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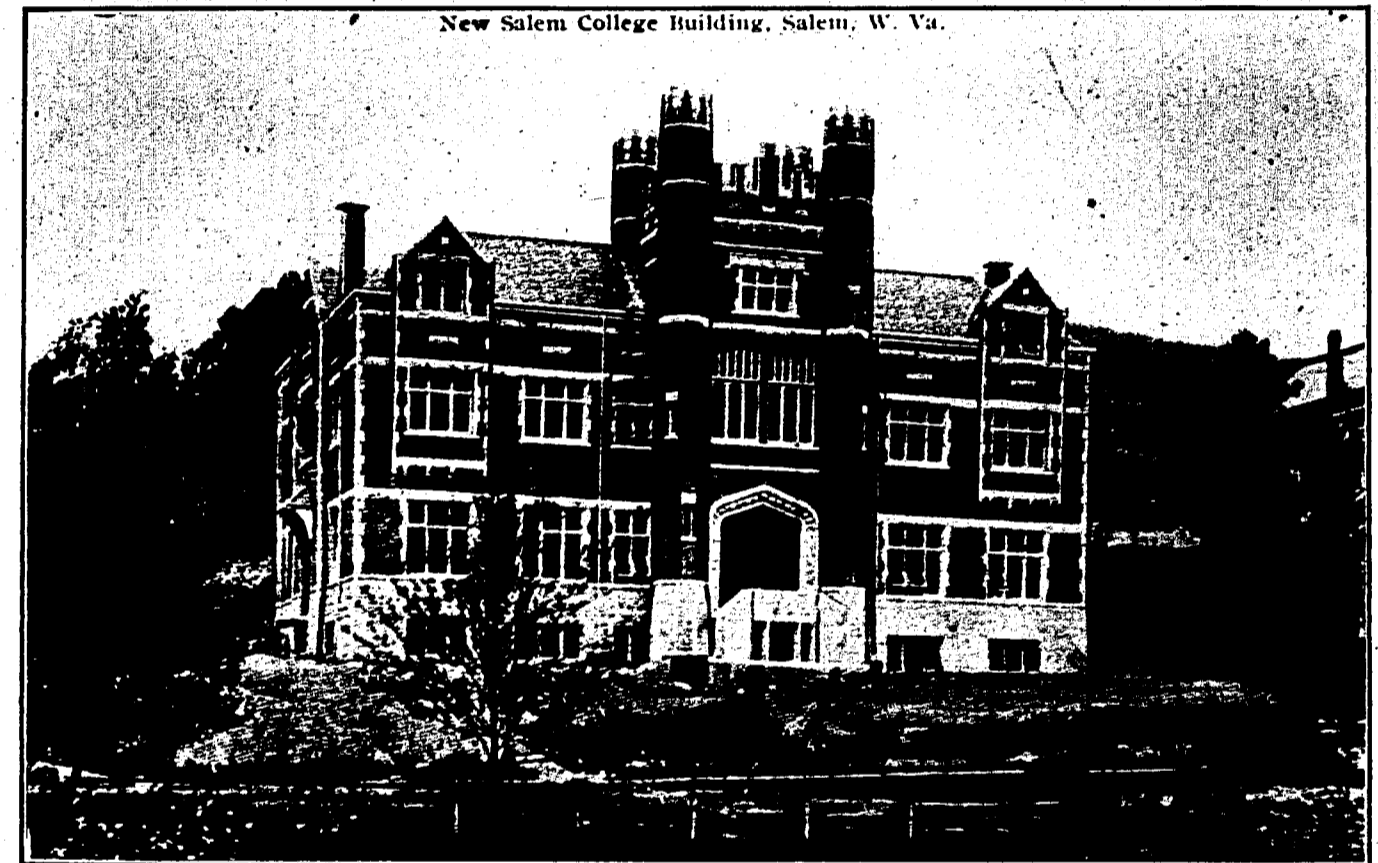
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The Sabbath Recorder



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EDITORIAL

The Missionary Society at Conference.

The annual session of the Seventh-day Baptist Missionary Society, at Salem, West Virginia, was presided over by President William L. Clarke of Rhode Island. The editor had to be absent during the first half of this session, but it was spoken of by many as a most interesting one. President Clarke's address has already been published. The special address of Secretary Saunders and the interesting paper of George Benjamin Utter will appear later.

Mr. Utter gave in a most interesting way his impressions, received during his trip abroad, of the transforming influences of foreign mission work in the lands through which he traveled.

Rev. Samuel H. Davis made a stirring address on the "Unsolved Problems." He spoke of the difficulties now confronting the board; reviewed the various fields in which there is great need of enlargement, and showed how utterly impossible it would be for the board to carry on even the work now in hand without more money. Indeed, it would seem that the great problem at present is how to do the impossible. The plans and obligations of the Missionary Board can not be cut down at a moment's warning. These must be sustained whether money comes fast enough or not. It is out of the question to do ten thousand dollars' worth of work with only five thousand dollars.

Brother Davis spoke of the feeble

churches on the home fields, the opening doors in Africa, the need of reinforcements in China, and declared that at the present rate of contributions to missions the board could not go forward even on the old basis, to say nothing of enlarging the work.

The speaker then expressed great hope for the good cause because he knew something of the spirit of our people in an emergency. He used the wonderful art of photographing by telegraph and the invention of wireless telegraphy, to show that what seemed impossible had actually been accomplished; and he expressed the hope that what seemed to be impossible now would soon be brought to pass by the loyalty of our churches. The churches alone can solve the problem.

On another page will be found a section of the annual report of the Missionary Board, giving the account, by Rev. D. H. Davis, of the year's work in China. We will publish the entire report in parts of suitable length, week by week. Here you can find in the most concise form the story of our mission work for a year, and also learn the needs of the fields.

SECOND MISSIONARY SESSION.

The forenoon of Monday from ten to twelve was also given to the Missionary Society. William L. Clarke had charge and there were three fifteen-minute speeches upon the subject, "The Mission of Missions."

Dean Main spoke of what we should teach as missionaries. (1) We should teach that the universe is God-given for moral purposes. (2) Sin is a real thing, dreadful in its consequences; and salvation is a remedy for sin. (3) We should preach the Gospel as set forth in the parable of the prodigal son—a Gospel showing that the Father hastens to welcome the returning boy, and reinstate him in his home. Send out the message that there is salvation from sin—salvation for both body and spirit, for individuals, for homes, for society. Social salvation is full of meaning.

It is possible to bring industrial life into harmony with the divine law; and though it seems like a pretty tough proposition, still I believe there is salvation for political life.

Missions should proclaim salvation for all these—salvation for the whole world; for God so loved the world that he sent his Son to save it. In him there is redemption.

Rev. M. B. Kelly thought it no time to discuss doctrines, but desire to come right to the one point upon which all agree, namely, that sin is a curse and that in some way Christ is the Saviour from sin. This is the mission of missions, to so preach Christ that he really becomes a Saviour to sinful men. We must so emphasize the truth about the life Jesus came to give that the Christ-life shall come to human hearts. As Seventh-day Baptists we must be light-bearers to the world. If we are, we must increase the missionary spirit in all our churches. Unless we do this we shall die.

Brother Kelly told of a pastor who preached three weeks in succession on the duty of giving the Gospel to the world. He used the same text each Sabbath, and, as the weeks went by, his congregation passed step by step from a stage of indifference to a spirit of revival, which started a blessed work at home, and caused the light to shine in the dark places about them. He spoke of the interest in missions in his own church after his people had written more than fifty letters to the missionaries and friends in China. The young people were aroused, and, when he last heard from them, they had \$98 raised and were sure of \$100 for missions.

We need to let people know we are alive to the work of sending the Gospel into heathen lands. If in this Conference we take no special interest in their work, our friends in China will have sad hearts, and the cause there will suffer. We have a consecrated worker ready to go. Macedonian cries reach our ears. We shall suffer loss in spirituality if we do not go forward. Like Israel at the sea, we must go forward or die. We today are standing still all too much and the signs of death are too apparent.

The next speaker was Rev. Clayton A. Burdick. He pleaded for missions that should include the wide, wide world.

There are three parties to missions—the sender, those to whom the Word is sent, and those who carry the message. It is the mission of missions to bless those who send the Gospel and those who carry it. The way to save the saved is for them to engage in missionary work. We must send or go. It is the duty of those who are the servants of all to do all they can to uplift humanity. The prodigal decided to go home and be a *servant* only.

It is the mission of missions to save *us*, to keep us alive, to keep the fires burning, to keep us a praying and devout people. We shall die if we do not keep the missionary spirit.

At the close of these addresses, President William L. Clarke said: "We of the board are *your* servants, and the inspiration should simply come from you to us. We can not go forward without you; we can push the work only as you, the people, make it possible."

This was indeed a strong, helpful session. The one thing the editor regrets in this whole matter is his inability to send the spirit of this meeting into the homes and hearts of the people. It would be glorious if through the entire length and breadth of our denomination there might come a deep spiritual renewing, and reconsecrating of all our powers and all our means to the blessed service of our Lord. How much happier we should be, and how grandly the work would go forward. If all who attended Conference could just hold on to the spirit and inspirations they found there, and successfully carry the fire home with which to kindle other altars, we should certainly see better times in regard to missions. Would that the Master might enable the pen to send forth words of life that should start altar-fires in all our homes, and make them indeed the light unto the gentiles.

Woman's Work at Conference.

Mrs. Thos. R. Williams presided at the woman's meeting in the Conference, and Mrs. M. G. Stillman led the praise services. The message from the Woman's Board, prepared by Mrs. J. H. Babcock, corresponding secretary, was read by Mrs. Albert R. Crandall. "The Hindrance of Worry," by Miss Agnes Babcock, was read

by Miss Anna West. "The Local Society as a Factor in the Social Life of the Church," presented by Mrs. George H. Trainer, and some "Personal Experiences," by Mrs. O. U. Whitford, read by Mrs. Mary Witter Swiger, completed a very interesting program. Our readers will enjoy these papers when they appear.

THE MOTHERS' MEETING.

