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## EDITORIAL

### Sabbath at Little Genesee

A deluge of rain in the night and a damp drizzly morning seemed like a poor preparation for a large attendance at the Western Association; but by meeting time a crowded house was in waiting for the exercises of the day. Rev. Edwin Shaw preached from Psalm lxxxv, verses 10 and 11: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." The theme was, "The Spiritual Significance of Education," and the reading of the eighth chapter of Proverbs where wisdom is personified, and lifts up her voice to plead with men, was a fitting prelude to the sermon.

Mr. Shaw showed the folly of thinking that education and spiritual life are antagonistic, and expressed the thought that possibly this way of looking at them may be regarded as due to some lingering influences of paganism surviving in Christianity, since even the old Greeks and Romans held such views of education as connected it with their religion.

There is no such antagonism between true education and religion; rather is there perfect harmony between them. Possibly some may have made shipwreck during the years of their school life, but that has not been the fault of true education. Possibly some Christians defended

witchcraft and slavery, but neither of these belongs to religion. Some who are never educated make shipwreck of faith, and there may be some cause besides the education to account for loss of spiritual life during the years at college.

Mr. Shaw used the text to show harmony between graces in human lives rather than to show points on education and religion. He placed the words "religion" and "education" in place of the words "mercy" and "truth" in the text, and thus revealed in a forcible way his thought. The text thus changed reads: "Religion and education are met together," and have "kissed each other," being in perfect harmony. And the text with these changes showed the source of each. Truth comes out of the earth and righteousness looks down from heaven, and they are in full accord. With words changed as before, we read: "Education springs from the earth and religion looks down from heaven," and there is harmony between spiritual life and true education.

The storing of mind with mere facts is not education. Education is such a development of the entire man as enables him to bring things to pass. It is essentially practical. No amount of argument on the Sabbath and doctrinal points can avail, if there is something in the life and spirit of the man that shows a want of care for the feelings of others, and makes it impossible to regard him as a Christian. It is the earth-side and the heaven-side working together that makes the full man.

Practical Christianity requires some things, which the speaker mentioned as follows: (1) The Gospel must be given to all who have it not. (2) The soul must accept Christ as its only Saviour. (3) There must be a realization of the Christ-spirit, a practical development of the principles of the Sermon on the Mount; a culture or training in Christian living that makes a true, well-rounded character. Conversion



means a change of heart toward Christ. It may be marked and sudden; or it may be so gradual that the child can not tell exactly when the change takes place. The work of the church in sending the Gospel to the heathen, in the conversion of sinners, and in training men for the Master's work, knows no bounds.

Religion does not have to do with one part of a man, and education with another. They work together, as earth and air and sunshine work to make the corn. No one can analyze the corn and say, This part is from earth, this from air, and this from sunshine. The three forces have combined to grow the stalk and leaf and ear. Thus do education and religion combine to make and fit man for both the work of earth and the joys of heaven.

The speaker referred to his experience as a teacher, to show that spiritual significance can be given to a lesson in chemistry as well as to many lessons in the Bible. Much depends upon the teacher. Let Christ be the teacher, and no matter where our lot is cast, we are being fitted for eternal service both in this world and in the world to come.

#### JUNIOR RALLY.

With the noon hour came heavy showers, but they did not keep a throng of children and young people from assembling for Junior rally. About thirty little ones held the front seats, and entertained the large audience with songs and exercises. The Heart-life was the theme of the hour, and in response to a call from their teacher thirty different children responded, each with a verse of Scripture containing the word "heart." Then followed a blackboard exercise by the leader, Mrs. Rachel Burdick, upon the pure and the impure things in the heart; also a story by Brother Kelly about the earthquake in California, to illustrate the ruin sin makes in the heart.

#### THE SYRO-PHOENECIAN WOMAN.

The Sabbath school took up its work immediately after the Juniors adjourned, and the story of the Syro-Phoenecian woman, a Canaanite, who besought Jesus to heal her daughter, was taught to the entire audience as one class. Oscar Burdick, the lo-

cal superintendent, had charge; and after a solo by Mrs. Schoonmaker of Bradford, Pa., he called Clyde Ehret of West Virginia to speak upon the topic, Faith Tested.

The worth of anything is determined by tests. Every test well endured gives confidence and proves the value of the quality tested. The child tests its parents, and its faith is made stronger with each test. This woman's faith was put to three severe tests: (1) She besought Christ to heal her daughter and he answered not a word! This would have discouraged many. (2) The disciples decided against her and wanted Jesus to send her away. (3) The greatest test of all came when Jesus said, "It is not meet to take the children's bread, and to cast it to dogs." This was the time for her victory. She accepted the situation, did not claim to be anything but a gentile dog. She did not even ask to be regarded as one of the children—one of Israel—but cheerily and promptly said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their Master's table." Then came the blessing. It must have been all the sweeter for the severe test she endured.

Faith Rewarded was the next topic. This was explained by M. B. Kelly, who said: "It takes some dear thing to draw out our faith. Her daughter was dear to her. She had probably failed elsewhere, and had heard of Christ, the great physician; and in faith she now tries him. Her faith was shown by her prayer, Have mercy on me for my daughter. Brother Kelly told of a baptismal scene he once witnessed, where a father and son went forward together. When their testimonies had been given, the wife and mother was called upon for a word. She said, "I have been praying for this for twenty-five years." Her faith was rewarded. We all need such faith as this woman possessed.

The blackboard application was given by Edwin Shaw. His exhibit was on faith as shown by *works*. When all was placed on the board, the first letters of the lines made an acrostic that read "works", the last letters of the same lines read down made "deeds", while diagonally through the center ran the word "faith", woven in to all.

#### SABBATH SCHOOL BOARD.

Immediately after the Sabbath school came the interests of the Sabbath School Board, presented by three speakers. Bro. R. R. Thorngate, Bible-school missionary of the Western Association, spoke of the significance of the great convention at Washington, where 5,000 people assembled, where Congress adjourned to allow members to attend the convention, and where the President of the United States paused in his busy life to address them on world-wide evangelism. These great conventions place much stress upon religious training as the hope of the world. It is a great thing for our government officials to take such a stand on religious education.

For thirty-six years our Sabbath School Board has stood for religious education. It has done a good work, and much more needs to be done. There are too many places where there is no Bible school. Surrounding all our churches are fields where no Bible teaching is ever known and where our laymen might go and hold Bible schools in schoolhouses, and do much good. The fact that so many large tracts of country have no religious education must affect greatly our national life. We need men and women, lay workers, in all our fields, to do practical work for the Master.

Next came a practical paper by Mrs. J. J. Merrill, read by Mrs. Thorngate, upon the subject of Primary Work. This will be given our readers in due time.

The last item in this hour's program was an address on Teacher Training, by Paul Titsworth. This was a most timely and practical talk. The importance of training for teachers in Sabbath school as well as in day school was set forth in a concise and convincing way. It is time the Sabbath schools were taken more seriously, and preparation for teaching work in them placed on the same footing with preparation for work in public schools.

We are responsible for the interest the rising generation takes in the Bible, and we must awake to the importance of the Book of books as a guide for today as well as for the days gone by. The Jewish people of Bible days had a high sense of man's relation to God and to his fellow

man. Belief is said to be one-third knowledge and two-thirds faith; and he is greatly mistaken who thinks that belief does not affect conduct, for it certainly does. The two practical questions to be considered are: (1) How to train the teachers, so as to get the best results; and (2) How to get the scholars to study. As to the training, the teacher must receive that kind which enables him to get the truths into the scholar's mind.

Consecration alone can not make a good teacher. It must be *educated* consecration. When education and consecration combine to make a good teacher, he becomes an intermediary, to bring Bible experiences of God's leaders of old, and focus them on our present life. This consecrated, educated teacher must know (1) Bible geography, so he can make real to us the conditions that surrounded men of Bible times. (2) He must know Bible history, true to real life—a thousand years of it, sandwiched between other nations. It must be Bible history with the pagan background and heathen surroundings of Israel in days of old. To understand history one must have all the light; and no one can teach the truth about Bible history without the light from all sides. To illustrate: The one who should teach history about Washington in the light of England alone might speak of him as a traitor; but in the light of the nation west of the Atlantic he could not be so regarded. So in teaching the history of Bible men and of Bible times, one must know it in the light, not merely of the Jews, but of other nations. (3) The teacher should know Bible sociology. He should understand how the people lived, what they did among their fellows, and how they carried on their government and waged their wars. (4) The teacher should understand the Bible as literature. He needs to see the beauty of Hebrew poetry and be in love with the idyls of Bible story if he would interest his class in the precious sayings of God's Word. (5) Bible ethics should be understood in order to show how the Hebrews could, in times of great crises, develop a code of ethics equal to every emergency. (6) The teacher should know

Bible religion. He should be able to distinguish between religion and mere morality. He must understand the religion that interprets God in human relations as a personal God, interested in all that interests his children. (7) The teacher must learn *how* to teach as well as *what* to teach. He must learn how to impart knowledge. (8) The teacher should know the people he teaches. He must become familiar with their spirit, their needs, their ambitions. (9) The teacher should also be spiritually endowed. This too is a matter of training, even though some may be endowed at birth with a more spiritual personality than others.

Let no one be discouraged because he feels himself lacking in these essential things, for such a one may still secure the needed help to give him the higher qualifications. This can be done by use of books and maps, and by normal classes for Bible study. Such helps lie within the reach of every one.

At the close of Mr. Titsworth's address, Mr. Thorngate again called the attention of all to the circulating library of 250 volumes, in the Seminary at Alfred, free to any one who may desire their use. The only expense to those drawing these books will be postage one way. The Seminary sends them to you free, and when you have read them, you are to return them, paying return postage only.

During all this day the meetings were in charge of Mr. W. Gates Pope, the moderator, who could not reach the association the day before.

#### SPECIAL MISSIONARY CONFERENCES.

Twice during the association a special conference was called to consider the matter of caring for the mission fields and feeble churches of the Western Association. These meetings were called by Secretary Saunders, who had charge of them, and they were most suggestive and helpful meetings. This association has had a Missionary Committee working in harmony with the general board, and the object was to confer with the workers present regarding the best plans for the coming year.

Large companies tarried during recess hours to take part in these conferences.

In the regular sessions the Missionary Committee had reported that, at three points in the association, work had been done during the year, and a Bible-school missionary had been employed for work during vacation. This report stated that some six hundred dollars had been secured, a part of which had been expended, and more of which would be required to meet bills for laborers already engaged for this summer.

The first of these missionary conferences was held at the close of the regular work Sabbath day, and the second came on Sunday, during the noon hour. This last session was largely attended, and I wish it were possible to show the entire denomination something of the spirit and enthusiasm of these missionary conferences. Such meetings as these give us great reason to hope for better things in the coming days. There is so much to discourage, so great indifference in some of our churches, such low ebb of spiritual life, such weak manifestation of the real missionary spirit, that it is truly refreshing to see so great interest taken in plans to supply needy fields with missionary help. One thing especially encouraging was the response by rising, when a test was made to see how many laymen and women would promise to do what they can if called upon to help in the work. A large company stood up and pledged for such service.

Let me give you a few things that were said at these conferences: "It is folly to think we can not have services if the pastor is absent. Let some one read a sermon, and let every one feel responsible for the interests of the church while it has no pastor."—"We should come to understand that a church does not need to have a pastor all the time in order to live and prosper. Many of our best men have come from small pastorless churches that have been kept alive by faithful work of the laymen."—"In our larger churches the laymen should care for the services part of the time, and send the pastor to help more needy fields."—"At our church the rule is,

Go yourself or get somebody to go in your place."—"There is yet power in the Gospel of Christ. We need more consecrated laymen who are willing to go and tell the simple story of the Cross. It is still the power of God unto salvation."—"Since we began to consecrate one-tenth to the Lord's work, we find that the nine-tenths goes a good deal farther."—"We need a revival among our own churches on the Sabbath question. It will not do much good to go outside and preach Sabbath truth to others, unless we care more for it ourselves."—"Personal work on the Sabbath question is better than preaching, especially among outsiders. More persons are won to the truth by personal effort in soul-winning than by public debates."—"If our feeble churches are to be saved, somebody must push the work. It is a shame to see the people of large churches so indifferent when the smaller ones are dying out."—"A good number of consecrated laymen to go out from our larger churches could do a great work for the needy fields around them."—"Pastors should not neglect their churches until they suffer; but while this is true, some of them could do more for outside fields if they would."

