and was a member, always anxious to bear her share, in the Albion

Seventh-day Baptist Church. She was deeply interested in all denominational work and was a devoted reader of the SABBATH RECORDER. She was the last member of the family, and perpetuated the family name by bequeathing to Milton College the estate, valued at \$15,000.00. The funeral was conducted at the home by the pastor in the presence of a large company of relatives and friends.

T. J. V.

CURTIS.—In Oxford, N. Y., April 29, 1909, Mrs. Sarah Ann Rogers Curtis in her eighty-second year.

Mrs. Curtis, a daughter of Ethan and Fanny Rogers, was born in Preston, Chenango Co., N. Y., February 12, 1828 and died in Oxford at the home of her daughter, April 29, 1909. December 25, 1842, she was married to Ethan R. Curtis, who preceded her to the other land in 1892. To them were born eleven children, nine boys and two girls, of whom five sons and one daughter now survive. These with fourteen grandchildren and a wide circle of friends and relatives are left to mourn a loving mother and loyal friend. She was baptized and united with the Preston Seventh-day Baptist Church in February, 1840. After the death of her husband, she was accustomed to spend part of the year with relatives and friends in Brookfield and in August, 1900, before the reorganization of the Preston Church, she united with the Second Brookfield Church of which she remained a loyal and respected member until death called her home. Declining health for several years has prevented her from visiting friends in Brookfield, and worshiping in her home church.

Funeral services were conducted at Oxford, May 1, with burial in Preston.

W. L. G.

MOTT.—Dora Potter, wife of A. H. Mott, was born in Berlin, N. Y., January 9, 1848, and died in Hammond, La., May 8, 1909, of a complication of diseases.

Mrs. Mott was the daughter of David and Lois Greenman Potter. She was a member of the Seventh-day Baptist Church at Farina, Ill., and was baptized into the fellowship of that church by Rev. O. U. Whitford. In 1888 she with her husband moved to Hammond, where she has lived, holding membership in the Seventh-day Baptist Church in Hammond. Mrs. Mott herself an invalid, cared much for the affliction of others. Her chief characteristic was sympathy. Her testimony as a Christian was expressed more in deeds of kindness than in words; she was shrinking and timid in speech, but active and zealous in good deeds to her fellow man. Mrs. Mott was the mother of two children, a daughter and a son; namely, Mrs. Grace Davis and John Mott (deceased). She was the sister of Mrs. Ann Adelia Booth of Hammond, who survives her. Mrs. Mott's life was softened with many afflictions. For the past seven weeks the suffering was so great that she longed to be at rest.

The funeral services were conducted at the home by her pastor, Elder A. P. Ashurst. Text, Phil. iii, 10. Kind hands so ministered with spring's sweetest flowers that the casket and the grave were things of floral beauty. The music, in sacred song, was rendered by the Hammond

(Continued on page 671.)

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 12. Heroes of the Faith. Heb. xi, 1-40.

June 19. Review.

June 26. Temperance Lesson. Rom. xiii, 8-14.

LESSON X.—JUNE 5, 1909.

THE POWER OF THE TONGUE.

James iii, 1-12.

Golden Text.—"Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Prov. xxi, 23.

DAILY READINGS.

First-day, James iii, 1-12.

Second-day, James iii, 13-iv, 12.

Third-day, James iv, 13-v, 11.

Fourth-day, James v, 12-20.

Fifth-day, Matt. v, 33-48.

Sixth-day, Matt. vii, 1-12.

Sabbath-day, Psa. lxxiii, 1-28.

INTRODUCTION.

The Epistle of James is intensely practical. Our author has in mind congregations of Christians (or possibly Jewish communities only partially Christian) which are very far from the ideal. They have the word of truth obscured by various corrupting practices. James feels himself in a position to speak with authority to these who thus pervert the principles of right living, and accordingly gives no uncertain message.

Since human nature is very much the same in all ages this epistle finds a response in our hearts, and we can fittingly apply to ourselves the principles which he proclaims if not the very words.

James is certainly speaking with severity; but those to whom he wrote need to realize just as we also need to realize that some of the acts which are ordinarily esteemed of small consequence in their influence upon character are really of great moment.

Our author has already twice alluded (ch. i, 19, 26) to the necessity for carefulness and consistency in speech, and now having spoken of the uselessness of faith without deeds goes on to refer to the folly of words without an appropriate backing in life.

TIME, PLACE, PERSONS.—Same as in last week's Lesson.

OUTLINE:

1. Spoken words seemingly weak are powerful. v. 1-8.

2. Spoken words easily make us inconsistent. v. 9-12.

NOTES.

1. *Be not many of you teachers.* What James means is not that no one should presume to teach his brethren, but rather that the great

majority of the community should not rush into the responsibility of giving instruction to the rest. The man who assumes to give instruction in words instead of resting content with setting a good example incurs for himself liability of greater condemnation if he should make an error.

2. *For in many things we all stumble.* We are in constant danger of falling under the power of sin in a great many different ways, but a chief way of sinning is through spoken words. It follows therefore that a man able to control his words has the best chance of showing himself a stable Christian able to resist all sorts of temptations. *A perfect man.* Not in the sense of the modern Perfectionists, but rather, a full-grown, well-grounded, consistent man, one who can be depended upon to do what is appropriate.

3. *Now if we put the horses' bridles into their mouths,* etc. Our author now proceeds to illustrate his point. Just as a man gets control of himself by getting control of his spoken words, so he gets control of a horse by means of a bridle. It is the mouth that is to be considered in governing one's own body or the body of a horse.