"The Home Makers'" meeting, held on Sunday afternoon, was the program name for the section of "the people in Conference" composed entirely of mothers. There were seven of these special conferences held at the same hour. The mothers held theirs in the auditorium, and it was a large meeting. Mrs. M. G. Stillman was the leader, and the topic of the hour was, "The Divine Life in the Home." Short talks were given by Mrs. C. B. Clark, Mrs. B. C. Davis, Mrs. Churchward and Mrs. A. K. Witter; and Mrs. A. J. C. Bond sang a solo.

Mrs. Clark showed how essential the divine life is to a true home. If it is to prevail in the home, we must have (1) a clear conception of it, (2) an appreciation of its value, and (3) ability to maintain it.

Mrs. Davis spoke of some essentials to divine life in the home; namely, prayer well directed and earnest; control of self, not of others, only as control of others may come through self-control; and education, broad and along lines leading heavenward.

Mrs. Churchward placed much emphasis on the worth of prayer as a habit of life for children, as a safeguard to them in later years. Prayer should be intelligent. Praying for what we may desire irrespective of consequences or without regard for others is not intelligent prayer. We should be ready and willing to answer our own prayers by giving our best or our all, if need be, to help on the causes for which we pray.

Mrs. Stillman pleaded especially for the establishment of family altars, and Mrs. Witter told why many fail. Too many parents do not understand child nature as well as they should. They do not begin early enough in teaching children to obey, and in instilling religious principles. The true results can be obtained only as the parents become imbued with love for Christ and loyalty to truth.

In the woman's session of Conference in

committees the great needs of the foreign fields and the matter of raising funds to meet them were carefully considered. Then came the question of providing scholarships for our schools, by which our young people may be aided in securing an education, and the matter of providing support for our aged and infirm ministers. Both of these are regarded by the women as important branches of the work, needing careful attention.

Plans by which all children and young people might be helped to take greater interest in denominational work were also carefully considered. Mrs. Churchward spoke of her rescue work before she entered a pastorate, and expressed the hope that this line of service might sometime be added to our plans for doing good.

A loving message was sent to the missionaries in China, signed by all the ladies present; and the recommendation of the Woman's Board was approved, that the ladies carry on regular correspondence with non-resident church members and lone Sabbath-keepers who would gladly be workers with us if circumstances permitted.

Thus it is apparent that the women of the denomination are alive to the interests of the cause we love. The faithful "home-makers" of our churches hold in their hands the destinies of our good cause.

Salem's New Building.

We give on the cover a picture of the new college building in Salem, W. Va., in which the General Conference was held. It contains the finest auditorium among our people, is especially well arranged as to class rooms, library, lecture-rooms, gymnasium, etc., and has every convenience for college work. West Virginians are lifting hard in efforts to build up this school that means so much to our good cause in the Southeast—indeed, to the whole denomination. With the necessity upon them to raise money for running expenses by subscriptions until endowments are secured, the debt of about \$12,000 on this building will be a tremendous burden for Salem people to carry. Every man, woman, and child in the denomination would feel better if this debt were all paid. Why not take hold with them and immediately remove this

burden? Would that ten men could be found willing to shoulder the debt and remove such a handicap from the college.

CONDENSED NEWS

Trade Unionism on Trial.

It has been a long time since England was so thoroughly stirred over labor troubles as it is today. Strikes and lock-outs and refusal of laborers to obey their leaders seem to be the order of the day. Local strikes have caused general lockouts in the cotton trade, the boiler-shops and the mines. On many railways the results of arbitration are received with undisguised disgust, and on every side unrest is apparent. It is said that trade unionism is on trial for its life in England and Wales. It looks now as if all the shipyards at Newcastle-on-Tyne may have to close down. The riveters, as it appears, went on a strike, and then the employers called a general lockout until the matter could be adjusted. Similar conditions prevail in the cotton industry; and workmen are beginning to rebel against allowing leaders to settle their disputes, and are demanding meetings at which all the unions shall be represented.

The cholera still prevails in Russia so that all steamers bound for Constantinople, Turkey, are held in quarantine for five days before they are allowed to land. Some cases are also reported from Germany, and the disease has taken on a virulent form in southeastern Italy. Great precautions are being taken to prevent the spread of the disease.

The last armed opposition to the new Estrada government in Nicaragua ceased with the surrender, on September 10, of one thousand men and eleven cannon. This surrender was made on the condition agreed to by Estrada, that the life and liberty of the commander and his troops should be guaranteed. Affairs in Nicaragua are taking on a hopeful aspect, and confidence is rapidly being restored. The money of that country has risen in value until, at this writing, twelve dollars Nicaraguan money is worth one of ours. This

twelve to one value seems small, but it is much better than it was.

Another war-ship tragedy occurred on the battle-ship *North Dakota* on September 8, while the vessel was about twenty miles from Old Point Comfort, in the Chesapeake Bay, resulting in the death of three men and the serious injury of nine others. The explosion was caused by coal-oil fuel, and resulted in a serious fire on board the ship. The damages to the vessel can not be estimated at the time of this writing. The ship was saved by being flooded. This had to be done to prevent the explosion of the magazine which was just over the fire. The flooding of the fire-room, not the explosion, caused the death of the three men. Four of the *North Dakota's* fourteen boilers were temporarily ruined. The fatalities would have been much greater had it not been for the heroism of many who risked their own lives to drag the injured to places of safety.

There is a movement on foot in Philadelphia looking toward the stopping of burials at sea from ocean liners. The Rev. William McLoughlin, a prominent clergyman of that city, died at sea a few days ago; and regardless of the request made by his friends to have the body brought to land, the captain of the steamer committed it to the sea. A strong society of the Roman Catholic Church has passed resolutions protesting against the custom of sea burials from ocean steamships, and several prominent clergymen have been appointed to confer with transatlantic steamship companies regarding the matter.

The government has ordered the printing of 1,500,000 postal savings bank cards, the object of which is to encourage thrift among children. These cards when purchased will bear a stamp and have a face value of ten cents. There will be room for nine of the stamps on each card; and when the card is full of stamps, it will be accepted for a one-dollar deposit in any postal savings bank.

Ten high officials among the Chicago beef packers have been indicted by the federal grand jury for engaging in a combination in restraint of interstate trade in fresh

meats, for conspiracy, and for monopolizing trade by unlawful means. The indictments—three for each man—are against individuals rather than against corporations. This looks toward punishing the real offenders instead of allowing them to hide behind some corporate name.

Statue of Robert E. Lee.

DEAR BROTHER GARDINER:

Having read with interest your editorial in the RECORDER of August 20, under the heading, "Great Forgivers," I am disposed to give my opinion of the matter of which you wrote,—the placing of the statue of Robert E. Lee in the Hall of Statuary at Washington. I think that what I say will have the approval of nearly every other Grand Army man.

Though General Lee died about thirty years ago, he is still with us in spirit, and stands before us in three different attitudes.

He stands, in the first place, as a citizen of Virginia and of the United States, dressed as a citizen. He is a man of culture and refinement, a college president, a Christian gentleman; a man who accepts with as good grace as he can the necessary results of the war, and is earnestly engaged in the education of the younger generation. As such citizen, such gentleman, we may well honor him, for in his personal character he is well worthy both honor and emulation.

In the second place he stands before us a gallant soldier of the republic—in the uniform of the United States. He has been educated at West Point at the expense of the government for the protection of our flag, the defense of our national honor and integrity. Before God he has pledged himself upon his honor as a man and a soldier to be loyal to that flag and all it symbolizes of liberty and union. His badge of loyalty is the uniform he wears, and the good sword at his side is the visible token of his pledge to defend his country with his life. As such soldier—brave, skilful and true—we have given into his keeping the honor of our nation and its flag. When he has proved himself worthy the trust thus reposed in him we will honor him and ask our sons to look upon him as an ideal soldier and patriot.

Robert E. Lee stands before us also as

a Confederate general in a rebel uniform, his sword drawn, not in defense of our government but against it, to break it up,—the same government that made him a soldier and trained him in the art of war,—the same government that before high heaven he had pledged his sacred honor to defend with his life. As the uniform he wore when he went forth from West Point into the service of our republic was his badge of loyalty to that republic, so the uniform he now wears is his badge of disloyalty to it; and the sword he bears is his weapon for its destruction.

General Lee may in this third attitude possess all the private virtues he does in the other two, yet there is here something about him that makes him distinctly different; it is this uniform—this badge—of rebellion against our flag and the government of which it is the beautiful and beloved emblem; and this is to me an essential difference.

In the first of these three attitudes we see Robert E. Lee the man and citizen; in the second the gallant young soldier of the republic; but in the third the leading soldier of rebellion against our republic. It is his uniform that thus distinguishes him.

Now I do not, as a Union soldier, object in the least to the statue of General Lee in either the first attitude or the second; but so far as the third is concerned—that is altogether different. Though in his Confederate uniform he may possess all the culture and personal worthiness he had before he thus clothed himself, this badge of disloyalty—of rebellion—so characterizes him that by it he must be judged.

There are, of course, people who so admire General Lee that his rebellion record does not count for much against him; and there are others who admire him most just because of this record, and most heartily wish he might have won the cause for which he fought with so great courage and distinguished ability. I suppose this is the feeling of many Virginians who are so proud of him; and I do not much wonder at it. But I do not myself understand how many of the old veterans of the Grand Army can feel that way. The most of them gave the best years of their young lives to the hardest kind of service and self-

sacrifice to prevent the dissolution of the Union by General Lee and those who fought under him. They suffered from wounds and disease and terrible hardship; they saw their beloved comrades go down to death on the battle-field, in the hospital and in prison, in their loyalty to the same government; General Lee and his brave comrades were willing to suffer in like manner to destroy. In God's time our army was victorious—our Union saved—human slavery abolished.

The badge of loyalty those men wore was their army blue. With us that color had almost as much meaning as the flag under which we marched and fought. And the Confederate gray was no less the badge of disloyalty and disunion. The two uniforms meant about as much as the two flags.

Certain it is that no truly loyal man either North or South would consent that the stars and bars be given an honorable place in our national Capitol; and, since the Confederate uniform meant about the same thing, I can not see what place it can have there even on so good a man as Robert E. Lee.