#### YOUNG PEOPLE'S WORK.

The young people took charge of the evening session, after the Sabbath, and gave us a good program. It was appreciated all the more, because they did not try to crowd the hour too full, but just had enough. There was an address by Miss Melva Canfield, upon "Our Work as Christian Endeavorers", which you will all enjoy when it appears in Young People's Work of the RECORDER. The address of the young president of the association, W. Gates Pope, now came. It was a strong plea for higher education, and we hope the speaker may give us an abstract of it for the RECORDER.

The educational interests, led by Prof. Wm. C. Whitford, came in here, with the same points that were made in the address at the Central Association, and which, therefore, I need not repeat. Thus ended a full day of most interesting services.

#### Last Day of Western Association.

At the business session, a resolution of appreciation of the services of Eld. Sim-eon Babcock was passed, in which warm expressions of sympathy for him in his failing health were given. Brother Babcock has been a faithful servant of the Master in this association, not simply within the boundaries of the Little Genesee Church, but throughout the mission fields of the association. It is with sincere regret that the people give him up, since he and his wife have been so helpful here, and since it will be hard to find others who can fill their places. Brother Babcock will go to his Wisconsin home, in Albion, for rest. We join with the association in hoping that he may regain his strength and yet be able to do service in the Master's vineyard.

#### GENERAL INTERESTS OF THE MISSIONARY AND TRACT SOCIETIES.

The main hour of the forenoon was given to the interests of these two boards. Secretary Saunders referred to the growing debt of the Missionary Board, and trusted that the people would soon remedy this evil. Nearly thirty missionaries are now at work on the strength of the people's contributions. He spoke of Brother Hurley's success in Wisconsin, where some ten families have been gathered in, several have accepted the Sabbath, and where an addition to the church house has had to be made in order for it to hold the people. He told of two new churches established this year in mission fields—one in Syracuse, N. Y., and one in Los Angeles, Cal. Now another colony in South Africa is stretching out hands for help. He used some photographs to show the growth of missions for the hundred years that have passed since the "haystack prayer meeting" in Williamstown, Mass. Today one hundred societies are pushing the Gospel into the dark regions of the earth. One denomination alone has just sent forty missionaries to China. The missionary question lies at the bottom of our success as a people.

The story of the way two separate colonies in Africa found the Sabbath by studying the Bible, and then sought us out for help, was interesting. Ebenezer Ammo-



koo discovered an address of a Seventh-day Baptist of Richburg, N. Y., and since in their language the word Richburg means "rich city," he wrote there for help. When the custom house officers examined Ebenezer's baggage to see if he was a fit subject to land on our shores, they found in it Sabbath tracts and RECORDERS. With these he had been busy while on the voyage, trying to bring the truth to his fellow passengers. Ebenezer is the faithful one who watched by the bedside of fever-stricken Peter Velthuysen, and who would not leave him until his body was laid in the grave. Now he is in Tuskegee, in Booker T. Washington's school, eager to learn the ways of civilization, and to obtain practical knowledge to take back and help his people to better things.

Again Brother Kelly told the story of his prison work in Kansas. This is always interesting to his hearers. One thing greatly impressed him as the prisoners were marched into the prison auditorium: they had to *fill up the front seats first*. Brother Kelly almost longed for some such discipline in our churches, where hearers will not take front seats if they can avoid them.

Brother Kelly's sermon on Christ, the advocate for sinners, was much appreciated by the prisoners, since their experience had taught them the meaning of the term "advocate" in the courts. The story of conversions was the same as that told at Adams, only the editor by an error transposed the figures in that account of the number baptized and the number who took communion. Instead of ninety-nine baptisms there were twenty-three, while ninety-nine persons partook of the Lord's Supper. The warden's letter to Brother Kelly is given below in full:

Rev. M. B. Kelly,

DEAR BROTHER: You will, I am sure, be pleased to hear that last Sunday we observed the sacraments in the prison (the first for eight years) and that ninety-nine men partook after twenty-three had been baptized on profession of faith in Jesus Christ as Saviour. It was a great day for us.

I am hoping that you will be able to come about the first Sunday in April, and talk to them again. Would that suit you? I pray that your work in Nortonville may redound to

the honor of our Lord. Pray for us as we do for you. Yours in the Master's work,  
THOS. W. HOUSTON,  
Warden.

Feb. 8, 1910.

The Tract Society's interests were presented by the editor. After referring to the importance of the Tract Society to us as a denomination, with its responsible work for Sabbath reform and the one truth that makes us a distinct people, the speaker reviewed the efforts toward cooperation between the two boards, and spoke of the good results as seen in the Italian Mission, the California Mission, and the present movement in which Mr. Bakker is engaged in South Africa. The need of loyalty to our own publications; the value of the RECORDER to a people so widely scattered; the books published by the board, and offered for sale; the *Helping Hand*; the *Sabbath Visitor*; and Doctor Lewis' last book on Spiritual Sabbathism,—all these matters were laid upon the hearts of the people, and they were urged to stand by the men who, on the second Sunday of each month, are spending their precious time and giving their earnest thought in order to do the people's work. There was much interest manifested in the work of the two boards, as presented in this forenoon session.

#### WOMAN'S HOUR.

After an address by the delegate from the Southeastern Association, on Education for Social Living, which our readers shall have in full at some future time, the women came forward and took charge of the meeting. They had a good program; and although many of the people had been sitting two hours and fifteen minutes, no one appeared anxious to go. Mrs. A. G. Crofoot had charge of the program, and close attention was given to the two papers read, one by Mrs. W. L. Davis and the other by Miss Mary Lackey. Since these papers are both promised for Woman's Work in the RECORDER, we take no notes of the good things they contain.

#### THE LAST EVENING.

Every one felt that a feast of good things was in reserve for the closing session of the association. Brother Kelly preached the sermon from Matt. vi, 33: "But seek ye first the kingdom of God, and his right-

eousness; and all these things shall be added unto you." After giving some definitions of religion, Brother Kelly quoted one by Doctor Main which he liked as well as any: "True religion is, first, a right inward attitude toward God, toward one's self, toward our fellows, toward inanimate nature and toward eternity. Second, it is the expression of this attitude of mind and heart in right words and actions."

Becoming a true subject of the kingdom of God brings about this true relationship between God and men. It manifests itself, first, by a worshipful spirit; second, by an insatiable desire to know more of God. We may learn about God in the Bible and in nature. The more devout we are, the more anxious will we be to know God. The kingdom of God is not confined to the spiritual alone, nor to this little world. The universe is his kingdom. He rules the myriads of worlds throughout the immensity of space. This adds emphasis to his condescension when with all his greatness he stoops to love and bless poor sinful men.

The devout man is anxious to know the will of God, and being in his kingdom will give man the true attitude toward his fellow men. The principle making the kingdom of God of chief importance, of giving it the first place in the heart, would solve all the problems that vex society today. The social, domestic, political and religious problems would be settled, and men would live lives of true service.

Whoever becomes conversant with the spirit and principles of this kingdom is necessarily called to teach them to others. In this work of teaching there will, of course, be some divergencies of opinions; and in these days in particular, Seventh-day Baptists need to cultivate the spirit of confidence in each other. "As for me, I can truly say I have the most implicit confidence in all our ministers and teachers, however much they may differ from me. In teaching we sometimes may need to correct one another, and in our efforts to do this we should study to be wise and loving, not censorious. Sometimes we refrain from trying to correct errors, for fear of being regarded as self-righteous; but if we do this, we shall close our lips in the face of error."

Let us seek first the kingdom of God. Give true religion the first place in our affections, and this will bring all God's children together in unity of spirit.

In closing, Brother Kelly referred to the effect upon him of the song which was sung while he was in the gallery studying his sermon. The song began in the corner where the organ stood in the audience room below. It seemed far away at first, but little by little the music swelled as others took up the song, and by the beginning of the third stanza those in the gallery had caught the strain until the music, coming nearer and nearer, filled the entire church with its inspiring melody. So will it be, I trust, when one after another of the peoples of earth have caught up the strains of God's truth, and those in the galleries of heaven have joined in the song, and caught the spirit of the Master.

#### DELEGATES AND NEXT ANNUAL MEETING.

The delegates to sister associations were appointed as follows: W. L. Burdick, the appointee of the Eastern Association, was endorsed as delegate of the Western to the Southwestern Association in 1910. Also the delegate of the Central Association to the Northwestern was endorsed as delegate from the Western. Delegates to the Southeastern, Eastern and Central associations, in 1911, will be Rev. J. L. Skaggs of Nile, N. Y., with Rev. W. L. Davis of Hebron, alternate.

Doctor H. Albert Place is the new moderator; Mrs. C. R. Clawson, corresponding secretary; James L. Skaggs, recording secretary; and Rev. A. G. Crofoot, treasurer.

The session adjourned to meet the first week in June, 1911, with the Second Hebron Church, at Hebron Center, Pa.

This now is the fourth association in the order of their annual sessions. We can say truthfully that there are many hopeful signs for the future of our denominational life. The missionary spirit has been marked in all the meetings; there are many layworkers ready to do duty, helping feeble churches to live; and throughout all the sessions there has been such a spirit of brotherly love and such a burden of soul for the cause we love, that we are greatly encouraged.

## CONDENSED NEWS

## Welcomed Home.

Rugged and happy as a boy, Theodore Roosevelt returned to his native land, June 18, after a year and three months abroad and a journey of thirty thousand miles. His welcome to New York, his native city, was characterized by demonstrations which no pen can fully describe, and which no one can fully realize who did not witness them. Half a million people on land and bay turned out to bid him welcome, in parades that are seldom outdone in all this country. Mr. Roosevelt himself had little conception of what was awaiting him when he should enter New York Bay and set foot once more on American soil.

The display of enthusiasm began when the steamer that brought him, shot out of the fog at the gate of the bay, and lasted all the way up North River to where the naval parade turned last year, back to the Battery, and then up the river again to Central Park—fifty miles of cheers, lasting seven hours. Cannon of two forts added to the din of gong and whistle, three war-ships joined the merchant vessels, excursion boats and private yachts already filling the harbor, and all was alive with glee over the distinguished arrival.

After the river parade had passed between the shores of two States—both shores literally crowded with people—it then took a land parade, five miles long, headed by Colonel Roosevelt's rough riders of the Cuban War, to complete the reception. Of course, noted men made speeches and Mr. Roosevelt responded. At the close of the day the Roosevelts went to their home at Oyster Bay, where the Colonel expects to enjoy a much needed rest. He gave the reporters to understand that they need not trouble him there for the present, as he had nothing more to say to them.

Nearly three hundred people were killed and several villages were destroyed by a cloudburst in a single county in Hungary; and it is estimated that as many as a thousand lives have been lost by floods in the entire province of Hungary. Floods in

Switzerland have also destroyed many lives and millions of dollars' worth of property.

One of the problems which confront the new King of England is that of the veto power in the hands of the House of Lords. The leaders in Parliament have already agreed upon a conference in which this question is to be considered. There will be much interest taken by the public in the work of this conference.

## Doings of Congress.

The admission to the union of Arizona and New Mexico is now practically assured. The Senate passed the Statehood bills on June 16. This news caused great rejoicing in Arizona, since the people there had almost abandoned the hope of securing favorable action during the present session of Congress. The passage of these bills marks another step in the line of victory for the Taft program. The Senate really passed fifty bills on the same day in which the Statehood Bill was passed. The Railroad Bill has now become a law, having received the President's signature on the eighteenth of June.

The House Committee on Labor decided to report favorably the bill for establishing a Department of Labor in the President's Cabinet.

In recognition of the valuable services rendered the government as a witness in the prosecution of the sugar frauds, Richard Parr, who discovered the secret spring by which the false weighing was done, is to receive a reward of \$100,000. On the strength of his testimony more than \$3,000,000 was recovered by the government. Mr. Parr was persistent and efficient in his activity as an official and probably risked much by testifying as he did. Those who were convicted on his testimony would gladly have given him many times as much to keep still, as the government has allowed him for his painstaking, honest service. According to law he might claim a much larger per cent of the money recovered, and many people feel that \$100,000 is too small a sum to offer a man who will probably have to leave his country to be safe from the enemies he

has made by his honesty. When a man practically takes his life in his hands to uncover such stupendous frauds as the sugar trusts had perpetrated, it does seem as though the government could afford to be generous with him. Such a man should be made as secure as possible, and so well rewarded as to make it an encouragement to others to be honest.