4. *Behold the ships also.* In spite of tempestuous winds, the steersman by means of the rudder, sends his ship in the direction that he desires. He is not hindered by the great size of the ship. The smallness of the rudder does not indicate a lack of power. *The impulse of the steersman.* It is not the muscular effort of the steersman that is meant but rather the desire of his heart. The word "governor" has outgrown the usage current in 1611, and is no longer fitting to express the idea of pilot or steersman.

5. *So the tongue also is a little member.* Like the rudder of a great ship it seems small and insignificant; but also like the rudder it is really of the greatest consequence. *How much wood.* Or still better, *How great a forest.* A very small fire may set a whole forest in a blaze. Likewise the tongue although an insignificant member can accomplish astonishing results in shaping the course of life for the whole body. Although James says that the tongue boasteth great things rather than it actually accomplishes great things the comparisons show the real drift of his remarks. Perhaps he uses the word "boasteth" because all the deeds of the tongue are after all mere words.

6. *The world of iniquity among our members.* From its position and influence the tongue is the representative of all evil powers. It stimulates all the rest of the body in an evil course. *Setteth on fire the wheel of nature.* This is certainly a peculiar expression. We are probably to think of the activities of a man's life as represented by a wheel set rolling at his birth. The whole cycle of his nature may be perverted by the sins of his tongue. *And is set on fire by hell.* James speaks very plainly of the source of the evil manifest through the tongue.

7. *For every kind of beasts . . . is tamed.* Our author is of course speaking in general. The power of man is manifest in his ability to bring under his control the animal life of this world in all its variety.

8. *But the tongue can no man tame.* No power in the nature of man can get complete

mastery of the tongue. *Deadly poison.* Its evil influence suggests the venomous bite of a serpent.

9. *Therewith bless we the Lord,* etc. The power of the tongue for evil is strikingly shown in inconsistencies of speech. How absurd to render praise to God, and with the same tongue to express vindictive desires concerning our fellow men. If he is our heavenly Father they are our brethren. James shows his humility by using the first person, including himself with his hearers. *After the likeness of God.* There remains something godlike even in sinful humanity. This fact should inspire respect for our fellow men, even if they do not cherish exactly the same creed that we do.

10. *Out of the same mouth.* With emphasis on *same.* Our author would not so severely condemn the man who curses his fellow men and makes no pretensions to piety towards God.

11. *Doth the fountain,* etc. The absurdity of conduct just referred to is shown by an illustration from nature. The same spring does not give clear, sparkling, healthful water and that which is bitter and alkaline and death dealing.

12. *Can a fig tree yield olives?* Everything must be true to its own nature. It is absurd for the mouth of man to show forth a double nature. In fact James probably intends to insinuate that if a man curses his fellow men he is expressing his true character and the blessings that he utters with the same lips are unreal and hypocritical.

SUGGESTIONS.

There is no accounting for the perversity of human nature, even in the case of men who bear the name of Christian. *Te deums* were sung in thanksgiving for the massacre of St. Bartholomew's.

Some people teach that it is a little matter what we say if we only have correct beliefs and right actions. But what we say has a great deal to do with what we believe, and is certainly also a great part of what we do.

Because the tongue may easily be used to such bad purpose is no argument for keeping silence. The Christian should not be content with the negative virtue of refraining from cursing his fellow men. He should praise God, and use the gift of speech for the benefit of mankind.

WANTED.

Seventh-day Baptist men or women to canvass for Dr. Hale's Household Ointment and Tea on very liberal terms. Address, KENYON & THOMAS CO., Adams, N. Y.

WANTED.

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

WANTED—Some good hustlers on a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mgr., 512 W. 61st. Street, Chicago, Ill.

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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male quartet. The interment was in Grace Memorial Cemetery by the grave of her son, John Mott.
A. P. A.

SAUNDERS—The infant son of H. W. and Myrtle Saunders died in Hammond, La., May 11, 1909, of a severe cold.

This bright little cherub who brought so much joy to the hearts of his parents at his coming only lived about three weeks. The funeral service, conducted at the home of Mr. and Mrs. Saunders, was by Pastor A. P. Ashurst, from Rev. xxii, 5, "And there shall be no night there."

"Only good-night, beloved, and not farewell;
A little while and all His saints shall dwell
In hallowed union indivisible:
Good-night.

"Until we meet again before His throne.
Clothed in the spotless robe He gives his own,
Until we know even as we are known:
Good-night."

Hammond, La.,
May 12, 1909.

A. P. A.

CLARKE—Job Bennett Clarke was born in Scott, N. Y., November 8, 1830, one of eleven children in the family of Job Bennett and Emily Pardee Clarke.

Only one brother and one sister now remain: Chester Clarke of Alfred and Mrs. Joseph T.

Dunham of Plainfield, N. J. On May 10, 1856, he was married to Eunice Alvord Clarke, and to them were born five children, of whom four remain to cherish the memory of a noble father. He died at Steuben Sanitarium, Hornell, May 2, 1909. Services were held at his late home in Alfred, May 5. Dean Main spoke of the life beyond, and Pastor Randolph in loving memory of the life ended on earth. Miss Ruth Phillips sang, "Asleep in Jesus." See obituary sketch.
L. C. R.

Applicant for position—"I have here a letter of recommendation from my minister."

Head of Firm—"That's very good so far as it goes. But we won't need your services on Sundays. Have you any references from anybody who knows you the other six days of the week?"—*Scraps.*

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REV. ABRAM HERBERT LEWIS, D.D., LL.D.

A BIOGRAPHICAL SKETCH

This is the title of a book being issued by the American Sabbath Tract Society. The author is Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, who has probably had as intimate an acquaintance with the subject of the sketch as any man now living. The sketch was printed in the RECORDER, running through several weeks, and has now been reprinted in attractive book form and will be

READY FOR DELIVERY JUNE 1

DESCRIPTION OF THE BOOK

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