If General Lee's statue is to be put where it is desired that millions of patriots in our country will do it honor, let it not be so clothed that it will stimulate exactly contrary thoughts and emotions. All that was worthy in him may be put there without what would invite every-day criticism—some of it unkind—instead of honor. His uniform tends to defeat the very purpose for which the statue was intended.

I suppose that among our Grand Army men there are three classes of opinion concerning this matter. A few of them positively protest against any statue of Lee in that place. Some are willing, for the sake of our Southern brethren, to have it there in Confederate uniform,—yet very few. But, I think, nine out of every ten of the survivors of the Union army are willing to see General Lee in the Hall of Statuary in either the first or the second attitudes of which I have spoken. I do not suppose any Southern man or woman would tolerate the United States uniform—the badge of loyalty—upon him any more than the most of us like to see the other uniform upon him.

So I think it would be well to compromise the matter. I'd like to see the statue now there put into the capitol at Richmond and a new one at Washington in citizen's dress, just as it is in the Hall of Fame at Albany, New York.

I have not written this in the spirit of controversy, but only to tell what the great majority of men think who saved our Union and made our present prosperous, happy condition as a nation possible. We are only a remnant now, and it will not be long before we, too, are gone. We are forgiving, yet we regret from our loyal hearts the least tendency to condone treason, to say nothing about making it seem honorable. We can and do forgive General Lee, and we honor all that was good and great in him—but not his disloyalty.

*Madison, Wisconsin,
September 4, 1910.*

Dr. Edward Mulford Tomlinson.

1842-1910.

Beneath a pall heaped high with flowers, I see
ye bear
Something with silent feet and tender care—
What is it, brothers, that ye carry there?

"This is a casket where, one hour, was laid
One of the purest souls the Lord hath made;
No task he left undone, no trust betrayed.

"He knew earth's greatest ones through books
and men,
And in his life their virtues shone again;
Sweet were the counsels of his lips and pen.

"Yet deemed he knowledge false and wisdom dross
Unless they served to magnify the Cross.
That fount of grace that healeth all our loss.

"Wherefore we bear unto its honored rest
The casket that once held that heavenly guest,
Leaving with God the soul he made and blest."
M. E. H. EVERETT.

Coudersport, Pa.

If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in his presence, to lift up our hearts toward him, to worship him in the depths of our hearts, to offer him what we do and what we suffer. This is the true kingdom of God within us, which nothing can disturb.—*Fénelon.*

Missions

DEAR FRIENDS OF MISSIONS:

I send for publication in the RECORDER the following report of the Missionary Committee which was adopted by the late General Conference. It will be of interest to those who could not attend, to have the entire report to read carefully. In regard to the amount pledged, which is stated to be \$900, we do not, thus far, know the names of people pledging more than half this amount. If those who did pledge at Conference will send name and amount, it will be greatly appreciated and may assist the board in determining the wishes of the people, when this important matter comes before it.

E. B. SAUNDERS, *Cor. Sec.*

Report of the Missionary Committee.

To the Seventh-day Baptist General Conference:

The time at the disposal of your Missionary Committee has been all too short for any adequate discussion of the weighty matters which have come before it. The committee can not do better than frankly to state the situation as it has been presented to it, with such recommendations as seem to it wise to make.

1. The widening fields and their needs, at home and abroad, have been put before us in the annual report of the board in a clear and impressive manner.

2. The fact that a debt of from \$2,000 to \$3,000 is now hanging over the board has forced upon us the unwelcome suggestion of a retrenchment of the work already in hand.

3. In the face of these conditions, there have already come to the board appeals for increased appropriations to, or expenses upon, the China field, as follows:

First, for an allowance for educating children, which amounts to an increase of \$200.

Second, a request that terms of service be shortened, for women to seven years, for men to eight years.

Third, that the home vacations be lengthened to one and one-half years, or two winters at home, at least for the women.

Fourth, that the previous allowance of one-half salary while on furlough is not sufficient and should be increased.

Fifth, it is now suggested that the salary of Brother D. H. Davis, which has been kindly relinquished by him for the last two years, be reinstated at some future date.

We recommend that this Conference say to the Missionary Board that it should give these matters the detailed study which it can not here give to them; and that this Conference, having full confidence in the judgment of the board in such matters, approve of its decisions and support it in them.

4. For a long time Miss Susie Burdick, teacher in China, has been asking for an assistant in her work; and now there has come to the board an offer from Miss Anna West of Milton Junction, Wis., of her services in that work after, we believe, a year or two of special preparation. There has also been much anxiety, especially on the part of the women of the Woman's Board and of our churches, lest the great burden of work and responsibility resting upon our Doctor Palmborg in Lieu-oo should compel her, with failing health, to leave her field without a successor. This has happened. Doctor Palmborg is now in this country, the dispensary is closed, and her work, so full of promise, is practically suspended for an indefinite length of time. While this Conference has been in session, there has come a letter to the president of this society and of its Executive Board, from Dr. Grace I. Crandall of Milton, Wis., saying that Doctor Palmborg has again asked her to say whether she would go, if asked by the board to do so, to China, to assist in the medical work there. Doctor Crandall, instead of answering Doctor Palmborg, sends her answer to President Clarke here, saying that, if wanted by the board, she will go, and that if she goes, it should be with as little delay as possible. There are men at this Conference who have offered funds, and others are willing to do so, sufficient to send Doctor Crandall and pay her salary and all expenses for the first year.

Concerning these offers for reenforcement we recommend:

First, that the board gratefully accept the offer of Miss West to go as an assistant teacher to Miss Burdick, the engagement to become operative when Miss West shall have completed the studies deemed by her necessary to fit her for the work, and when the condition of the treasury shall justify it. Since an official communication from the Woman's Board has been received by the corresponding secretary of the Missionary Board, we urge that board and the people generally to rally to this movement.

Second, that the board extend to Doctor Crandall a formal call to the medical work at Lieu-oo, expressing its most cordial appreciation of her generous response to Doctor Palmborg's appeal; that it secure by a formal pledge, at once, the informal pledges already made and ready to be made, and that it place Doctor Crandall upon the field with as little delay as possible, as she has suggested.

5. We look upon the reports which have come from the various fields in Africa concerning the existence of Sabbath-keeping Baptists, and the appeals which they have made to us for help, as published in the SABBATH RECORDER, as a clear call from God to us to enter those fields; and we recommend to the board that it make early, thorough and prayerful study of those fields, and in conjunction with the board of the Tract Society, or separately, plan as largely as possible for the occupancy of those fields.

6. In making the suggestions and recommendations concerning the foreign fields, we have not forgotten the home fields. These are not less, but more inviting, than in years past. With a depleted treasury we can not recommend enlargement in expense upon these fields, but we do most earnestly recommend that careful thought and devout prayer be given to these fields and to those who occupy them.

7. This committee desires to put on record its approval of the successful efforts to unite the work of the Missionary and Tract societies through the Joint Committee, and it recommends that this be continued and enlarged wherever possible and prac-

ticable, especially where work may be enlarged and expenses lessened.

8. In closing this report this committee desires to lay upon the hearts of our people the importance—the *necessity*, the *absolute necessity*—of enlarging our contributions to this missionary work. To this end it urges upon all our people the adoption of the scriptural method of tithing their income.

Respectfully submitted in behalf of the committee,

CLAYTON A. BURDICK, *Chairman*.

WILLIAM L. DAVIS, *Secretary*.

DEAR FRIENDS OF OUR DENOMINATION:

The following is a copy of a letter from North Loup which explains itself. I wish to add, however, that a severe drouth has almost ruined the crop of corn which is the staple crop of that country. If this Endeavor Society, in a time of drouth, can send for missions \$39.75, the amount which actually reached us, what could we not do where the drouth is not felt? This is God's way. Elijah was sent for food to the home of the poor widow who had only the handful of meal on which she and her son were to survive the famine. Doubtless we would have sent the prophet to the corn-cribs of Egypt, but God had his way and showed his power. I pray that he will have his way with both the Missionary Society and the people of our denomination. If he does, the handful of meal and the cruse of oil will not fail; missions will prosper, men be saved, and God honored.

E. B. S.

DEAR BROTHER SAUNDERS:

The article in the RECORDER under the head of "A Badly Discouraged Body of Men" has reached the hearts of this Christian Endeavor Society at North Loup. Today was the missionary meeting, and the debt was discussed. The result of this discussion was a very live meeting; for at the close of the session voluntary offerings were called for, and resulted in the raising of \$35.00 which may be added to when I see others. Remember, this is from the Christian Endeavor Society; and besides helping to pay the debt we wish it to show the confidence which we feel in the board, also the love and appreciation we have for

the work and for what the board is doing. It is our prayer that God may guide you and bless you in your every effort, and that through you God may make the Seventh-day Baptist Denomination a blessing to the world; and may this truth be pressed home to us all, that it is not enough to be hearers of the Word alone, but we must also be doers.

Submitted in behalf of the Christian Endeavor Society of North Loup,

C. L. HILL.

North Loup, Neb., Aug. 27, 1910.

Battle Creek, Mich.

[Brother Coon, pastor of our church at Battle Creek, has sent to the board a number of communications regarding the work. Among them is the following, in which you will be greatly interested.—E. B. S.]

Rev. E. B. Saunders, Cor. Sec.,

DEAR BROTHER:—You know that the West Michigan Conference and Camp Meeting of the Seventh-day Adventists was held here August 18-28. I attended many of the sessions. It was *my* conference this year as I could not attend ours at Salem. I think that I gained much good from these meetings. The meetings were often attended by some 3,000 or more people. Last Friday afternoon Eld. K. C. Russell, of Washington, D. C., spoke upon "Religious Liberty." During the address he took occasion to hold up the Seventh-day Baptists in a ridiculous light. He mentioned that we were a very small people and that we were growing smaller all the time; that by virtue of our being members of the Federal Council of Churches we were necessarily cut off from further fighting for religious liberty. He left the impression that because we did not have petitions and representatives in Washington last winter to work against Sunday legislation it was evident that we had abandoned the field and were no more to be counted in action for religious liberty. Our people felt that very erroneous impressions concerning our position were made by Elder Russell.