Governor Hughes of New York is bound to do what he can, before he leaves the governorship for the position of supreme judge, to secure proper legislation in the Empire State, so some of his reform plans can be carried out. The Legislature adjourned without doing its duty and left many desirable measures untouched, and the Governor has promptly called an extra session to convene at Albany on June 20. Meanwhile the Governor expects to go before the people with his cause. Many legislators are angry, but they have no alternative. They must return and put themselves on record before the world, in deciding questions of reform in their State. The right-minded citizens of New York State are proud of their true, staunch Governor. The sooner the angry legislators become aware of this significant fact, and get down to business the better for them. The best thing they can do is to pass the Governor's Direct Primary Bill, for which the sentiment throughout the State is strong. To continue their exhibition of anger at the Governor will only work ruin to their party and seal their own political doom.

## Brown's Charter Again.

The alumni of Brown University, by a vote of 2,008 to 223, have declared in favor of revising the charter of the institution so as to eliminate all sectarian tests. Now that the alumni have declared in favor of it, the requirement that a majority of its trustees and the president should be Baptists, ought to be done away with.—*Christian Work and Evangelist.*

There is still quite a difference of opinion among the trustees regarding the propriety of changing the charter of Brown University. Some members of the committee are reported as being convinced after investigation that the Carnegie Foundation "is gradually restricting instead of increasing the independence of

those colleges to which it gives aid." Still the committee itself is reported as recommending the change of charter, but that a fund be provided out of which its own faculty can be pensioned. The plan seems to be, to make the change in Brown's charter so as to render its professors eligible to receive Carnegie Foundation help, but still to depend upon its own supporters for pensioning its staff.

There is, however, one statement in the committee's report, as given by the *New York Tribune*, which might be understood to harmonize with the views of some members of the committee as given above; namely,

College faculties have begun to fear certain kinds of assistance which formerly they sought. Even while this report is being prepared new factors are entering into the problem. New foundations are being created, new voices are raised in admonition.

Thus we see reflected some of the doubts regarding the propriety of such a change. Some other colleges have accepted the "Foundation" conditions and have gone ahead without question; but when noted educators of the country begin to raise the question as to the propriety of restricting the essential independence of colleges, there is likely to be a thorough and widespread discussion upon the principle involved.

Again leading officials in a great corporation are in the toils. This time they are members of the wireless telegraph company. They are accused of watering stock until it is worth only the merest fraction of one cent on a dollar, and realizing millions of dollars by the graft. Uncle Sam's mails have been used to do the dirty business, and this is why they are now in trouble. There are some astounding discoveries already, and everybody stands in expectancy regarding the revelations still to come.

The same papers that bring the news of this great fraud, bring the tidings of eight indictments in the cotton pool, for conspiracy to corner the cotton and create shortage in this staple. What next?

"The ideal life is only man's normal life as we shall some day know it."



**The Sabbath School as a Place of Training for Future Church Activities.**

MRS. C. F. MEATHRELL.

*Read in Sabbath-school Hour at South-eastern Association.*

This is an age of unrest, a time of research and inquiry. It was not far in the past that it was thought a general education, a general preparation for life's work was enough; but that time has gone by, and we recognize the fact that we need more than that.

If we would make the best of our opportunities and succeed in any chosen profession, we have need of special training along that line. Everywhere and in every calling the world is demanding specialists; and because of these demands, there never have been better opportunities for the training of the mental and physical part of man than there are today. We find all over our land schools and colleges offering special training for the different occupations, and in connection with almost all these schools we find opportunities for developing man's physical nature. But are the demands and opportunities for developing the nobler and higher part of man—the moral and spiritual—keeping pace with those for the physical and mental?

We are told by the greatest teacher ever upon earth that the children of this world are, in their generation, wiser than the children of light; and it is as true today as when these words were spoken by our blessed Redeemer, that the world at large is wider awake to the demands that are upon it, and to its own interests, than the Church of God is to the demands that are upon it.

If the moral and spiritual nature of man is trained and developed as our heavenly Father intended it should be, the children of God must be the instruments in his hands for accomplishing the work; and we believe the churches all over our land are beginning to realize the need of an advanced move in this respect, and of special training of the moral and spiritual nature of the young. One of the evidences of this fact is the attention being given the Sabbath schools, as shown by the union of all denominations in Sunday-school con-

ventions. The Sunday-school Convention at Washington, in which it is hoped all nations of the world will be represented, is now holding the attention of the various churches, and it is believed that by its work and through its influence, there may be a long and steady forward move; for the church everywhere is beginning to recognize the fact that the Sabbath school is the church's school, and in it the moral and spiritual nature of the young must be trained until they grow up strong men and women in the Lord.

The Sabbath school bears the same relation to the church that the medical schools do to the physicians, the agricultural to the farmers, the normal to the teachers, and so on down the line; and the better these schools are, the better physicians, farmers and teachers we have. So it is with the Sabbath school; the better our Sabbath schools, the better will our children's moral and spiritual natures be developed, and the better will they be prepared for work in the church when they have been born into the kingdom—not seeming usefulness, for there is that that seemeth good, but in the end is death, but real usefulness.

It is a recognized fact that the better teachers we have, and the better they are prepared, the better the work of the school. No one would think of employing a teacher who knew nothing of the text-book he was to teach from and could ask only the questions given in the book and read the answers. We require that the teacher understand thoroughly the subject he is to teach. So should the superintendent and teachers of the Sabbath school thoroughly understand the fundamental truths of the Bible, which is the only text-book that should ever be used in the Sabbath school. This should not be simply a superficial knowledge, but the commandments of God should be written upon their hearts and lived out in their lives, that they may be living epistles known and read of all men; that the world may know they have been with Jesus and learned of him; that their hearts may be filled with love to God and for all humanity.

Who does not feel that with all the help one can obtain he is unprepared to teach any lesson until he has carried it to God

in prayer? Only thus will he be able spiritually to discern the truths in the lesson and so to present them to his class that they may be good seed sown in the heart, that shall bring forth much fruit to the glory of God.

When our Sabbath schools are furnished with such superintendents and teachers as these, our children will be given the true milk of the Word, and all man's theories and conjectures will be omitted, the Word of God presented in all its purity, and the children will early learn to love the Bible and believe in its teachings. Our teachers will then teach not only by precept but by example, our Sabbath schools will become true training schools, training our children to become workers in the Lord's vineyard, and our churches, being better prepared to do the work that God has for them to do, will be bright and shining lights in the world.

**Alfred University.**

DEAR EDITOR AND RECORDER READERS:

The president of Alfred University has been called the "Silent General," and doubtless deserves, in some respects, the sobriquet, but if he is silent now it is because he is "too full for utterance."

The editor and friends, like Ingham of Fort Wayne, Ind., Cottrell of Topeka, Kan., and others, have spoken through the RECORDER with such zeal and effectiveness that not only the president has heard, but multitudes of friends, far and wide, have heard and responded, and now the old University has heard.

Alumni day last week will long be remembered by those present as a day of great rejoicing because of the raising of that old and long-dreaded debt. For the last week before commencement an avalanche of pledges had been pouring in by letter, telegraph and telephone, averaging over a thousand dollars a day. This avalanche culminated on Alumni day when over five thousand dollars in new pledges were reported and the president was able to announce that the entire debt was provided for, with a surplus of about ten thousand dollars to take care of interest charges on instalment pledges, until the whole is paid.

In the rejoicing, the "Silent General"

participated; and he fancies that thousands of alumni and friends who could not be present, if they did not *hear* the shout, *felt* it,—the RECORDER not least among these; and the president begs the privilege of speaking a word of thanks and grateful appreciation for what the RECORDER and the many friends have done to bring about this happy consummation of a gigantic task.

The trustees have instructed the president of the University and the president of the Board of Trustees to make formal acknowledgment to all whose names appear on the "Honor Roll" as contributors to the Betterment Fund, and in due time such acknowledgment will be mailed to each subscriber.

Another event that made the commencement at Alfred this year memorable, was the Doctor's Oration by Dean Edwin H. Lewis, LL. D., of Lewis Institute, Chicago. This address in scholarship, philosophical outlook, and ethical spirit has never been surpassed in the University, and the memory of the inspiration of the address will linger as a benediction upon the University.

BOOTHE COLWELL DAVIS,  
*President.*

**Clipping From "Portville Review."**

Could all those who assisted in the raising of the "Betterment Fund of Alfred University" have been there and have seen and heard the alumni at their session in Academy Hall on Wednesday, June 8, at two o'clock in the afternoon, and noted the smiling faces of the members as they were packed in the capacious hall,—members from all over the United States and part of Canada—you would ever feel grateful for what you have done. Such enthusiastic cheering never shook the hall before, as the thousands of dollars came in at the last moment.

I take this opportunity through the committee to thank you.

I. T. LEWIS.

Portville,  
June 14, 1910.

A grateful mind is a great mind.—  
*Secker.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Be not weary in well doing.

### Where is Christ?

Where the many toil together, there am I  
among my own;  
Where the tired workman sleepeth, there am  
I with him alone;  
I, the peace that passeth knowledge, dwell amid  
the daily strife;  
I, the bread of heaven, am broken in the sacra-  
ment of life.  
Every task, however simple, sets the soul that  
does it free;  
Every deed of love and mercy done to men is  
done to me.  
Thou hast learned the peaceful secret; thou hast  
come to me for rest;  
With thy burden, in thy labor, thou art, Felix,  
doubly blest.  
Nevermore thou needest seek me; I am with  
thee everywhere;  
Raise the stone and thou shalt find me; cleave  
the wood, and I am there.

—Henry Van Dyke.

### Woman's Board Meeting.

The Woman's Board met in regular session, June 3, 2:30 p. m., at the home of Mrs. J. F. Whitford, the President in the chair. Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. Nettie West, Mrs. J. F. Whitford and Mrs. H. C. Stillman.

The meeting was opened with the reading of selections from Luke x and John xxi. Mrs. Babcock offered prayer.

The reading of the minutes of the last session was followed by the Treasurer's report, which was adopted.

The Committee on Disposal of the Historical Volumes gave a report of progress.

The Year Book of the Woman's Society at Adams Center, N. Y., was reviewed and discussed for publication in the SABBATH RECORDER. A communication was read from Mrs. W. L. Davis, Coudersport, Penn.

The reinforcement of the China Mission field was earnestly discussed, and upon motion it was voted that the President and Corresponding Secretary act as a committee to prepare communications to the woman's societies of the denomination, and also to the SABBATH RECORDER for publication, asking for suggestions and coöperation.

Moved and carried that one half of Miss Susie Burdick's salary be forwarded to the Missionary Board.

Mission Leaflet, No. 9, as prepared by Mrs. Nettie West, was read, discussed and adopted.

Moved and carried that Mrs. Nettie West edit, for publication in the SABBATH RECORDER, some clippings from letters written by Mrs. Solomon Carpenter from China to that paper in 1873.

The minutes were read and approved, and upon motion it was voted that the Board adjourn to meet with Mrs. Nettie West, July 7.

MRS. H. C. STILLMAN,  
Recording Secretary.

Milton, Wis., June 4, 1910.

### The Interests and Needs of the Woman's Board.

MRS. W. L. DAVIS.

Prepared for Woman's Hour, Western Association.

Woman may be said to be the mother of charities, for scarcely an institution has sprung up that has not been organized and sustained by her. From North to South, and from East to West, women are among the leaders in the churches, and are foremost in all Christian and philanthropic work. They provide beautiful homes in which orphan children are taken care of and nursed when sick; they are active in societies for the prevention of cruelty to children and animals; they hold out a friendly hand to prisoners in the jails and send them flowers and Bibles; they pity the outcast, cheering him with kind words; and they offer themselves as missionaries to foreign lands. Of the many churches throughout the land nearly all have Dorcas societies and benevolent associations formed by women. It has been intimated that nearly one fourth of the women of America are organized into one great society for benevolent work.