At the close of our church service the next day our people talked the matter over in a special service. We felt that it would be very unfortunate for all concerned for

any misunderstanding to continue between us on this question. The church voted heartily and unanimously for the pastor and Dea. John Kolvoord to act as a committee to see if we could put ourselves right with our Adventist brethren. We saw some of their men, and very soon arrangements were completed for me to make a statement of our position at their meeting that night. Elder Russell was gracious enough to give me the opportunity and introduced me to the meeting. It was one of their big meetings. Elder Russell was to continue the subject of religious liberty that night. Of course my speech had to be most entirely impromptu. I spoke just before Elder Russell gave his address. The following is what I said:

I count myself happy in your granting the request of my church, and because of the privilege you give me of stating to you the position that Seventh-day Baptists hold on the question of religious liberty. Impressions were left on the minds of people here yesterday that our people had changed their attitude on this question. I have enjoyed attending the sessions of this camp-meeting. I was much interested in the address on the Sabbath question last Sunday evening. I was glad to be present yesterday and listen to the address on "Religious Liberty." But I was very sorry to have the impression left here that our people were giving up the fight for religious liberty.

The fact that we did not have petitions and representatives in Washington last winter to stand against Sunday legislation should not be taken as a sufficient reason for stating that we had abandoned our principles. Since 1664 we have had people in this country standing for our principles, and today we are ready to stand for religious liberty to the death, if need be. It may not be known to all of you that our Doctor Lewis, who has stood before committees of Congress and state legislatures and pleaded for religious liberty for some thirty years, passed away less than two years ago. In our readjustment of men and methods it has not seemed best to keep a man in Washington to watch for Sunday bills. But we have not abandoned our former ground or principles.

Reference was also made to our connec-

tion with the Federal Council of Churches held in Philadelphia. Our people were not a unit as to the advisability of our being connected with that council. Whether we shall continue this connection remains to be seen. But after due and deliberate consideration it seemed to many that this might be the best opportunity for getting our principles before the denominations of the world. It is known to Brother Russell here, who attended the sessions of that council, that our people were the only true Sabbath-keepers who had representatives there to plead for these principles. Brother Russell knows that a Seventh-day Baptist made a strong and earnest plea before that council for religious liberty. It may not be known to you that after that council our people published an extra edition of our denominational paper containing clear, definite and positive statements concerning our position on this question. It was a special Sabbath number, and contained much material along the lines of this great truth. It may not be known to you that a copy of this paper was sent to every member of that council. But more than thirty denominations that were represented there know our position, if you do not.

We may differ in reference to many doctrines. But we certainly do not in reference to the Sabbath and religious liberty. We may differ as to methods. Our people may not have been as consecrated as your people. Certain is it that we have not gained as many converts from the outside as you have gained. We are sorry that we have not grown faster. But our lack of growth must not be taken as evidence that we have quit the field. Seventh-day Baptists have lost their lives in the past in defense of the truth. We stand for the same principles today; and here we shall continue to stand at the cost of life itself if need be.

On the question of the Sabbath and religious liberty we stand together. Our two denominations are agreed as touching these principles. We are brothers in this great cause. There can be no excuse for a difference of opinion here. Here is no occasion for bickerings or insinuations. Let us say, "God bless you," to each other. We must stand together and fight together for the triumph of truth.

What I said was well received by the large audience. Elder Russell in opening his address commended us and expressed the hope that I might go to Washington next year to stand with them in the fight. This will give you some idea of how matters are moving here.

Fraternally yours,
D. BURDETT COON.

*Battle Creek, Mich.,
Sept. 1, 1910.*

Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society.

With a sense of gratitude to the Woman's Board, to the Young People's Board, to our churches, their pastors and people, and a far deeper sense of gratitude to God for his divine blessing, we present this our Sixty-eighth Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

Work and Workers.

The work has been more than usually successful. The workers have been preserved in their going out and in their coming in. The sun has not smitten them by day nor the moon by night. No death has occurred among our workers except on June first, when the Rev. Gerard Velthuysen Sr., of Haarlem, Holland, was called to his heavenly home. "A prince in Israel has fallen."

Foreign Missions.

THE CHINA MISSION.

During the past year the work of our China Mission has been prosecuted by the Rev. D. H. Davis, D. D., and wife; Rev. J. W. Crofoot and wife; Rev. and Mrs. H. Eugene Davis; Miss Susie M. Burdick; Rosa W. Palmberg, M. D.; nine native workers; two Bible-women; and one native preacher.

Annual Report of the Shanghai Seventh-day Baptist Missionary Association to the Seventh-day Baptist Missionary Society.

To all our beloved Brethren and Sisters, most hearty Christian greetings:

In rendering this annual report, it is becoming, first of all, to acknowledge the kind providence of God that has enabled us,

without cessation, to continue our work throughout the entire year.

The thirtieth annual report of D. H. Davis.

To me the past year has been one of the most strenuous of any ever spent in China. In addition to my regular work for the Shanghai Municipal Council as their Director of Chinese Studies, I have endeavored as far as possible to keep up my work for the mission, alternating with Mr. Crofoot and Mr. Dzau-sing-chung in the Sabbath-day preaching and conducting prayer meeting services. Several visits have been made to Lieu-oo during the year to assist in the work there. These visits might have been more frequent had time and opportunity permitted. It was a pleasure to attend the extra meetings held there in the autumn and give what assistance we could in the effort to proclaim the Gospel to the people who gathered together. A few days after the close of these meetings Mr. Koeh-yau-tsoong, the teacher and assistant in the work there, died, and I was requested to return and conduct the funeral services. The work at Lieu-oo has sustained a great loss in the death of this young man. We pray that God will soon give the workers there another as true and faithful a helper as he was.

We regret that Doctor Palmberg's furlough was delayed until failing health made it necessary for her to return to the homeland for rest and recuperation. It is a serious misfortune that there is no medical missionary on the field to keep up the medical work. Such breaks are detrimental to the best interest of the work. We believe it should be the policy of our people to provide, as far as possible, against such interruptions in all departments of the work.

We have printed a few hundred calendars, for distribution among our church members, and also printed in Chinese 1,000 copies of Mrs. Maxson's Catechism for children, which we hope will be found very useful in the schools and for the instruction of inquirers.

We have had only three new names added to our list of inquirers. One or two whose names have been on the list for some time have asked for baptism, but their cases have not been acted upon. We trust they will soon be ready for entrance into the church.

At a recent Sabbath-day meeting, an advisory committee was appointed to whom applications for church membership are to be made. If upon the recommendation of this committee the applicant is thought to be qualified, then the case will be brought before the church for final action. The object of appointing this committee is to put more of the responsibility of receiving members on the native Christians. We hope it may be found to be a helpful measure.

The Native Missionary Society has raised, in contributions and collections, during the year, \$177.10, of which the natives have given \$56.40 and your missionaries the balance. Disbursements have been made as follows: Expenses of students, \$36.00; Sabbath-school lessons, \$36.00; printing catechism, \$31.40; account book, \$2.80; toward day-school expenses, \$17.80; total \$124.00, leaving a balance of \$53.10.

A new edition of the Shanghai Colloquial New Testament is being printed this year and, as in former years, the proofreading has devolved upon me. The Shanghai Municipal Council has also authorized me to publish, in book form, the exercises prepared and used in my instruction work, for the past two or more years. These exercises will make a book, when completed, of 300 pages and I anticipate it will be very useful to those who are studying the language. I have over one hundred advance subscriptions for it. Mr. Crofoot has kindly given me some assistance in reading the proof both of my book and the New Testament. His help in this I have appreciated very much.

In addition to this I have carefully gone over the manuscript of a book, in Chinese, for the use of the Shanghai Municipal Health Department. By request of Doctor Stanley, the head physician in this department, I went over the final proofs of this book.

I have also supervised the printing and distribution of 6,000 booklets published by Mrs. H. C. Reynolds. These booklets are in the interest of humane work among the Chinese, and are given gratuitously to children in mission schools with the hope of promoting the spirit of kindness to animals among Chinese children. Mrs. Reynolds entrusted me with \$300 to pay the expense

of printing. I have received numerous letters of appreciation from those to whom the booklets have been sent. Mrs. Reynolds has been actively engaged in humane work for many years, in the interest of which she has traveled in many countries. Being in poor health she tarried in Shanghai and was our guest for several months.

The most perplexing work of the year has been that in connection with assisting a lady missionary teacher in the Bridgeman Memorial School, in the demolition of a dwelling and boarding-school building. Not only did this lady urge me to give my assistance, but the secretaries of the Women's Board wrote, making special request that I should assist. It was with great reluctance that I consented, but under such conditions it would seem very ungracious to refuse. The building is a large three-story building and will cost \$10,000 Mexicans, if not more, and it will be several months yet before it is completed.

Frequent calls have come to me during the year from other missions to assist in the examination of those who are studying Chinese. Although this has taken time and thought it has been a pleasure for me to render assistance in this way.

It has also been my privilege to render some assistance to Mrs. S. P. Barchet in matters pertaining to the settlement of the estate of her deceased husband, Doctor Barchet. Doctor Barchet had been very intimate with me for more than twenty-five years and in his death I feel I have lost a personal friend. It has been a pleasure in some small way to show my appreciation of his friendship by assisting Mrs. Barchet in some of the perplexities she has to meet.

We rejoice that our long and continued effort to procure land for the erection of the new chapel has been brought to a satisfactory conclusion. It has been five years since we first began the effort to secure land. I remember saying on one occasion that perhaps our various efforts were thwarted because the Lord had something better to give us. I now think this was the case, for we could scarcely expect to get a more suitable site. The history of my interviews is too long to introduce in this report. After I had obtained Mr. Meuser's consent to yield the land, he said, "I ad-

mire your perseverance." Somehow I felt that he would finally be constrained to grant my request. We prayed much about it and I am sure there were those in the homeland who were also praying and so God gradually inclined this man's heart to yield. His first concession was in agreeing to exchange a mow of land, or a sixth of an acre, located in front of one of our mission dwellings, for land situated some distance west of us. This land cost Taels 1,368.33 (a tael being equal to 58¾ cents gold). This would make the first sixth of an acre cost \$803.89 gold. This piece of land was located on the back side of his lot. I had from the first tried to get him to sell us an additional mow, or sixth of an acre, but he persistently refused. I offered him Taels 2,000, but he still refused, but after many interviews and much persuasion he said he would sell it to us for Taels 3,000. After consulting with the members of the mission I went, the next day after he made the promise, and paid him 1,000 Taels, and subsequently I paid him another 1,000. The balance is to be paid when the U. S. consular deed is issued in the name of the Seventh-day Baptist Missionary Society. At the same rate of exchange this additional sixth of an acre has cost \$1,762.50 gold, but we are glad to get it at this seemingly high price. It was the best we could do and gives us a good site for the chapel. I consider the first deal a very good bargain. There is no other land at all suitable that we could get for even Taels 3,000 per mow.

We are devoutly thankful that Mrs. George H. Babcock, learning of our need, has responded so readily and generously with an additional gift of \$1,100 gold. She has now given \$3,300 for this one object, while the Memorial Board has given \$1,500 gold. Others have also made smaller donations to this same object. We are gratified to see the interest the native Christians are taking in the matter. One family has given \$30 Mexicans. A not very well-to-do widow woman, living in the country, says she wishes to give \$10. Another says they are going to give \$50 and another \$100. Nearly all will give something. We shall have quite enough to put everything in good order and pay all bills. A full report will be rendered when the work is completed.

The sixtieth anniversary of the organization of the Shanghai Seventh-day Baptist Church occurs this year in July. It may not be possible for us to dedicate the chapel before September, but when it is dedicated we hope to make it a special occasion. Will you not pray that this may mark the beginning of a new era in the growth of our mission work in China, and awaken a deeper interest for missions in the hearts of our people in the homeland?

It is the prayer of your missionaries that they may be increasingly used of God in building up his kingdom in this land by the more effectual dissemination of the Gospel of our Lord and Saviour Jesus Christ, which is the message of salvation unto all who believe.

Shanghai, June 8, 1910.

An Appeal.

MINNIE L. GREEN CHURCHWARD.

The world is just suffering for love and sympathy. Men are dying in sin every day, Seventh-day Baptists have a part to give and share, and my own heart has been burdened with this question: "Are the long scientific discussions between men, whose Christian lives we know can not be questioned, expedient, or have they a tendency to draw away?"

"Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. xiv, 1). Could I come to feel that such discussions were a help, I should never dare to write a protest; but for many weeks I have been discovering I am not alone in these fears. However, I have put it aside and thought, "Some strong, brave man will soon write it." I have waited in vain, and now God forgive me if I write anything that in cold type looks harsh or critical. Perhaps some may be inclined to believe the old adage is true: "Fools rush in where angels fear to tread."

I have several editor friends, and fully realize that an editor of a church paper, or an organization's paper, stands as the servant of the people; and we all know our able editor wishes us to make the RECORDER the great spiritual blessing we need for Seventh-day Baptist homes. The responsibility is in a great measure ours.

If some of our good people can enjoy their Christian experience better by tracing their ancestry back to the ape, it hurts me not—but it does some. If some can receive more joy by believing God created man immediately, in his own image, it hurts me not—but it seems to others. And one thing I notice, we do not seem to be any nearer together than when we started out.

To be honest, I rather enjoyed the articles at first until I found there was a dangerous undercurrent, and that the tendency was not toward the Cross, but in some cases that have come under my personal observation was leading the opposite way. Now some one may at this point be tempted to criticize; but remember not all have your trust, your education, your environments; and our sermons and articles are to help all our children, our young people, our weak ones, our learned ones, our common people.

With pen poised in space for many minutes, I have decided best not to cite several real cases that have come to me personally that makes the writing of this article a real necessity; but one is from a lone Sabbath-keeper, educated, cultured and a prominent social worker in her State, and could I publish an extract from her letter you would understand why in some measure I feel its "nuff sed." She herself is strong but her letter expressed regret, etc.

The great God who called us into this great work help us to preach the blessed Gospel and not to be afraid to tell the truth; but let us not give ourselves to "doubtful disputations" that weaken the weak ones. Enough is this: I live, and there is so much work to do in the short time I am allotted here that I'll let my ancestors rest in peace. Of course I am a woman and possibly you do not know how hard it has been not to give *my opinion*, but I know it would be futile and have come to know it might be harmful.

Marlboro, N. J.,

Sept. 9, 1910.

O Lord, help me day by day to be so faithful to all my friends in the details of family, social, and business life that I may pass through any future emergency without betraying any trust.—*Daily Bible.*

Woman's Work

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

He that abideth in me, and I in him, the same
bringeth forth much fruit.

A Picture.

A prentice lad an artist served, a man
Well known to fame, a master of his art.
And in the boy the spark of genius burned,
Fed by the love of beauty in his heart.

Unheeded and unknown by all save God,
Himself unconscious of this slumbering fire,
He did his humble duties day by day,
While in his soul there grew the great desire

Something more noble to achieve, and so,
Guarding his precious secret in his breast,
He saved the tiny chips of colored glass.
Fragments and scraps not valued by the rest.

And secretly, by night, while others slept,
Untaught by any save a hand divine,
Fitted with wondrous skill his treasure-trove,
Weaving the fragments to a rare design

Which grew in beauty, till at last one day,
The startled master, in surprise and doubt,
Gazed on the picture—lo, an angel's face,
An angel's eyes, looked calmly, sweetly out.

Would'st know the lesson that the story tells?
Pick up the duties which around thee lie,
Despised and common as the bits of glass,
Used by the artist in the days gone by.

Fit them together in thy daily life,
Each has its mission, its appointed place,
And lo, by us unseen, to others seen,
Shines out the lovely likeness of Christ's face.
—Ethel Mae Crossley.

Annual Report of the Secretary of the Nile Ladies' Aid Society.

Your secretary would report that we have held twenty-one regular meetings and one special meeting during the year. Our roll numbers thirty-eight resident members and one non-resident; four have joined the society this year. One old-time member, Mrs. Julia Allen, has lately been called to the home above. The average attendance of members at business meetings during the year has been fifteen. The interest has

been good; and though we have not done as much work in the society as we have in some years that have passed, we have taken up the Mission Study leaflets and have arranged ten programs which have been increasingly interesting and instructive. One session was a joint meeting with the W. C. T. U., at which the W. C. T. U. furnished the program.

We have served dinners and suppers by divisions this year; twelve suppers and eight dinners have been served. Each division has served three times, with the exception of division number four which was unable to serve the dinner on January 27; on that day the society had a picnic dinner. It is estimated that 725 meals have been served during the year, or an average of 36 adults and children have been served each session.

The work done has been quilting, tying comfortables, and plain sewing. The society furnished and served the Y. M. B. C. banquet last August, from which \$10.50 was realized; the society also arranged for serving the Thanksgiving dinner in the church parlors.

During the year the society has purchased and placed in the church parlors thirteen chairs, two rockers and twenty-eight tea-cups. It has paid \$5.00 toward the responsive-reading books for the church service, has bought flowers for deceased friends, and the necessary supplies for the society. The money voted out for various benevolent purposes amounts to about \$38.00 for Missionary and Tract work and \$40.00 for local work. Our pledge of \$25.00 to the Alfred University Betterment Fund shows something of our spirit for the work of the coming year. Our president, Mrs. Alice Green, has been very faithful in her services for the society. Besides much outside work she has attended and conducted the business meetings of seventeen of the twenty-one sessions. The secretary has taken the minutes of twenty of the twenty-one sessions. All the officers and members have seemed to strive with a good degree of unity and earnestness for the welfare of the organization, and for the means to help carry forward various benevolent enterprises both home and foreign.

On July 14 occurred the annual election of officers: Mrs. Alice Green, president; Mrs. Alice McGibeny, secretary; Mrs. Samuel Burdick, treasurer; and Mrs. Delos Crandall, Mrs. Amanda Jordan and Mrs. Emma Coats, directresses.

MRS. NETTIE W. SKAGGS, *Secretary.*
July 14, 1910.

How He Rose.

The superintendent of a city missionary society in an Eastern city found in his office very early one morning a lad of eleven years, who brought back a bundle of second-hand clothing that had been sent to his home the day before.

"Mother thanks you for this," he said, "and for the help you have given us since father died; but it won't be necessary to send us anything more. I've got a job, and I'm going to take care of mother."

It was large talk for a small boy, and the weekly wage on which he began his independent career was not enough to provide for any extravagances. The mother, too, had to share in the labor and sacrifice at the outset. But the boy made his word good. It was the last time the family received aid from the missionary society.

On the other hand, it was not long until the little mission chapel which the family attended began to send a small contribution to the society that assisted in its support. It was the young lad, still a boy in his teens, repaying the former assistance. During this time he often made his luncheon on crackers, and his clothing was both meager and worn; but all the time he was leading a life of temperance, patience and quiet devotion to duty that impressed his companions, and caused him to be more and more trusted by his employer.

It is no wonder that the young man rose in his career till he came to own a large business; such a sequel is not uncommon enough to be surprising. But the fact worth recording is that through it all he maintained a loyalty to his moral and religious principles and a sympathy with those who have to struggle which have brought him honor in the city where he lives.

Not a few men now occupy homes of their own through his quiet, timely offer to an employe to build him a house and ac-

cept the rent as repayment. Not a few men in temporary distress have had their life insurance premiums paid by him till they were on their feet again. In two colleges there is always some student whom he is supporting. To the church of which he is a member he gives liberally, not only of money, but of what costs him more—time and constant thought.

Without acquiring large wealth, as wealth is estimated in these days, he has been a constant giver to a multitude of good causes, and is a director of the city missionary society to which, in his boyhood, he returned the gift which his heroic resolution made superfluous.—*Youth's Companion.*

Message From the Woman's Board.

MRS. J. H. BABCOCK, Corresponding Secretary.

Conference, Salem, W. Va.

We have now come to the close of another year of service. We took up the work at its beginning with "Praise to God for the work, and the workers." We have experienced, in a measure, the blessing promised to those who sow beside all waters, as we realize that the work has grown dearer and the workers nearer in the months that have passed since our last Conference.

We have prayed for unity of spirit and purpose, and our prayers are being answered; and if the visible results of the work seem meager, we will remember that it is the collection of littles that makes up the large amount, and we will still have faith in our work and the workers.