As we look through the pages of the past history of the Woman's Board, an organization representing the women of our denomination, and see the good that has been accomplished, we are sure that our dear sisters have been divinely led. They have obeyed the command, "Whatsoever thy hand findeth to do, do it with thy might." The Woman's Board is endeavoring to bring before the minds of the people, in various ways, the importance of becoming acquainted with all lines of general missionary work. The board is in-

terested in home and foreign missions, education, the cause of temperance, and several other branches of work to which its attention has been called from time to time.

To begin with the Interests of the Board, let us take a look at our home field. The work of home missions may be the helping of any one who needs help, or any organization that needs help. This is the kind of work in which all may engage. It may be the giving of a cup of cold water to a stranger by a little boy or girl, or the giving of thousands to found a mission school by a millionaire.

The work of missions commences in the home—"the father's kingdom, the children's paradise, the mother's world." Here the inmates have opportunities for doing deeds of kindness for each other. Thomas Carlyle has said, "Do the duty which lies nearest thee, which thou knowest to be a duty. The second duty will already have become clearer." When once a missionary spirit finds its way into the home, the influence extends to other homes. The work of missions is most needed where evil influences are most prevalent; where education and philanthropy fail; where problems exist which only love and mercy can solve; where all other incentives to action, except faith, grow faint.

These conditions exist in the rural district as well as in the town or city. It remains for the Christian people to do their best in sending the Gospel to these places. This may be done by sending an evangelist or missionary pastor, whose place it is to investigate every condition of life of the community into which he is sent. The people who live in the country are in as much need of the right kind of spiritual instruction as are those who belong to the larger churches in the city. One difficult problem for many of our rural churches is how to gain and hold the interests of the young people and children. This may best be done through the Bible school, Christian Endeavor and Junior societies. These organizations, if they are wide-awake, can do much toward advancing the kingdom of God.

Do we pray for home missions and missionaries? If so, let us be encouraged, and know assuredly that every prayer of

faith shall bring great results. But while we are inspired with hope by what has been accomplished, we are to look for greater work to be done. The field is so great that it extends from the city to the remotest rural district. When we look about us we can not help exclaiming, "The harvest truly is plentiful, but the laborers are few."

Our charity should begin at home, it is true, but it should not remain there. It should travel abroad. We have neighbors on the other side of the Pacific who need help. We are to be enthusiastic for missions beyond our own shores. The gate of opportunity is open. Our missionaries have entered the field, and are doing noble work in enlarging and brightening the lives of those in a foreign land. The Macedonian cry has come again for more help. Miss Burdick, who has labored for years in the China Mission school, needs an assistant. The work is of such a nature, and is increasing to such an extent, that more help is indispensable. Should the Woman's Board decide to assume the responsibility of the entire payment for this helper, or of even a part, it will be the duty of the women of the denomination to "fall in line." Dr. Rosa W. Palmberg, our medical missionary, also needs a helper. She who has so bravely carried forward the great work of caring for both the souls and bodies of those in a foreign land, will soon find her strength failing, if assistance is not provided for her. Indeed she is now on her way to the homeland for a long-needed rest. This is important, and must not be neglected.

Nearly two thousand years ago our Lord left to the church the responsible trust of giving the Gospel to the world, and that trust is not yet fulfilled. Christianity is the religion for the whole world. It is therefore suited to every country, every color, and to every condition of life,—to the old and the young, the rich and the poor, the high and the lowly. Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Let us look at the life of Jesus, study his works, study his words, then strive to know his will, and do it in his



strength. The great commission was addressed to every believer, and must be so accepted and acted upon. The Gospel's mission and our mission is "to seek and to save" that which is lost. Jesus enjoined upon us first to make disciples of all nations, and then to teach them to observe all his commands. He has left us his pattern for speedy and effective work for souls. We are to take up the onward march and not be indifferent to the one grand issue of the age, the immediate carrying out of marching orders, "Go, . . . make disciples of all the nations."

The Woman's Board is doing noble work toward advancing the kingdom of God. May we who belong to the local societies do more to assist in its progress. The board needs our hearty support. Its strength lies in the fact that each local society is like a regiment in an army: each individual member has enrolled, and is ready to respond when duty calls. There should be complete organization. Without this, definite plans can not be executed. The officers are the same as those of any other organization. They are president, vice-president, secretary, treasurer and any other that the society deems necessary. There should be committees for each kind of work. Select those who are best qualified for the work to be done. It remains for the president to see to it that the committees do their work well and promptly. Have a definite plan and work to it. If the society is large and necessitates "divisions," let each one of these do its work in its allotted territory in whatever way it can do the most good. In every well-organized society there should be regular business meetings at some time specified by the society. At these business meetings each committee should be able to report acceptable work.

Every woman's society has its own method of organization and work, but all are united in one great object,—the advancement of the kingdom of God. Every woman who belongs to the church should be enrolled in the local society. It is the duty of all to work, and to work with a consecrated purpose. We should wake up to the fact that we have a mission to perform; that we are responsible, in a measure, for

the usefulness of the Woman's Board; that it is our duty to give its members much substantial encouragement by our gifts and zeal and enthusiasm.

Opportunity largely keeps pace with occupation.

"The golden opportunity  
Is never offered twice; seize then the hour  
When fortune smiles and duty points the way;  
Nor shrink aside to 'scape the spectre fear,  
Nor pause, tho' pleasure beckon from her bower;  
But bravely bear thee onward to the goal."

As we steadily advance, new doors of usefulness will be opened. Let us be willing to enter and take up any new line of work the Woman's Board may suggest. Let us be willing to work on God's plan and in his strength. "My grace is sufficient for thee: for my strength is made perfect in weakness." "I can do all things in him that strengtheneth me."

There are many homes that do not have the SABBATH RECORDER, and therefore our sisters do not have a way of obtaining any knowledge of the interests and work of the Woman's Board, Missionary Board, Tract Board, or any other organization in the denomination. People are not likely to take a deep interest in subjects of which they know nothing. To become deeply interested in a subject, it is necessary to have, at least, some knowledge of it. There may be two reasons why our denominational paper does not enter many a Sabbath-keeping home. One may be lack of interest in denominational work, the other may be the seemingly "high price" of the paper. To those who do not or can not take the paper, the interests will have to be presented in some other way. When once a missionary spirit is aroused, the SABBATH RECORDER will be a welcome visitor in all our homes. These interests may be presented occasionally by the pastor to the people, thus giving them the information so much needed. The Prayer Calendar and Mission Circle leaflets are gaining ground, and we hope they are arousing a deeper interest in missions. Who can turn to the Prayer Calendar every day for a year, or even for one month, and conscientiously pray for those mentioned on its pages, and not become interested in denominational work? Several societies have

taken up the mission-study work, and it would be well if others would follow.

While we are praying for other branches of work, let us not forget to pray for the Woman's Board. No doubt it would make their hearts glad to know that an army of consecrated workers were praying for their success. In Romans Paul implores his brethren to pray for him, that his service may be acceptable. Paul had a great load to carry, and no doubt the members of the Woman's Board feel that they have a great responsibility. Jesus encourages us to pray, not as a pious exercise, but for results. Our highest privilege in prayer is not in telling God what he can do for us, but in learning from him what we can do for him by helping others. We can tell him our desires; and we can rejoice that he will give or withhold according to his love and mercy.

Education begins in the home, continues through the public school and college, and prepares for opportunities and possibilities throughout the entire course of life. John Ruskin has said: "The entire object of true education is to make people not merely *do* the right things, but *enjoy* the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice." When we are making it possible for our young people to acquire an education, we are therefore preparing them for that larger and more useful life. Of course we are all interested in our schools and colleges, because they touch the lives of our young people—our men and women of the future. The teachers in the Fouke School are doing noble work in teaching the young people with little compensation.

The sum of \$3,000 has been asked for by the Woman's Board to be distributed to the following different objects, and assigned to the different associations according to the usual apportionments: salary of Miss Susie Burdick \$600; scholarships for the three colleges \$150, two of which have already been paid; Fouke (Ark.) School \$200; board expenses \$100; Tract and Missionary societies \$1,950.

From the foregoing, we are aware that

the Woman's Board is undertaking a grand and ever-increasing work. It stands between the interests and needs as servant of all. It can only carry the interests and supply the needs as we put the funds into its hands. It must have the loyal support of all. We can all do something. It is better and does more good for a million poor people to give a million dollars than for one millionaire to give it all. It is true that "God loveth a cheerful giver," but he also loves a generous giver. This reminds me of an incident on "How to Give", which is in point: "At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: (1) We will all give something; (2) We will give as God has enabled us; (3) We will all give willingly. At the close of the meeting, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward to give, some more, some less. Among those that came was a rich old negro, almost as rich as all the others put together, and he threw down upon the table a small silver coin. 'Take dat back again,' said the negro that received the money; 'Dat may be according to de first resolution, but it not according to de second.' The rich man accordingly took it up, and hobbled back to his seat again in great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, 'Dare! take dat!' It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, 'No! dat won't do yet! It may be according to de first and second resolutions, but it not according to de last;' and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. 'Very well, God bless you,' said the negro, 'dat will do; dat according to all de resolutions.'" What would be the result if these three principles for giving were carried out by



our host of people? A full treasury, more work and better work.

"Give! as the morning that flows out of heaven;  
Give! as the waves when their channel is riven;  
Give, as the free air and sunshine are given;  
Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,  
Not the faint sparks of thy hearth ever glowing,  
Not a pale bud from the June roses blowing;  
Give as He gave thee who gave thee to live."

Not only from the board itself comes the clear and loving call for help to every individual worker, but also from the interests which the board carries on its heart. We have an interest in the great China Mission, and across the water comes the call for help, and the board responds with \$600 every year for the salary of Miss Burdick, besides for the general mission. From the struggling Fouke School in the Southwest the appeal is heard, and is answered by \$200 every year which gladdens the hearts of its noble workers. Also

comes the loving demand for the support of one scholarship in each of the three colleges, which is kept up by the gift of \$50 to each a year. Last of all but not least, comes the clarion call of the Tract and Missionary societies, and the board is undertaking to respond with \$1,950 for this year.

Thank God we can all have a part in this grand work *if we will*. Let us all put our hands to the work, and see it move. God will bless our efforts. Not one effort shall fall. And now may God bless the Woman's Board, the interests it carries on its heart, and may the needs be met, and the good work continue to move forward in the name of him whom we all love and serve.

#### The Church in the Sabbath School.

JOHN FRANKLIN BROWNE.

The church and the Sabbath school are not two institutions, but one: the church is in the Sabbath school simply, to worship, to learn the Bible, and to teach it. In this teaching the church is, first,

#### MAKING THE WORD OF GOD LIGHT.

In the great and far-reaching revival brought about by God through Ezra, Nehemiah, and their fellows, the first work was to teach the Word. Carefully and patiently they explained it, "gave the sense", that its entrance might give light, continuing this work day after day till it

was well done. This work the church of today has its main opportunity to do in the Sabbath school, and the need of it is sadly great, even with us grown-ups. For instance, how many of us could explain clearly to an inquirer what it is to believe on the Lord Jesus Christ? that it always means to believe him, submit to him as Lord, and trust one's self to him utterly as savior; belief, consecration, trust? Or how many understand the "so" in the very familiar passage, "God so loved the world", etc? that it means "God *in this manner* loved?" the spirit and method of God's great service of love through sacrifice being set forth; only incidentally the degree of it, God *so* loved,—held the world dear—and consequently served it through sacrifice, as every one serves the object he truly loves, that is, holds dear, which is what loving means.

But to teach the Word of God, to make it light, we must know it, and to know it we must not only learn its text but its spirit, by being taught of the Spirit of God. To the Thessalonians Paul could write, referring to the message delivered them, "Ye accepted it not as the word of men, but, as it is in truth, the word of God." (How different this, by the way, from the shallow statement that the Bible merely "contains the word of God"?) The Bible being humbly taught and received as the Word of God brings true enlightenment; "the entrance—reception—of thy words giveth light."

In this teaching, the Holy Spirit is really the teacher, using the human instructor as his mouthpiece, and always gladly waits to use all faithful ones in such service.

Having been taught, the next step is

#### MAKING THE WORD OF GOD SPIRIT.

The Word continues to be made *flesh*, for the most part, in every-day life and service; as, for example, it was to the Galatians. "before whose eyes Jesus Christ was openly set forth" (*προεγράφη*, posted up, displayed as in a picture, made real). In the preaching, in the testimony meeting, and in the Sabbath school, it is to be made spirit. The Word as spoken by the Jewish scribes was "the letter that killeth," as it is now when spoken by lips through which the divine Spirit does not breathe. But said Jesus, "The words that

I have spoken unto you are spirit." As spoken by him they became "the word of God alive," as they always are when spoken by the Spirit of God through human lips. When God speaks through us, and thus we prophesy, tell-forth, the Word spoken becomes spirit.