We believe that out of our feeble efforts, or from whatever may have the appearance of failures, there may come successes; for it is the spirit in which a work is done that God uses to further his cause and to bring honor to his name, rather than the deeds we do or the amount of work we accomplish.

The accounts for the year closed July 1, thus shortening the year one month, which may account, in part, for the fact that the total amount of funds received by the treasurer is somewhat less than that of last year.

At no time in recent years has the full pledge of \$3,000 been met. However, a

good interest along educational lines is increasing. Final payment has been made on two of the college scholarships held by the board. One association has pledged to raise a generous sum next year for our colleges in addition to the usual amount raised for general denominational work.

One society promises double the amount usually sent for foreign missions, and personal pledges are being given for definite objects.

In some of the churches the effort to interest *all* the women in missionary work has resulted in the organization of separate divisions of the society, called circles, in which women of all ages may find the best place for employment. The plan has proved very successful. In one church four of these auxiliaries to the woman's society have been organized, each having a membership of thirty or more. Every woman whose name was on the church roll was urged to become a member of one of these circles. The original society is called Circle No. 1. Circle No. 2 consists of the younger class of young women, No. 3 of the young married women, while Nos. 4 and 5 include all the remaining women who are church members.

Other societies are trying it, and we recommend the plan, especially to societies having a large church membership.

We also recommend regular correspondence with non-resident church members—lone Sabbath-keepers, who would gladly be workers with you if circumstances would permit.

"Our Mission Circle," a monthly leaflet program for use in the societies, was prepared by the board and printed at the expense of the board. Ten numbers have been sent out. Eight of them have been on the work of the Missionary Society, and each of the associations, respectively, the last two touching on the great work of our foreign missions. Most of the societies have made use of them and report favorably on their helpfulness. We hope to continue them for another year.

A little more than twenty years ago the question of securing a teacher for the China Mission school came before the Conference. One year later, 1889, at General Conference, upon Missionary Society day, conse-

crations were held by which Miss Susie Burdick, the appointee from the Woman's Board, was publicly and formally consecrated to the educational department work of our mission station in Shanghai, China.

Now, after twenty years of commendable consecrated work on that distant foreign field—the Woman's Board having fulfilled their agreement with the Missionary Society to pay into the general treasury the sum required for her salary—comes the call from the Shanghai Seventh-day Baptist Association through Mrs. D. H. Davis to the Missionary Board for a helper for Miss Burdick.

As we read the reports of the work of our missionaries from year to year, it is hard for us in our comfortable homes in the homeland to realize fully the sacrifice of self they make, and to understand the difficulties under which they labor; and we wonder at the patient, hopeful spirit with which they tell us of their hopes and fears for the work. Now, as a test of our devotion to the cause, an earnest Christian young woman of ability—Miss Anna West of Milton Junction, Wis.—has offered herself for the position. The Missionary Society will, no doubt, be glad to send her if the Woman's Board, loyally supported by the societies of the denomination, will do for her what has been done for Miss Burdick. Will we do it? We believe we will.

The conditions that have brought about the great need of a medical missionary to assist Dr. Rosa Palmberg at the Lieu-oo station bring dismay to our hearts, and we should be disheartened except that we know God can bring strength out of weakness and that from this *seeming* disaster he can work out good. But are we doing our best to relieve the situation? Men and women are willing to go to the foreign field if the money can be raised to send them. The condition is indeed a sad one if we by withholding our means are *hindering* souls, who are now in the darkness of sin, from entering into the knowledge of the saving Gospel of Jesus Christ.

Our societies are reporting excellent home work and a growth of missionary spirit, and we believe, by renewed efforts and with a growing desire on our part for

the salvation of souls near and far, that the Lord will open the way for greater usefulness, and richer blessings on our work and our workers.

If we are truly grateful to our heavenly Father for the blessings we so richly enjoy, let us give more freely of our *time* and means to definite work for denominational interests, making sincere, practical efforts to make the very best use of all the advantages and enlarging opportunities that are ours.

In looking over the reports of the Woman's Board in past years we are much impressed by the earnestness, amounting to almost *anguish* of soul, with which methods for the extension of the Master's kingdom on earth were sought to be wrought out. Today we are entering into the labors of those pioneer workers. Let us make the best use of the inheritance. What are we leaving as a memento of our earnestness that will be helpful to those who are to follow us, and carry on our work in the years that are to come?

If we are truly seeking to live the divine life, God will help us so to labor that in some way both he that soweth and he that reapeth may rejoice together.

In behalf of the Woman's Board,

METTA P. BABCOCK,
Corresponding Secretary.

August 11, 1910.

The Church and Its Duty to Its Own Members.

REV. EDGAR D. VAN HORN.

Convocation paper.

The theme which the committee has given us for this Convocation is well chosen and timely. We can not do better than make a new survey of the field of Christian activity in which we have been placed, and acquaint ourselves more thoroughly both with its problems and opportunities. I have felt for a long time that there ought to be a new evaluation of the church as a Christian institution, in which her duties towards all moral issues should be more clearly defined and her mission to her membership and the world more highly exalted. It is not to be wondered at that the temporal glory and prestige which she enjoyed in former years is less marked as time goes

on; for where she was once the center of the religious life of the community, the leader in its social, intellectual and political affairs, the church now finds herself shorn of all this popularity and in a hard struggle to advance and protect the religious interests of the community. Her success depends in no small degree upon us as her ministers. The spirit of brotherhood, education and philanthropy, which formerly found expression through the channel of the church, now finds an outlet in a hundred other ways. Hence the glory and prestige which *was* hers has been given over to other institutions which have had their rise and growth under her fostering care. For this reason some men have gone so far as to suggest that the church has outlived her usefulness. While this is not true, it is a fact that our Christian civilization has given rise to so many institutions intended for the betterment of the race that men have actually become confused as to what the mission and purpose of the church really is. This is why I suggest that we need to point out again the spirit and purpose of the church, and more clearly define her relation to modern life and magnify her mission.

It will be impossible to discuss in this short address all the duties of the church to its members; but there are certain obligations which are too lightly regarded by the average church, but which I shall try to emphasize and make clear this morning.

I. The duty of the church to instruct its members in the truths of religion and the Christian life. The Catholic Church has set an example in this respect which Protestant churches would do well in following. We, as Seventh-day Baptists, are all too slow in appreciating this fact. It is a sad comment upon our past that so many boys and girls have grown to years of maturity with little or no religious convictions, especially regarding the Sabbath. The ease with which young people drift from the Sabbath and lead a life of carelessness and indifference to religious obligation is usually an indication that their childhood has slipped away without proper religious influence and instruction. Such a calamity is not always due to purposeful neglect on the part of parents or the church, but to carelessness and indifference. How many

young people have thus grown up and finally been launched into the world both *conscienceless* and *convictionless* as to religious faith and practice, and hence, at the mercy of their environment, carried with the crowd in an ever-shifting experience. Therefore, the church should present the eternal truths and principles of God's Word in such a way as to awaken in childhood and youth those personal convictions that will keep them loyal and true when others are drifting with the tide. A man needs to have his conduct anchored in personal convictions or he will inevitably be swept from his moorings on a restless sea of uncertainty and instability. Therefore, I repeat it, every child should be initiated into the realm of religion where he may come to know God, receive the impressions of divine truth and character, and grow into those strong moral and religious convictions which will not be easily thrown off when he reaches the years of maturity and has to face the trying problems of life that call for strength and decision of character. I am sorry to say that we do not possess this binding consciousness or conviction to the degree that we should. The one hard problem that I have to face in New York City is the problem of the floater who has left the Sabbath upon reaching the years of maturity. I have the feeling that the situation will never be different until our people awaken to the fact that life begins to unfold in the years of childhood, and destinies are often fixed before manhood is reached.

Another phase of this teaching obligation has been impressed upon me by the experiences of the past year. The modern spirit of scientific research has forced upon us a period of unsettled beliefs and doubt. It is a trying time, especially to the young men and women in our colleges and University, where original investigation and independent thinking is most encouraged. This troublesome period will continue until we have learned the difference between tradition and truth; that while God and truth ever remain the same, each age rises to a higher and better conception of them. We must not close our eyes to fact, for if we do we may close them to divine revelation. We as preachers and leaders of our

churches must take a more sympathetic attitude towards college life and thought. We must keep abreast of the problems that force themselves upon our young people, and be ready to give them wise and loving counsel when they ask for it and need it. Now if we, as teachers in our churches and leaders in our institutions of learning, are unprepared to give that wise and judicious help that will guide honest young people to right conclusions in religious thought and life, then we are unworthy the high and holy calling of leaders in religious thought and life. Our brightest and best young people are going to our schools from all over our denomination; and if they graduate, as many of them do, with the impression that the Seventh-day Sabbath is unimportant and is a hindrance to success, then, I say, we have not given them the help and instruction that it is our duty to give. If the rational and scientific view-point of the Sabbath and the doctrines of man, sin, salvation, etc., furnished in the little book by Dean Main, *Bible Studies on the Sabbath Question*, is not brought before our thoughtful and earnest young people, the pastors and Sabbath-school teachers will be largely at fault for our young people who come to their years of understanding and fail to find moral and religious authority for the observance of the Seventh-day as the Sabbath.

2. A second duty of the church is to provide a service of *worship* for its members: not a place where men may come to be entertained merely, but a service where they may lift their voices in praise and devotion to God; where they may get that vision of their own sinfulness and the holiness of God which Isaiah experienced in the temple. Men want one hour in the week when they can forget the sordid cares of business humdrum and get a vision of the Infinite and the Eternal. They do not want to hear a flowery lecture on Shakespeare, Tennyson or Browning, much less a review of politics or the rehashing of the transactions of a sordid business world. What they want is to have their souls lifted into the realm of divine light and love, where their ideals may be clarified, their hopes and aspirations renewed. As Isaiah's spiritual vision was cleared and he was inspired to renewed

service, so with us, when we enter God's sanctuary, prayerfully and reverently, I believe we shall go out with broken and contrite hearts, with new visions of truth and holiness, and with new inspiration to live clean Christlike lives. I dare not think what the community would be if it were not for the purifying and sanctifying influence brought to bear upon it from week to week through those who attend divine service. The fact that half the people attend church once a week and are touched with a new zeal for holier living by being linked with the Eternal wonderfully tones up the whole community, for "a little leaven" must leaven the whole lump.