Having become spirit, God-speech, to those taught, the Word is ready to be received by the heart, and when thus received it becomes life. This is the crowning act of the Holy Spirit through the teaching of the church in the Sabbath school,

#### MAKING THE WORD OF GOD LIFE.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," the word of prophecy. Hence the importance attached in the Bible to the gift of prophecy. Above all spiritual gifts it is put first. "Desire earnestly spiritual gifts, but rather that ye may prophesy." It was the wind of prophecy that breathed on the dry bones and they lived, "an exceeding great army."

In order that the Word of God may become life, the Spirit must first use it to "convict . . . in respect of sin, and of righteousness, and of judgment." Remember that he waits to use us, particularly in the Sabbath school, to do this.

Having thus convicted, he waits by the ministry of the Word through us to ensure the completion of his work in regeneration, the Word already spirit being made life, and the one receiving it being "begotten again . . . through the word of God." This is the great work of the Holy Spirit through the church in the Sabbath school. He wishes to abide in the Sabbath school for this work, and to ensure that his Word "shall not return" to him "void." He can use, and greatly needs, in this work, the services of all Christians in the school. He declares that even "the more feeble are necessary." The one talent can here be multiplied. In being so used, the weak are made strong themselves, in thus bringing forth "fruit unto eternal life." And to this service in the Sabbath school the Holy Spirit calls every Christian who is not positively inhibited by circumstances beyond his control. In this they may "bear much fruit" and so be his disciples.

We ought to expect very much from this

service in the Sabbath school. It is one of the chief ways in which the promise of salvation is to be made good to us and to our children. It is the principal opportunity in which we join with others in implanting the seed of the kingdom and in having the help of others in securing its germination and growth in the hearts of those we hold dearest. It is not opportunity for small things but for very great things. It puts the Infinite at our disposal for service of infinite value, "for it is God who worketh in you."

#### Walter Greene in Fayetteville, N. C.

D. N. NEWTON.

On the twenty-eighth of last month the Cumberland Church was made glad by a visit and two inspiring sermons from Rev. Walter L. Greene, field secretary of the Sabbath School Board, and also by his helpful explanations and suggestions on our Bible lesson of the same day. We planned for two sermons on the day following and hoped to have other meetings, but an unfortunate bilious attack the night after the Sabbath rendered Mr. Greene unable to fill the appointments. He soon recovered, however, under the good care of Deacon Howard and his family, at whose home he gave on Tuesday night an address on, "The Land of the Bible," together with stereopticon views of the Holy Land and points or places of special interest within its borders, and on Wednesday night at the church also.

Owing to his illness and short stay among us, and to other causes beyond his and our control, he probably did not accomplish as much here in the Sabbath-school line of work as was planned for. We suppose that no one could come nearer winning all our hearts than he has, and we heartily thank both Mr. Greene and the Sabbath School Board for his visit to this field; and as heartily request that the board send him again in the near future if it may seem advisable.

Our cause sadly needs a man stationed at Fayetteville or at some other suitable point on the North Carolina field. Who will come? And can our people add this much to the work they are already carrying?

Fayetteville, N. C., June 12, 1910.



## Young People's Work

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

### The Model Society.

REV. A. J. C. BOND.

Prayer meeting topic for July 9, 1910.

#### Daily Readings.

Sunday, July 3—Mutual ministry (Rom. xii, 3-8).

Monday, July 4—Committees that serve (Rom. xii, 9-16).

Tuesday, July 5—A finance committee (Acts vi, 1-7).

Wednesday, July 6—A model prayer meeting (Acts iv, 23-32).

Thursday, July 7—A model consecration meeting (Ex. xix, 3-8).

Friday, July 8—A model missionary meeting (Acts xiii, 1-5).

Sabbath, July 9—Topic: The model Christian Endeavor Society (1 Cor. xii, 4-27).

I COR. XII, 4-27.

There are two things which will characterize a model Christian Endeavor Society,—activity and harmony. There may be activity without harmony, but there can not be harmony without activity. A society may be free from any disturbing element through listlessness and inaction. Activity without harmony may be a little more hopeful, depending upon whether it is easier to infuse life into a dead society, or to harmonize the elements of a discordant society. In either case what is needed is the Spirit which gives life and singleness of purpose.

Above all things Paul emphasizes the need of the Holy Spirit to give purpose and power in Christian service. With this motor power lacking there may be much activity, of a kind, but it can never fulfil the purpose of an organization of Christian young people.

A model society is first of all then a society which is actuated by the Holy Spirit in all that it does. This means that it is composed of individual members who are

thus actuated. "Diversities of gifts, but the same Spirit."

We need to remember that Christians are not cast in a mold. The Holy Spirit honors the individuality which the Father has stamped upon us, and seeks to develop the good in us, and to use whatever natural powers we possess in the work of the kingdom. The efficiency of a society depends upon the variety of the gifts which it possesses, if each member but uses his gifts to augment the power and influence of the body of which he is a part.

Sometimes a member may seem to himself to be out of harmony. He strikes a discordant note so often that he decides to quit the society activities. He says: "I haven't any influence any more; they won't listen to me; I may as well get out and let them go it; maybe they will have harmony then."

Such a one needs to remember that there is no harmony in silence. "You spoil the music," said the leader to a certain player. "You are mistaken this time," was the reply, "for I was not playing." "That is why you spoil the music." It is better to quit entirely than to make discord all the while, but it is far better to add to the volume and beauty of the music by playing in harmony with the others.

Keep your eyes upon the Leader, see that your instrument is in tune, and with an ear open to the other players, play your part, and play up prompt.

We need the ability to appreciate the good qualities which we are likely to overlook in another because of the narrowness of our vision. Do not expect every other Christian to be a duplicate of yourself. Think what a strange, narrow, one-sided affair your society would be if this were true. Be quick to recognize the good in others. Try to inspire right motives in them, and the result will be harmony in variety, which, in a Christian Endeavor Society, means wider influence and greater power.

#### A BUSINESS MEETING.

Following are the minutes of the last business meeting of the Milton Junction Christian Endeavor Society. It was not a model meeting, but it was nearer to it than some meetings I have attended. The

meeting was held at the home of the corresponding secretary, and there were a goodly number of active members present—enough to make a complete circle around the room with no gaps or waste space. One person didn't make all the motions; and while there was time given to discussion of some matters presented, the meeting occupied less than an hour's time. It is given, not as a model, but with the hope that it may be suggestive, especially that part of the minutes which records the work of the committees. The pastor is not a member of any committee.

Meeting called to order by the president.

Prayer by the pastor.

Reports of the different committees read and adopted as follows:

*Prayer Meeting Committee.*—The Prayer Meeting Committee has provided a leader for each meeting, also a notice for the pulpit for each Sabbath day.

*Missionary and Relief Committee.*—The Missionary and Relief Committee would report that two meetings of the committee have been held, and five studies on our China Mission conducted under the direction of the committee and our pastor. Some of the sick and shut-in people have been visited and some sunshine work done; also 200 Sabbath tracts have been given out to members for distribution. Perhaps more might have been done if time and health had permitted.

*Lookout Committee.*—The chairman of the Lookout Committee would report that a list of active members has been supplied to each member of the committee, with the understanding that they are to urge active members not in regular attendance to better attendance.

*Music Committee.*—The chairman of the Music Committee would report that, acting under the suggestion of the pastor, the members of the committee have acted as leaders of the music each week.

*Bible-school and Visiting Committee.*—The Bible-school and Visiting Committee would report that they have each in turn visited the Junior society nearly each week, and have acted as teachers at two or three sessions when the regular teacher has been absent.

*Social Committee.*—The Social Committee would report that no social has been held since last report, but that plans have been prepared for a social for the seventh of this month.

*Temperance Committee.*—No report.

*Finance Committee.*—Your committee respectfully submits the following report: We have had two meetings, and have decided to continue the pledge-card plan. We have had printed pledge cards which we have passed out to be distributed. We propose to have pledge cards printed to be passed out at the morning service the third Sabbath in the month, to be used by church members in contributing to quartet missionary work in northern Wisconsin.

In view of the fact that it was the intention of the society to send the RECORDER to the first president of the society for one year only, it was voted that we do not pay the subscription for the coming year. Motion made and carried that we send two delegates to the state convention at Milwaukee, the president of the society and the superintendent of the Juniors.

It was voted that we send three dollars to the state treasurer.

Voted that the Junior superintendent and the Visiting Committee elect a new assistant superintendent to fill vacancy.

Motion made and carried that an order for \$1.25 be drawn in favor of the Finance Committee for pledge cards.

Adjourned.

#### A QUOTATION.

Let us endeavor to recognize our position as members of Christ's body. Let us consider what we have it in our power to do for the good of the whole body, and let us put aside all jealousy, envy and selfishness, and with meekness honor the work done by others while humbly and hopefully doing our own.

#### TO THE LEADER.

If convenient place the above quotation on the blackboard where it can be seen by the members during the meeting. It may be repeated by the society at the close of the meeting.

Have some one read the suggestive article in this issue by Rev. H. C. Van Horn.

A representative from each committee might be asked to describe the work of his committee in a model society. This might be extended to include officers; and other members might be appointed to represent other lines of Christian Endeavor activity, such as the prayer meeting, the business meeting, and other work not represented by a committee.

Of course these talks must be brief—suggestive rather than exhaustive.

*Milton Junction.*

#### The Model Christian Endeavor Society.

REV. H. C. VAN HORN.

A machine is an organization in which all parts fit together in such a manner that when put into action each performs perfectly the function for which it was purposed. A society is an organization made up of individuals who *should* work fitly together, performing their various duties so

that the purpose for which the organization was made may be realized. The model society like the model machine will do this. But unlike the different parts of the machine, the parts of the organization are human. The organizations are therefore vastly different. However, the principle holds good and is still better illustrated by the apostle Paul as the lesson for today shows.

This means, then, that each member must do faithfully his part if his society is to be a model one. When he does we shall see an active society. Dominated by the spirit of the Master it will keep busy, which means more than all the members getting together once or twice a week. Its influence will be felt the week through. It will be a pledge-keeping society which assures much more than the casual observer may notice.

It will have live officers and *working* committees. The president will do more than preside at the business meetings; he will give it much thought and attention; he ought to give a definite portion of his time each day, say an hour, in which to study his society, its possibilities, the needs of the immediate field, the cause at large, new methods, etc. He will work to keep his society up-to-date in efficiency and power; he will keep in touch with his denominational young people's work as well as with world-wide Endeavor. The committees will be live forces, doing things, in every way seconding their president's efforts, and regularly reporting their work in writing as the constitution demands. Each member, moreover, will be in his place in the prayer meeting, and at the regular services of the church, and will do all within his power to advance Christ's truth.

The society will occupy the field, which means that the field will all be worked and that every means will be used to Christianize the community. Not only will it seek to evangelize its own neighborhood, but it will be missionary in spirit and do all it can to send the Gospel into the dark places. This involves mission study as well as support. A thorough study of missions ought to awaken an interest and zeal that shall eventuate in furnishing recruits for the work.

It may be proper, then, in view of the suggestions already made, to say that such a society—including its every member—will be loyal to its church and pastor. It will, indeed, be the pastor's "right-hand man", upon whom he may depend and for and in behalf of whom he will be pleased to do all within his power. Under his leadership the society will engage in practical personal work. There is nothing that will yield greater returns in spiritual power and experience than consecrated personal effort. This presupposes in those who so engage a belief in their own salvation and some knowledge of God's Word. Bible study and the quiet hour will be the natural and regular order of the individual's life.

The model society will not neglect the social needs of its members, but will provide wholesome and profitable entertainment frequently. It will not degenerate into a "get-money-easy" scheme, but will hold its regular socials for social purposes.

Before closing permit me to call attention to the fact that no society is as strong as its strongest member nor as weak as its weakest member. Rather is its strength that of the average. Hence be not satisfied with a few strong members nor discouraged because of your weak ones; but raise the average.

The model society will illustrate its motto, "For Christ and the Church." Yes, there is a price to pay. The real, the earnest society will pay it. "Trusting in the Lord Jesus Christ for strength" let us seek to do "what he would have us to do."

#### Juniors, Attention!

We have not heard as much from the Juniors in this department as is desirable. This paragraph is written with the hope that our various superintendents will bring the matter to the attention of their Juniors, urging them to write. What is wanted is something from the Juniors—those under fifteen years of age. Write the editor of this department a letter telling of the things you are interested in—not necessarily religious. Tell of some trip, excursion, convention attended, natural scenery, animals—anything that will be of general interest to other young people. Or, write in es-

say or other form if you prefer. The only regulations are:

Use good English.

Be true to life, fact and experience.

Do not use over two hundred words.

Write plainly on one side of sheet.

Be *yourself*.

Martha Burnham.<sup>1</sup>

MARGARET BELL.

Chapter XXVI.

A few days later, as Doctor Heilman returned from the city, he laid a large package upon the table saying as he did so, "There is the stationery for you to write your story on. Please lay aside the fancy work and commence at once."

Martha was so astonished that she answered him not a word and he passed on to his study.

"What shall I do?" she said to herself. "I can't write the story, and if I insist that I can't I'll wound his feelings, and that is something I have prayed most earnestly that I might never do." Then the thought came that she could try, and when he saw that she couldn't do it he would willingly relinquish the idea and not feel hurt as he would should she refuse to attempt it. So she laid aside the fancy work and took up her pen, thinking one chapter would be sufficient. When it was written she told him, laughingly, that she was ready to read him the first chapter of her story. When she was through with the reading, he told her that he wanted her to commence the second chapter at once; that it seemed like a long time to wait for it. When the second chapter was finished he was more insistent than before. Martha was not yet convinced that she could write the story; but when he had listened to the reading of the third chapter and was more emphatic than ever in his avowal of the belief that she could produce it, hope sprang up in her heart and she thought perhaps the door to her work had opened at last. What blissful days these were. Martha was not able to go to church, but she had her church services in her own home. On Sabbath evening the Doctor preached his sermon to her, after which

they held their family prayer meeting. And he was preaching his best sermons now. There was a spiritual ripeness in them that was not found in those of his earlier years. It was evident that he was walking in very close touch with God.

By his special request, that they might be together, Martha moved her writing-table into his study to take up the writing of the fourth chapter; and while at the work she occasionally paused and looked across the room to where he sat at his desk writing: and as she thought of all the joy he had brought into her life, and how at last they were working together in the same room in the interests of the cause to which they were both devoted, she wondered if any other person living had been so greatly blessed as had she.

Martha had never seen the Doctor so hurried over anything as he was over this story. When at the completion of the fifth chapter she told him that she must take a rest, he said: "All right, I don't want you to overdo, but don't spend any of your strength on anything else. And now I must speak of another matter. You know that in a day or two I shall have to go to Chicago on my quarterly business trip. I shall be compelled to stay overnight. Miss Burns will be busy and I think I'll send to Jacksonville for our friend, Rosamond, to come and relieve you of the loneliness caused by my absence." Thus tenderly was Martha cared for; everything that love could devise for her comfort was forthcoming.

He returned from his trip at the appointed time, looking so bright and cheery and less fatigued than usual on such occasions. Martha told him a neighbor had died in the night and a deep shadow passed over his face as he said, "It is hard to have our friends taken from us so suddenly." As the hour for retiring drew near, he asked Martha to conduct the devotions. She complied with his request and in her prayer thanked God that while the death-angel had come so near he had passed them by.

Martha slept soundly that night. She awoke at the usual hour, talked a few moments with the Doctor about the work

1. Copyright, 1910, by Mrs. Martha H. Wardner.



of the day, and then told him that, having slept but little the night he was gone, she was very sleepy and would not get up. He arose, and she fell into a sound slumber from which she was awakened by Miss Burns, who burst into the room calling to her to come quickly, that Doctor Heilman was very sick. She sprang out of bed and followed Miss Burns to the dining-room. As she came in sight of the table she saw he was sitting in his accustomed place, but by the time she reached him he had tipped half-way to the floor. She came up behind him and raised him up, asking if he were sick. Receiving no reply she stepped around so she could look into his face. One look sufficed. She was too familiar with the appearance of the death-angel not to recognize that he had set his seal upon that beloved face.

He had done up his morning chores and assisted Miss Burns as usual in preparing the breakfast. They sat down to the table and in pursuance of his custom of conducting devotions in the morning at table, he commenced to read from the Bible, when suddenly the glory of the Lord shone round about him and he heard a voice saying, "The Master is come, and calleth for thee," and without a word of farewell to the one he so tenderly cherished he passed from his devotions into the immediate presence of the One who alone is worthy to be worshiped.

It was a beautiful death. What could have been more fitting than that he who had been such an able and earnest exponent of the Bible for so many years should cross the silent river with the Bible in his hands; and that he who had been such a tender and devoted husband should, while breathing out his life, pillow his head upon the breast of the one to whom he had given his heart's ripest affections?

Miss Burns summoned the neighbors, and loving hands took the lifeless form from Martha's arms and laid it upon the couch where recently had been held that heart to heart talk. At this moment there was but one desire in Martha's heart. She knelt on the floor by his side, while from her soul the prayer went up to God that he would take her also; but the answer came, "Not yet, my child."

As she arose from her knees she felt the arm of a friend pass around her waist. This touch of sympathy brought the tears and self-control vanished utterly.

Doctor Whitmore, who had been summoned, arrived as quickly as possible. When he came into the room he said, "Why, Martha, Martha, sit down and let me talk to you." As she heard that voice that had spoken of faith and hope and trust so many times in the past, something of her usual self-control returned. When she looked into his face she noticed that she had never seen such an expression of anguish on that countenance before. Had memory bridged the years since he saw his life's hope perish? But in the kindest tones he continued: "This is a terrible blow and one I would have averted had it been in my power to do so; but think how much better off you are than the ones to whom an occasion like this comes as a relief. You have nothing but what is pleasant to look back upon and a happy reunion to look forward to. Knowing how hard your life was previous to your marriage, ever since I first saw you in this happy home with the loving care your husband lavished upon you, it has been my hope that he would live to see you safely through the journey; but our heavenly Father has ordered it otherwise, and now don't let that courage which has carried you through so much in the past fail you in this critical hour."

May heaven's choicest blessings descend upon that noble self-sacrificing band of Christian physicians who, while they administer to the physical needs of humanity, have grasped the higher calling of giving to those who lean upon them spiritual strength in their hour of need.

All that loving friends could do for Martha was done, and not the least in this service was that of her faithful pastor and wife, Mr. and Mrs. Goodman, who had lately taken charge of the church; but notwithstanding this fact several days passed before she could endure to have any one say a word regarding her living on in this world. At length her conscience was aroused by the thought, Do I feel as a Christian should feel? So long as God leaves me here, is not that evidence that he still has a work for me to do in the world;

and ought I not to stay willingly and cheerfully? At the entrance of this thought into her mind she bowed her head and said, "Thy will, O God, be done."

Whatever may be said in praise of Doctor Heilman's self-sacrificing life for the good of his fellow men, the fact remains that the supreme glory of his life rested in his home, and Martha would have no greater tribute paid him in this story than to have it said that when she put her hand in his at the marriage altar it was with the feeling that being only human he must have faults, though she knew not what they were; and when she stood by his open grave she said, "In the four years and upwards that I have lived in such intimate and almost constant companionship with him, I have never heard him utter a word or known him to do a deed that in the slightest degree lowered the exalted opinion I had formed of him previous to our marriage, when listening to his ministrations in the sanctuary. His religion was a constantly abiding power in his life." On the stone placed at the head of his grave she had inscribed the words, "An Epistle of Christ," as the most fitting memento of his life.

After several months had passed by, Martha decided to take up the story again; but at the close of the second chapter she was prostrated by a severe illness and the manuscript was laid away.

Within a year she again went under the knife of Doctor Berg, who was now located in Chicago, and was the recognized surgical genius of the world. At this time he told Doctor Whitmore that in the seven years intervening between these two operations, he had performed in the neighborhood of two thousand others, but that he still considered the first one he performed upon this patient as among the most difficult that had come to his hands and one of the greatest triumphs of his life in operative surgery.

While Martha was convalescing from this operation she received a letter from a friend which read as follows: "Pardon me, but when I heard you had come safely through this operation I could not help thinking of the animal that is said to have nine lives!"

But Martha's nervous system had been severely shocked by the operations and the severe trials through which she had passed. Months lengthening into years came and went in which life was little more than an existence. Much of the time she could not read nor be read to. Not a door was opened or closed when it did not seem as if she had been struck a blow on the back of the head. She was obliged to exercise the greatest self-control, as any emotion of joy or sorrow would increase the pressure at the base of the brain and cause heart depression. No one save those who lived in the house with her, and her physicians, had any conception of her real condition. But notwithstanding this distressing situation she was given a work to do. Upon the decease of Doctor Heilman she assumed the responsibility of Rev. Mr. Bakker's support, carrying it for seven years with the aid of friends, chiefly in the church at Auburn Junction; but finally she was compelled, greatly to her sorrow, to turn it over to other hands on account of her health. And God gave her a work to do in her own home for certain young people, which would not have been done had she been in good health.

These young people are now in homes of their own, reflecting great credit upon their professions and most ably sustained in their work by the wives they have chosen. In their hearts she is cherished as a second mother. In some of the homes is heard the patter of little feet. Little arms entwine around Martha's neck and little voices whisper, "Grandma Heilman." It is sweet music to which she loves to listen.

Paul is married to a worthy woman and lives in a beautiful country home of his own near Martha's childhood home. Each summer she pays them a visit, and they both give her a cordial welcome and feast her upon warm biscuits and strawberries. As the biscuits are made by the wife, they rise without the aid of pepper. While here, she spends a pleasant day in the home of her who was Miss Burns.

Providentially, she believes, Martha was led to take a treatment by which her health was recovered sufficiently to allow her to engage in a moderate degree in active

church work. There being no church of her own faith in the city where she lives, she is coöperating as far as consistent with a church of another denomination in the work of the Lord; and both the church and its devoted pastor and wife extend to her every possible courtesy, which she truly appreciates.

A year ago she paid a visit to two of her young people, your editor [Mr. Van Horn] and wife. While there she read to them the seven chapters of her story, which had been laid away for a period of fourteen years. After listening to the reading of these chapters they urged her to finish the story for the RECORDER, a thought that previous to this had not entered her mind. So whatever of praise or blame is awarded to the appearance of the story in the RECORDER must fall to them.

But how about the special work Martha felt she was called to do; has she found it? Most assuredly she has. Her name will never be found inscribed on the roll of fame in the world or the church; but the Lord has committed to her trust one of the most precious works that it is possible to conceive of, even that of lifting up souls bowed to the earth beneath the burdens they are bearing—a work that she could be fitted to do only in the crucible of deep soul-anguish. Quietly and without observation this work is going on, known only to those who are being helped, herself and God; and often on bended knee does she thank the Father above that through the grace which he has given her she is enabled to send despairing souls out from her presence or through her letters, strengthened to grapple with the forces that were crushing out their very lives.

We have come to the end of the story; but before bidding the reader adieu, we crave his indulgence while we say a word regarding Mrs. Crane's prophecy that the time was coming when the world would be observing the Seventh-day Sabbath. At the time she made that prophecy the Seventh-day Baptists had no foreign missions. We have seen how Doctor Goldsmith and Doctor Heilman founded a mission in China and how a mission sprang up in Holland as the direct result of Doctor Heilman's work. In addition to these two mis-

sions the Seventh-day Baptists now have a mission in Denmark and one in Africa; an Italian mission in New York City and a Hungarian mission in Milwaukee; and another denomination has carried the Sabbath to many countries and islands of the sea. The advance has been slow but sure; and as the first faint gleams of the morning light betoken the coming day, so these faint gleams of Sabbath light dotting the globe here and there betoken the coming of the day when from one Sabbath to another all flesh shall come before the Lord to worship him. Lift up your heads and rejoice, O ye who are called in this age to guard the ancient Sabbath of Jehovah. In his own good time this truth shall be vindicated, and perchance a nation shall be born in a day. And ye who conscientiously observe another day, who are following him devotedly, and who would lay down your lives for his cause if need be, will you not pause long enough to inquire whether it may not be true that, notwithstanding your devotion and self-sacrifice for his cause, that Jesus whom you adore is being wounded in the house of his friends?