3. But there is still another duty which may be called the priestly duty. By this I do not mean that the church is to stand between God and man as is the case in the Catholic Church, but that it is to bring men face to face with God and there leave them as an elder brother would bring his little lost brother to his mother to be comforted and consoled. There should be the tender sympathy and Christian love manifested on the part of church members, that those souls that are weary, discouraged, and perplexed with the problems of life, those who are in trouble and sorrow, those who need solace, advice and encouragement, could find the needed help within the folds of the church. It is the privilege of every member of the church to exercise this priestly function. Wherever a disciple of Jesus finds a sinning soul, whether in the church or out of it, it is his privilege to say to him, "Thy sins are forgiven thee; go and sin no more." And if every Christian would assume the duties of his priesthood and become the friend of the friendless, the poor and the outcast, and lead them to know the joys of forgiveness and cleansing, how speedily would the kingdoms of this world become the kingdoms of our Lord and of his Christ.

If there is an institution in the world whose business it is to make it possible for life to unfold into pure manhood and womanhood, it is the Christian Church. To fit men to live and to live right in whatever circumstances they are placed should be the one and ultimate aim of the church.

This preparation should invariably begin in early childhood by surrounding the child-life with a warm atmosphere of Christian influence in which it may unfold like a rose in the garden. It is the duty of the church to keep in sympathy and touch with her young people during school life, and while granting the right and privilege of independent thought, to aid them in arriving at right conclusions and keeping a strong and abiding faith in God and his eternal truth. It is the duty of the church to act ever and always upon the Spirit of her Lord and Master, the spirit of unselfishness and love—that love which when dealing with wayward members is long-suffering and kind; that "believeth all things, hopeth all things, endureth all things;" love which does not criticize and find fault, but is sympathetic and kind and forgiving. It is the duty of the church to help in every way its members to "keep the commandments of God and to walk in the faith of Jesus." If a man falls, he is not to be kicked out and deserted, but restored by his brethren "in the spirit of meekness", remembering that they too are human and liable to mistakes. It is the duty of the church to take the Bible as the rule of faith and practice. This does not mean that it is to force upon its members the traditions of men, for in so doing there is the same rebuke merited which Jesus gave to the church of his day: "Thus have ye made the commandment of God of none effect by your tradition." In the last place the church should watch in greatest tenderness over her membership, that none may fall but that all may be built up in the divine life and character.

"The great soul of Jesus is still personally operating upon the life of men. It was this thought that filled the early Church with enthusiasm and that has been the unfailing inspiration of the church in the centuries since."

Whether animals have souls or not, it is our duty to protect them, and see that they are not ill-treated. When animals are killed to supply the wants of those who eat flesh food, it is our duty to see that it is done without any unnecessary cruelty.—*Our Dumb Animals.*

Young People's Work

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

Self—or Christ?

REV. A. J. C. BOND.

Prayer meeting topic for October 1, 1910.

Daily Readings.

Sunday—The fate of selfishness (Num. xvi, 1-14, 31-33).

Monday—Doing one's own will (Jonah i, 1-17).

Tuesday—The mind of the flesh (Rom. viii, 5-13).

Wednesday—Living Christ (Col. iii, 1-14).

Thursday—The power within (1 Cor. xii, 7-21).

Friday—Christ in the heart (Eph. iii, 14-21).

Sabbath day—Topic: Self-centered or Christ-centered? (Phil. i, 21; iii, 7; iv, 11-13.) (Consecration meeting.)

PHILIPPIANS I, 21.

"For me to live is Christ, and to die is gain."

The secret of Paul's success as a Christian man, minister and missionary may be found in these verses taken from his letter to the Philippians, and which constitute our lesson text for today. His was a Christ-centered life. To him to live was Christ. He lived that larger, fuller life which is known to him only who enjoys the fullest fellowship with Christ: a life that cares not for the vain pleasures of the world because enjoying something more wholesomely blessed; a life which can not be described, but of which we have all experienced something when in our better moments, self-abandoned, we have felt the thrill of the Christ-touch, and the exhilarating joy of the Christ-life within.

Not long ago I heard a man give this simple testimony in a prayer meeting, and it was given with such deliberation and feeling that it found a quick response in my own heart. He said, "The more I know of this Jesus, the more I love him,

and the more closely I wish to follow him." He showed something of the feeling of Paul, that Christ was his very life. With an increasing knowledge of Jesus, life becomes richer and fuller. And he who lives in Christ has nothing to fear, not even death. Death becomes the open portal into the home where Jesus is, for he said, "I go to prepare a place for you." Thank God for such a promise.

PHILIPPIANS III, 7.

"Howbeit what things were gain to me, these have I counted loss for Christ."

Paul had not always lived in Christ. Not always had he enjoyed that most blessed experience of a life hid with Christ in God. He had been very conscientious and zealous in his life and faith, and exceedingly scrupulous in performing every religious ceremony. He had had confidence in the flesh, and, he thought, not without reason. He had been circumcised the eighth day, there being no delay on the part of his parents in performing this first religious rite for their son. He was an Israelite, dyed in the wool—a Hebrew of the Hebrews; as touching the law, a Pharisee, that is, a judge and interpreter of the law, as well as a defender. He was so zealous that an attempt by the sect who followed the Nazarene to disregard certain points of the law which seemed unimportant and harmful was met by his active opposition, even to the death. And in the keeping of the law, he himself was blameless. Howbeit there came a change. He got a vision of the Christ. Now love prompts his service, and the things which before he had reckoned as worth so much, these he counts as loss for Christ. He still possesses the old-time faithfulness to duty, and is lacking not a whit in zeal; but his whole life is Christ-directed, and becomes a blessing to multitudes.

PHILIPPIANS IV, 13.

"I can do all things through Christ which strengtheneth me."

Whatever was right to do Paul could undertake, for Christ was with him, and Christ's strength is boundless and unailing. He felt that he could do all things through Christ who was his strength, and one has but to study his life and become familiar with his works to realize that this

was not a vain hope, but a blessed reality. The varied and multitudinous duties and cares which came to him would have overcome him if it had not been that Christ lived in him. The great service which he rendered to the church and to the world would have been impossible but for the fact that Jesus was his strength.

And this reminds us of our pledge. Sometimes its requirements seem difficult and exacting, but sober reflection reveals nothing in the pledge that a Christian ought not to do. To be a Christian means to be something and to do something. While we are young in the work at least it is well to decide upon some of the things that a Christian ought to do, and then definitely pledge ourselves to do them. If they then seem difficult, let us remember how our pledge begins, "Trusting in the Lord Jesus Christ for strength, I promise him," and then remember what Paul said, "I can do all things through Christ which strengtheneth me."

"Self-centered or Christ-centered?" You may help to answer this question for yourself by reflecting upon the pledge and your attitude toward it. Are the promises in it regarded or are they disregarded? If you have been careless about it, go over it again carefully and thoughtfully, and if all that you there promise seems right to do, then say, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." And you will not have to strive alone.

GEO-CENTRIC OR HELIO-CENTRIC?

The world's first great astronomer was Claudius Ptolemy who lived in the second century of our era, and who is the author of the system which considers the earth as the center of the heavens, around which all the planets, including the sun, revolve. Centuries later Copernicus taught that the sun is the center, and that our earth, as well as the other planets, revolve around the sun. The difference in these systems may not seem so very great. In the one the earth is the center, and in the other the sun. But the difference is so great as to revolutionize thought, affecting not only the science of astronomy, but all science and all philosophy as well.

Our theology as well as our astronomy may be either Ptolemaic or Copernican.

One day I was walking through a cemetery with a philosophic friend who pointed to the mounds at our feet and exclaimed, "Here lie buried those who at one time were, each for himself, the center of the universe." He did not mean that those who were buried there were personally known to him, and were known to be ultra-egotistical. He only meant that as humanity goes we are all more or less self-centered. We see things from our own view-point, and judge them by their revelation to our own life, which too often is circumscribed to include only the earthly and material. When life is thus viewed, self becomes the center, our theology is Ptolemaic, our religion is selfish, and our lives are sordid and narrow.

But when Jesus is seen to be the center, for whom and in whom we live, then is our theology Copernican, our religion is unselfish, our lives have an outward look, and are joyous and serviceful.

As we believe our earth revolves around the sun which holds it in its course, and which gives it heat and light and life, so let us accept Christ as the center of all life, and through the power which emanates from him our lives will be held in their proper course, and the sunshine of his love will light up our souls and warm our hearts so that we shall be truth-loving, fruit-bearing Christians.

SELF-CENTERED.

The *Ladies' Home Journal* for September 1 is a "girls' number", and in it is "An Open Letter to the American Girl Who was Born Between January 1, 1892, and January 1, 1899."

The author says, "I want to talk straight and without mincing words, to the American girl who was born between these dates—the girl who, in other words, will not be out of her teens until between January 1, 1912 and January 1, 1919. For it is that girl who is going to pitch the note of American society in the twentieth century—who is going to make of America a nation that is either good or bad, cultivated or ignorant, law-abiding or lawless."

The author is unsparing in her criticism of the girl to whom she writes, picturing

her as rude, ignorant and selfish. She is faithful in her effort to make her realize the importance of the place she is to occupy in our civilization. I am sure her strictures would be unjust if applied to "our girls." And yet I wish they might all read it, for it might teach them what to avoid, and help, perhaps, to correct some tendencies even among them. Toward the close of the article she gives some rules which may be helpful here. I quote:

The first is: "Think about others, not about yourself." And the second—is the same.

The first one means to think about others in the sense of being considerate of them. The second one means just think about them. If you want a magic key to unlock for you the door to popularity, to happiness, to being interested and interesting, seize upon those six simple words and pin your faith to them: "Think about others, not about yourself." Just watch yourself for a while and see how constantly one subject absorbs your thoughts. And that subject is Yourself!—your clothes, your appearance, your feelings, your likes, your tight shoes, your invitation to the football game—or your failure to receive one.

I know it is hard to prevent one's mind keeping open house on the subject of one's self. I know girls whose minds are never open to anything else. And the funny part of it is some of these girls wonder why they are not more popular.