The story of Martha Burnham is somewhat remarkable from the fact that, excepting the heroine, all the leading characters have passed on to the beyond. The story falls far short of the reality. Many of Martha's choicest friends are not referred to because it was not possible to bring them within the scope of this story. The sorrows that have left the deepest scars on her soul have not been mentioned, and her pen is too feeble to describe the marvelous blessings heaven has showered down upon her. The communion with the eternal Spirit that has been vouchsafed her can not be represented in words, and she lays claim to as staunch friendships as are ever given to mortal being. Friends, bound to her by no tie of blood, nor even that of a common faith, vie with those who are, in trying to make the afternoon of her life both beautiful and pleasant.

The call that comes to her soul from the loved ones awaiting her on the other shore is loud and clear, but clearer still is the call that comes to her listening ears from souls tossed hither and thither on the tumultuous billows of life's sea; and if

God so wills, while she can be of any use in lifting this burden of sin and sorrow which hangs like a pall of gloom over this world, so long she desires to tarry on the shores of time. And wherever this little story shall go, "o'er mountain, or plain, or sea", to souls struggling upward, of whatever creed or faith, name or nation, Martha Burnham bids them, All-hail and God-speed!

THE END.

#### Report of Secretary of Southeastern Association.

There are four Christian Endeavor societies in this association, with a total active membership of 92.

During the Conference years of 1908-1909 and the part of this year that has passed, these societies have contributed as follows:

Towards Doctor Palmberg's salary.....	\$ 5 00
On a Salem scholarship .....	73 55
For Salem College Building Fund.....	50 00
For miscellaneous .....	43 00

Total .....\$171 55

During the Conference years of 1906-1907 and 1907-1908, the minutes of the Young People's Board show but \$36 received from this entire association. The smallness of this amount is partly due to the fact that not all the money raised was used through the medium of the Young People's Board. But taking this into consideration, here is still a decided increase in the support rendered, over that of the two preceding years. There has also been a slight increase in membership. However, as the result of badly kept records and societies failing to report, the exact increase can not be given. Besides these, another source of encouragement lies in the improvement of the business methods of our societies. Careless business methods are just as injurious to the life and interest of our societies as they would be to our success in the business world. Much improvement has been made along all these lines, but there is room for still more. If we should all unite in an effort to double our membership, our financial support, and our interest in the Christian Endeavor, it would be surprising how nearly we should succeed.

The growth of our denomination de-

pends, to a great extent, upon the aggressiveness of her young people. Much of this work can not be carried on without money. The interest we feel in the Young People's Board and its work is largely shown by the financial support we give it; for if we really wish to help, we will find ways to do it. The board is no longer a vague half-reality in our minds. It is now very real; for we all know at least part of the people who belong to this board. We are always interested in what our friends are trying to do. Let us show this interest by increasing our support; and the more we do, the deeper will our interest become. Our young people as a whole are trying to raise \$300 a year to help support Doctor Palmberg, and this year they are striving to raise an equal sum for home mission work. Our college libraries are in great need of new books, and at the Rally last year it was recommended that the young people help furnish means to meet this urgent demand. It was also suggested that the Christian Endeavor societies canvass their respective churches with the purpose of gaining new subscribers for the RECORDER. This has been tried in some societies with great success. Why should we not fall into line and help along? And besides this, why should we not work for new members with a will; and when we get them, make the Endeavor so interesting and helpful that they will try to reach still others? We can if we all try. Then our societies will grow and our denomination be strengthened, not only in numbers but in spirit.

In the light of the truths set forth by the papers we have just heard, let us try harder to realize our personal responsibilities and make better use of the opportunities that God gives us. Along these lines there is another thought we might well consider: it is the loyalty due not only to our Christian Endeavor but to our church, our Sabbath and our denomination.

Often it is the hardest to do the little things that lie nearest us. If we were given some great work, how quickly would we undertake it. In church work it is the little things that are most often left for us, and because of their smallness we shirk duty. The church of the future will be



just what the young people of today make it. We may be able to get out of our part of the church work, but some time those who carry the burden now will have to lay it down and we will lack the experience necessary for carrying on the work. To be really loyal we must share the responsibilities. Being a mere onlooker will never meet the need.

This is an age of commercialism and pleasure-seeking; and because of the mad rush after money and pleasure, our Nation is fast becoming a country without a Sabbath. The Sabbath is hailed as a holiday and used accordingly. Everywhere we see articles on the alarming increase in Sabbath desecration. Sabbath excursions are becoming very popular as well as many other kinds of amusement which draw the young people away from church services. And in the business world men get so anxious to gain wealth, that they have no time for church or church work. All this has a very demoralizing effect, and the results can be nothing but disastrous unless a counter-movement is started. Already we, as a denomination, are beginning to feel the effects of this lack of reverence for the Sabbath. Now is the time for us to stand loyal to our day, and show the world that we do respect God's Sabbath. By so doing we may keep our Nation from becoming a nation without a Sabbath.

The work of our denomination a few years hence must rest upon us as young people. If we as a people are to grow stronger year by year, we as Endeavorers must be loyal; and to be thoroughly loyal we must prepare ourselves to live as broad and true lives as lie within our powers. To be a real help we must first know for what our denomination stands and the work it is trying to do. This is most easily and accurately learned through reading the RECORDER; and in the Conference Year Books can be found a record of all business transacted during any year.

Let every one of us realize that each has a part in making the work of the young people, along all these lines, just what it ought to be; and then all join hands in a united effort, and the result will be such a growth and improvement as has not been seen for years.

### The Value of Little Things.

MILDRED LOWTHER.

*Young People's Hour, Southeastern Association.*

I shall not attempt in this short paper to discuss this subject, except as it is related to the work of the young people's societies, so it might more properly be entitled, "The value of little things in the young people's societies."

First, I shall try to show the value of the small society. In some of our small churches there are perhaps no more than a dozen young people, and at first thought we might say it is useless to try to keep up a Christian Endeavor Society. But this is not true. In the regular church work the young people are likely to let the responsibility rest on the older members, thus losing that spiritual growth which is possible only through the realization and performance of Christian duty. If these young people are organized into a society, for the success or failure of which they and they only are responsible, they will feel more keenly their duty and by performing it will grow spiritually and will not only make the society a success but will add life to all departments of the church work.

In no place, perhaps, is the value of little things so felt as in the prayer meetings. Some member may say: "It makes no difference, whether I take any part or not. I am only one, and so small a thing as a word from me can not count." But if even half the members feel so, it is easy to see that it will soon become a big thing and be most discouraging to the leader. If, on the other hand, each member will be ready with even only a word or two, this will be an inspiration to the leader and all the members, and will cause the society to be a real blessing.

A single word has sometimes changed the life of another, it may be for the better, and it may be for the worse. The little things of life are what make it either pleasant or unpleasant. There are but few big things in each of our lives, but all our lives are made up of little things—little pleasures, little kindnesses or unkindnesses. A smile may cheer some one

for a whole day, or one hasty word may cause a heartache which is not easily healed.

Another place in young people's work where the little things count is in the matter of contributions. Because we can not give several dollars to the work, we often think it is useless to give anything; that our little bit would not count. But even though each one could give but a few cents, it is easy to see the result would soon be dollars, which may be a great blessing to some one else and will surely be a blessing to those who give.

One of the little things which societies are apt to consider of little or no importance is their reports to the Young People's Board. These though are very important, for only in this way is the board able to know what is being done by the young people of the denomination.

These are only a few of the little things. They show, however, that the value of little things can not be fully estimated.

### The Field Secretary in the South.

REV. WALTER L. GREENE.

The public press will have brought to the readers of the RECORDER the details of the World's Sunday School Convention that has been recently held in Washington long before these lines will have been read, so it will be needless for me to repeat the helpful and inspiring thoughts that were brought to us during that great meeting. It may be enough to say that it will long be remembered for its emphasis upon the duty of the church to the study of missions, and to send the Gospel to all the world, and the Bible and Bible study as the means of evangelizing the world. This great meeting of delegates from all parts of the world helps us to feel that Christ's prayer that his disciples may be one is being realized more fully than ever before.

The associated press probably has not told the RECORDER readers of the field secretary's visit to Brother and Sister J. A. Hardy of Portsmouth, Va., who for about a year have been keeping the Bible Sabbath, nor of his visit to the faithful little group of Sabbath-keepers of the Cumberland Church.

Mr. and Mrs. Hardy were originally mem-

bers of the Methodist Church. Their attention was called to the Sabbath by an Adventist lady; but not being in accord with that people on doctrinal questions, they are looking to Seventh-day Baptists and have been in correspondence with several of our people. I was cordially received in their home for the few hours I could be in Portsmouth, and I trust the visit has opened the way for a more intimate acquaintance with our people. Mr. and Mrs. Hardy are firm in their convictions for the Sabbath and have kept it at considerable personal sacrifice in a business way; but, as they say, "with great spiritual profit." It is to be hoped that they may be able to attend our General Conference at Salem.

One week was spent with the Cumberland (N. C.) Church. They do not see Seventh-day Baptist ministers so often but that they were glad to see the field secretary. It is nearly eight years since any Seventh-day Baptist has visited them and they have longed for fellowship with brethren and sisters of like precious faith. It is a pleasure to preach to such a people, those who hunger for the gospel message and hand-clasp of Christian fellowship. In 1902 Missionary Secretary O. U. Whitford visited them and I am told that it was due to that visit that four of the young people of this little church have since gone to Alfred and Milton. Two of these young men have returned to North Carolina and are planning to take up land and to be a permanent help to the church. Two others are still at Alfred doing excellent work. For ten years, 1892 to 1902, several missionary visits were made to this locality. Who can tell what has resulted and may yet result from those small efforts? Have we kept in touch with that field as we ought since that time? The time is ripe. I believe, for further aggressive work in this part of North Carolina, to conserve the results that have been already accomplished, to encourage the present working forces, and to push the standard of truth a little higher. Why withdraw support and missionary effort from North Carolina?

One young man of seventeen years, in the face of strong opposition from his father, decided on New Year's day, 1910,

that he would keep the Sabbath, and has joined the Cumberland Church. His name is Rogers and his ancestors must have been of Seventh-day Baptist Rogers stock. His descendants at least will be able to say that.

Attalla, Ala.,  
June 5, 1910.

### DENOMINATIONAL NEWS

Rev. and Mrs. A. P. Ashurst of Hammond, La., are among commencement visitors. Mr. Ashurst will preach for the Walworth Seventh-day Baptist Church this summer.—*Milton Journal*.

#### Sudden Death.

Our citizens were greatly shocked Sunday morning to learn of the sudden death of Rev. W. A. Allen, acting treasurer of Alfred University. Mr. Allen had been working very hard in getting the treasurer's book in shape for the annual report of the treasurer to the Board of Trustees, and Sabbath night went to the office and worked quite late, and Sunday morning he went back at five o'clock. Upon going to the office about eight o'clock, Miss Jennie Sherman found him in an unconscious condition. She summoned aid, and Mr. Allen recovered sufficiently to walk to his home, but lived only a few minutes after reaching there. Rev. and Mrs. Allen have been residents of Alfred less than a year, but in this short time have won a host of friends who will sympathize with Mrs. Allen in this time of sorrow. A suitable obituary will be published next week.

The funeral was held Wednesday afternoon and the body was taken on train 26 to Knoxville, Pa., for burial.—*Alfred Sun*.

Brother Allen was a convert to the Sabbath and had united with the First Alfred Church. He had also been chosen pastor at Andover, and had preached for them, as pastor, only two Sabbaths.

Rev. Edwin Shaw of Plainfield, N. J., delivered the annual address before the graduating class of Milton Academy. His subject was, "Intelligent Service," and was spoken of in the *Milton Journal* as "an admirable presentation of a practical subject." Mr. Shaw preached in the Milton Seventh-day Baptist church on June 18. He also served as toast-master at the alumni banquet.

Ex-Governor Utter of Rhode Island delivered the commencement day address at Milton College. His subject was, "The American King," and he pleaded for higher standards of citizenship and clean living, if the Nation is to prosper.

Rev. Geo. B. Shaw left Monday morning for Beatrice to attend the state Sunday-school con-

vention. He represents Valley County in the convention, so it is safe to say we shall be well represented.—*North Loup Loyalist*.

Alfred Williams, Alfred '90, who has gained a very enviable reputation as a musician, has been secured by the Redpath-Slayton Lyceum Bureau to have charge of a musical department just organized in connection with their other lecture and entertainment work. The entire time of Mr. Williams will be given to securing and offering to the public the highest grade musical talent obtainable in this country and from abroad.

Dr. L. C. Randolph gave the sermon before the Christian associations of Milton College last Friday night. Installation services were held in the Milton Seventh-day Baptist church Sabbath morning, which about 600 attended. Mr. Randolph is expected to return from Milton, Wis., Friday of this week, and on Sabbath morning he will deliver the baccalaureate sermon before the graduating class of Alfred Academy. We shall all be pleased to have the privilege of hearing him once more.—*Alfred Sun*.

#### Dean Main at Salem.

Dean Main of the Theological Seminary at Alfred, N. Y., is giving some very interesting addresses at the college during this week and a part of next, on the subject, "The Old Bible in a New Light." The first address was Tuesday night. The attendance is excellent, and the large audiences are attentive and seem interested. He has brought out many interpretations of Scripture which are difficult for a common man or woman to comprehend, unless they understand the customs, conditions, and the expressions of language used at the times when the narratives in Bible history were recorded. With his explanations along these lines a new light is shed upon many expressions and figures used in the Bible. He puts his explanations in such clear, concise language that any one can understand him and can glean new thoughts from the old Bible, and understand the nature and personality of God more clearly. Every lover of the Bible should hear these lectures.—*Salem Express*.

The new Samaritanism is a systematic and scientific endeavor to prevent sin and its attendant evils, and to remove the conditions which now breed disease and crime by the wholesale. Many diseases are known as dirt-diseases—a plentiful use of soap or brooms or chemical agents or fumigation would remove the causes of ill health. God does not mean that such evil conditions should abide in society. If they do continue the reason is to be found in the stupidity or the selfishness of men.—*New York Observer*.

### HOME NEWS

BERLIN, N. Y.—The second Sabbath before the pastor went to the association, his first year's work with this church was completed. It has been a very pleasant year, and the pastor and family have found many warm friends and colaborers. The church has made a splendid record in regard to finances. Never has it been behind with the pastor's salary, but has been ahead all the time, besides giving very generously for other objects. (I put in this item as a word in favor of systematic giving.) The pastor has had a number of opportunities to do outside preaching at the villages near by. At present he is supplying at the Methodist church in Berlin the vacancy caused at the close of the conference year by the removal of the former pastor. His successor is still in school and will begin his work the first of July. A spirit of good fellowship exists among the three churches of the village.

We have recently organized a young men's club composed of the young men of the three Bible schools. We are planning to have a room fitted up for club purposes. Our object is, first, through the Bible schools, to help the young men in the work of the club, which is to be conducted along spiritual, intellectual, and physical lines, to form higher ideals of manhood. We trust that it may be of real benefit to the churches.

PASTOR H.

#### "Bible Studies on the Sabbath Question."

Let me thank you for the book on the Sabbath question, and express my appreciation of the very clear and forceful manner in which the subject is treated. It is difficult to understand how any lover of Bible truth can read such a production and continue a non-Sabbath-keeper. I wish the rank and file of our own people could be induced to purchase each a copy of it, and make it a study. I am sure it would establish not a few who now are not quite sure of their footing concerning God's Sabbath.—*S. H. Babcock*.

It is just the book that should be in every Christian home. It is brief, concise and readable. It is interesting, logical, and scriptural

of course; just the book for the busy man or woman to pick up and readily find crystallized before them the truth they need upon this subject.

My own experience confirms all that I have said above and more. For years I have longed to own such a volume as this one; and when I reached home and dropped it upon the table, my wife took it up and glanced it through. Next evening I saw her reading it, and asked her what she thought of it. She replied: "This is such a book as I have been wanting to read, and I am glad you bought it." May many another household find in it the help which we have found.—*W. A. Allen*.

I have already found it of material advantage in the work I am doing for the young people here. Accept my thanks for this contribution to our cause.—*T. J. Van Horn*.

It is worthy of a wide circulation, and of a study that is very opportune at this time.—*Mrs. Alexander McLearn*.

I warmly appreciate the book, and have admired it greatly, both as to form and matter.—*Alfred C. Prentice, M. D.*

I am making a thorough study of it.—*Edgar D. Van Horn*.

I prize it, and shall try to make good use of it.—*L. F. Randolph*.

I have enjoyed your treatise on the Sabbath question very much; and do not see how any modern scholar can read it without being impressed with the clear manner in which the Bible Sabbath is set forth. It certainly ought to be a power in Seventh-day Baptist thought. I intend to use it in Bible-study work.—*J. E. Hutchins*.

*Alfred Theological Seminary,  
Alfred, N. Y.*

#### Getting the Heart of a Boy.

1. Study his parentage and home influences.
2. Observe closely his likes and dislikes, aptitudes, temper, companions, reading.
3. Converse with him often in a friendly way.
4. Ask as to his purposes and ambitions.
5. Lend him books.
6. Interest yourself in his sports.
7. Speak to him of lessons in the lives of good men.
8. Tell him of your struggles in boyhood or girlhood with adverse circumstances.
9. In brief, be his friend; when he leaves school and neighborhood, keep informed as to his whereabouts by correspondence.—*Western School Journal*.



## MARRIAGES

**TITSWORTH-GREENE.**—At the residence of the bride's parents, Prof. F. L. Greene, Alfred, N. Y., June 15, 1910, by the Rev. J. G. Burdick, Mr. Charles Morgan Titsworth of Plainfield, N. J., and Miss Hazel Greene of Alfred, N. Y.

## DEATHS

**SATTERLEE.**—Lany A. Sireing Satterlee was born April 30, 1865, at Berlin, N. Y., and died May 31, 1910.

In the year 1886 she accepted Christ and joined the Baptist Church. In 1888, October 24, she was married to Henry R. Satterlee. Since that time her affiliation has been with the Seventh-day Church, where she has always had a deep interest although she never joined. She leaves a husband, three children and two sisters to mourn her loss. Thus the unity of a cheerful, happy home has been severed until the loving Father shall again unite it in the home above.

The funeral was held June 3, from the Seventh-day Baptist church, conducted by the pastor. J. E. H.

**BOUGHTON.**—Hollis Seagar Boughton was born June 4, 1838, at Edinburgh, Scotland, and after a decline in health for more than a year, passed away June 3, 1910.

His parents were Scotch-American, and were in Scotland on a business trip at the time of his birth. His mother died when he was twelve years old, and his youth was spent in the home of his grandmother Bushnell at Coneaught, Ohio. He was a faithful soldier during the Civil War, and for thirty years after the war was employed as a government detective. For ten years he had resided in Alfred with his beloved wife, Carrie Evans Clarke Boughton, widow of Rev. Joshua Clarke, and daughter of the late Gurdon Evans, who has faithfully cared for him during his declining years. She has the sympathy of many friends in her time of deep sorrow.

Funeral services, by Rev. Wavland Wilcox, were held at his late home, and his body was laid to rest by the B. Frank Maxson Post of the Grand Army, in the Alfred Rural Cemetery.

## The Juvenile Court.

The Juvenile Court is a Chicago institution. It has made itself felt as a distinctly helpful social organization. The time was when the children who committed misdemeanors were haled before a court and tried as were other criminals, and im-

prisoned with confirmed lawbreakers. Instead of investigation before the court a child now accused of lawbreaking is asked questions of a kind suggested to help him, not altogether with a view to punishing him. The Juvenile Court comes in where proper parental guidance is not found and its efforts are exerted to save the child and to correct the errors.

The first real Juvenile Court in the United States went into operation in Chicago July 1, 1899, when a state law had been enacted as the result of years of study of social conditions by friends of children. At the beginning, police officers were detailed to act as probation officers. Women probation officers were first supported by the women's clubs of Chicago. In 1905 efficient probation officers were paid with public funds. The beneficent results of this court are well ascertained. It has served as a shining example to other cities.

Last year, the number of dependent boys sent to institutions and associations was 609; girls 604. A down-town parole service during the afternoon and evening has been maintained and officers are detailed to care for and help the children on the streets. During last year, the Church Federal Council started an effort to study conditions in the Juvenile Court, with reference to the oversight of Protestant children who, too often, have been sent to Roman Catholic institutions.

Last year, 1,147 children were released upon probation. By the careful observation, watchfulness and advice of competent officers, hundreds of children, who under other conditions might become criminals, are put in a fair way to become good citizens. The Juvenile Court is an excellent example of the humane and sensible ideas which are beginning to rule in the public care of delinquent children.—*The Standard.*

## WANTED.

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

## Sabbath School

LESSON II.—JULY 9, 1910.

REVIEW.

*Golden Text.*—"The words that I speak unto you, they are spirit and they are life." John vi, 63.

DAILY READINGS.

First-day, Matt. ix, 18-x, 15, 40-42.

Second-day, Matt. xi, 1-30.

Third-day, Matt. xii, 1-14, 22-32, 38-42.

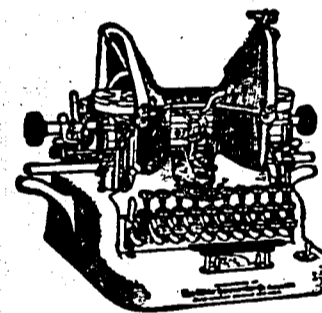
Fourth-day, Matt. xiii, 1-33.

Fifth-day, Matt. xiii, 34-53; xiv, 1-12.

Sixth-day, Matt. xiv, 13-36.

Sabbath-day, Matt. xv, 21-39.

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## SPECIAL NOTICES

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

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

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

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

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

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

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

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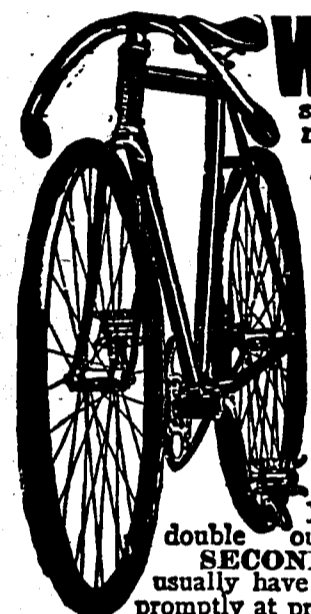
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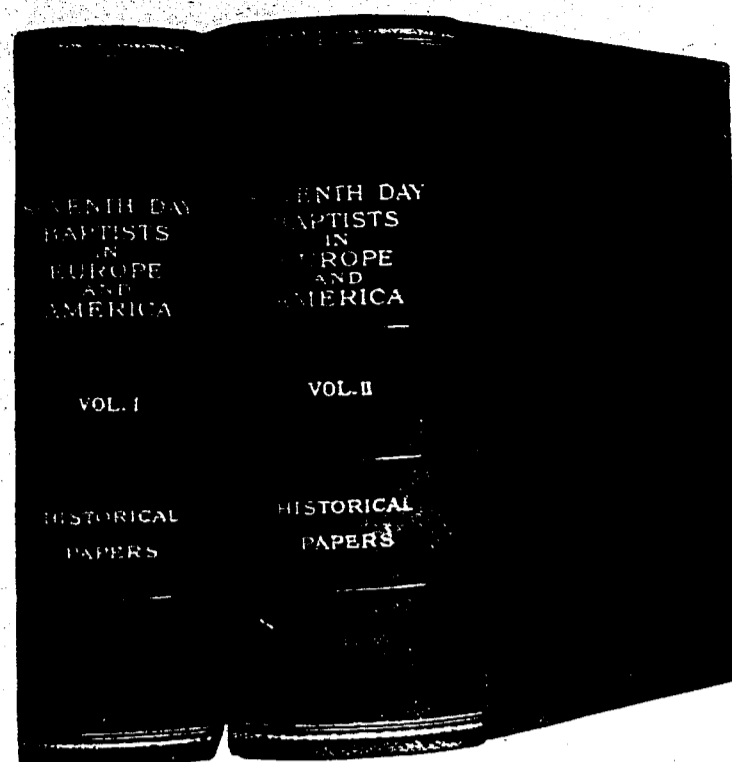
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