As for other rules for becoming well bred you need bother with very few, if only you will follow the one of six words just given. The rest are much more simple. First, cultivate an agreeable voice. It won't be hard. Six months of serious effort on the part of every girl who reads this article would make this country and Europe draw sighs of happy relief.

Second, take a vow that you will never again make yourself ridiculous by going to absurd extremes in fashion.

And finally, be polite! Be polite, no matter to whom and no matter what happens! Be polite to everybody, but reserve a special brand of charming deference for use toward older persons with whom you come in contact.

TO THE LEADER.

In your opening talk impress upon the Endeavorers that Christ did not live for himself but for others. Illustrate by reference to his life how he lived for others, how his love for them was shown and how he sought to help them. You might find it of assistance to read Matt. xxv, 31-46. It will be readily seen that if we live not for self but for Christ, we live for others.

A talk along these lines will help the Endeavorers to realize their attitude toward Christ (John xiii, 35), and to determine their course of action for the future if their lives are Christ-centered.

Milton Junction, Wis.

Report of the Young People's Conference Committee.

The Conference Committee of Young People's Work would respectfully report:

We commend the efforts that have been made during the last year by the Young People's Board, but desire to see greater results from their labor during the coming year.

Resolved that we recommend:

First, That the board prosecute more aggressively the work suggested by this committee at the Conference last year; that definite aims be sought; and that the work of the various societies be more systematized and unified.

We believe definite plans should be laid and carried out regarding our work on the Southwestern field; that current information regarding our missionary interests should be continually given the societies; and that our societies should continue the courses of Bible study.

Second, That the Christian Endeavor topic outlines in the young people's department of the SABBATH RECORDER be continued, and that the board urge each society to make the fullest possible use of them in its prayer meetings.

Third, That the board keep in closer touch with the officers of each society, and that it keep its wants and plans more prominently before the young people through the young people's department of the RECORDER and through other channels.

Fourth, That the board work more largely through the associational secretaries, and that each secretary visit, where feasible, each society in his own association, the expense of such visits to be assumed by the board.

Fifth, That the board publish our own topic cards, substituting as many special denominational topics as in the wisdom of the board may seem advisable.

Suggestions Influencing New Converts in Living the Divine Life.

A Plea for the Young.

P. F. RANDOLPH.

As youth is the time when deep and lasting impressions are most easily made, as well as most needed and most willingly accepted, this discussion will apply mainly to young converts.

President Clark, in a series of public lectures on sociology delivered in the college a year ago last winter, told of a talk he had with a pupil much addicted to the tobacco habit. The pupil listened attentively, and apparently accepted as true all that was said of the evil practice.

"But," said the president, "the one suggestion I gave him was not sufficient to overcome the many suggestions of his father and numerous others constantly smoking and chewing."

This remark, coupled with knowledge of facts concerning professed conversions, led to the query: How could it be expected that young converts, without much special training, would resist the influence of the many suggestions received from the unfaithful who are sometimes quite numerous on the church lists? For instance, the young convert knows that it is wrong to lie, but learns that there are church members who do not always speak the truth; he understands that it is criminal to steal, yet he sees professed Christians who will cheat in a game or a trade; he has been taught that the Sabbath ought to be kept holy, but he finds in the church many who do not keep it so; he understands that Christians ought to attend religious services, but observes that some very seldom go to church; he can give you the golden rule, but finds few who live up to it; and so on through the whole list of commandments and precepts of Christian duty. Is it any wonder, then, that so many suggestions of this kind lead the young converts astray? Is it surprising, as indicated on averaging the replies received from inquiries sent to fifty ministers, that of those professing conversion only about one-fifth continue steadfast in their profession? These replies were asked as opinions only, and were not claimed to be accurate and could not be so; for many circumstances

affect the various estimates, and standards vary, although none can be higher than that given us in the life and teaching of the perfect Example.

It is, however, a pleasure to say that many replies place the faithful at 75 to 95 per cent.

In a revival effort where several churches united in the work and the newspapers loosely reported two hundred conversions, one church, sharing well in the ingathering, found in less than two years not more than two professed converts received to membership who showed by their works an active, consistent Christian life, and those two were doubtful. "Ye shall know them by their fruits."

Where is the fault? Is it in the revival? Our correspondents affirm truly that a very large per cent of genuine conversions is made in the revival meetings. It is then that the times of refreshing come from the presence of the Lord. Yet an intelligent, progressive correspondent insists that there is need of reforms—reform of evangelists, and reform in the methods used—if we are to have more lasting conversions and fewer superficial.

Religion is a reasonable thing, and only reasonable means need to be used to secure its adoption. Does not more than this savor of Gregorian inquisition? Four times we are told of Paul's reasoning with them. Reasoning seems to have been his method of bringing souls to Christ, and it was certainly right.

If the eloquent evangelist vividly portrays the horrors of hell and the bliss of heaven, urging all who would escape the former and win the latter to come forward; and if then, under excitement, his appeals be supplemented by the earnest entreaties, wise or otherwise, of a group of zealous or may be overzealous workers, is it strange that many, especially of the children, are led out without a proper sense of sin and the need and nature of a change of heart and life?

Recently a child of twelve years, when questioned as to her purpose in going forward, replied that they said she must, and would admit of no other reason. From some cause there are many superficial professions.

No, the fault is not in the revival itself; but it may be, as the progressive correspondent insists, in the methods used. The reasonableness of Christian life can, without undue excitement or constraint, be best impressed by calm, deliberate consideration of the great rewards, and the difficulties as well, for they are sure to come; and the seeker should understand all the conditions and know that with Christ as leader all his conflicts will end in victory.

If the seed be sown in an honest heart and then special suggestions be given sufficient to prevent the word from being taken away out of the heart, and to guard against temptation so that the word be not choked with the cares, trials and alluring pleasures of this life, the losses will be much less, and genuine conversions more numerous.

Many years ago Eld. A. E. Main said that if all the descendants of Sabbath-keepers had remained faithful, our numbers would be double what they were; and he recently said that that was a low estimate. The thoughts expressed by Eld. M. B. Kelly at a recent association, about our losses from another cause, are worth repeating here on this subject. It is better, he claims, to face the facts, acknowledge the danger from losses, become better informed, and arouse ourselves to avert the danger and prevent the losses.

A prominent, influential Baptist of this State says that the failure to train young converts to faithful service is one of the weakest points in the denomination, and that they are suffering serious losses thereby. Their Doctor Cruett of the Crozer Theological Seminary calls attention to the fact that the Endeavor Society has lost much of its efficiency by drifting from its original purpose of training young Christians, into the social feature. Doctor Stewart, dean of the Rochester Seminary where our Doctor Main received ministerial instruction, in an address last May at Buffalo, censured their theological schools for not instructing their students in the importance of special training of young converts. He had secured a course of instruction upon this subject, by Doctor Cruett at the Rochester Seminary last year, and a similar course is to be given this year by the same speaker at the seminary in Louisville, Ky.

In the circulars sent to our ministers, this question was asked: "What special instruction has it been your custom, as a pastor, to give new converts, especially the young, as to their new duties and the dangers in becoming Christians and church members?" In reply only a very few speak of any special instruction, except on examination as to their conversion, and this is evidently often insufficient. The Bible school and the Junior Society have been their main dependence for this training. A few pastors speak of trying to have something in each Sabbath sermon for the children and occasionally a special sermon for them. These are certainly good and helpful in a general way. But when a child is born into a new life where there are new duties, temptations and dangers, does it not need special instruction to meet safely the untried discouragements so sure to come? "For all that will live godly in Christ Jesus shall suffer persecution." If all parents were Christians fully competent and faithful in child-training, there would be less for the ministry to do. Unfortunately this is not the case. But has not the church, represented by the pastor or other leaders, assumed a spiritual parental relationship which brings with it obligations to instruct and train its children?

The few ministers who have spoken of any such training after the new birth have mostly come recently from our Theological Seminary. Long live the Seminary! May Heaven inspire the teachers there to train aright our future pastors.

All admit that the divine plan of child-training for Christian life is to begin in the home, although it is not completed there, the ministry having later its part to perform. The Mosaic plan of child-training in the home is a wonderful combination of oral and written parental instruction, the oral instruction consisting of two distinct kinds—a diligent teaching and then an often repeated familiar conversation. The law-giver repeats it, and it will do us no harm to hear it now. "Thou shalt teach them"—the divine words—"diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This much of oral instruction. "And thou shalt write them

upon the posts of thy house, and on thy gates," thus combining oral and written instruction. And each of these should have its counterpart in the best modern methods of teaching, the judicious use of only the best religious literature for the young, and in the rigid exclusion of alluring, debasing fiction and the impure corrupting news of the day.

Notice that the divine words are first to be taught and to be taught diligently. No superficial work will accomplish this. They are to be taught until they are indelibly impressed upon the mind. The Catholics teach their children this way, and say that at seven years of age they are safe for the Roman Church. When parents have thus diligently taught their children, there is thereafter to be a constant familiar talking of the instruction, day after day, as freely as we talk of the weather and the fashions—themes which never grow too stale for discussion.

There is not time here now to speak at length of the Mosaic written methods of instructing, further than to say that with the marvelous achievements of this age in methods of communication and in the art of printing and display, our methods should be as well up to date as Moses' were more than thirty-three hundred years ago.

With this diligent teaching, constantly recurring "talk," and the written words so plainly displayed, the suggestions for living the divine life ought to be sufficient to counteract those of evil.

Yet another point in the divine plan of home instruction should be noticed. It requires that the parent-teacher be a lover of the word, heart and soul fully consecrated to the work. It says, "Therefore shall ye lay up these words in your heart"—seat of love—"and in your soul"—the source of sentiment, inspiration and action—"and bind them for a sign upon your hand, that they may be as frontlets between your eyes." Thus all the faculties of soul and body are devotedly engaged in a threefold method of child-training.

It is true that the pastor and the teachers of the Bible schools and of the Junior Society should do and are doing their part of this work well in a general way, from early childhood up until their pupil, by a spiritual

birth, enters a new life. Then, it is insisted, they need special instruction and care distinctly different from that required before entering the new life.

This divine plan of parental instruction is given here for the purpose of illustrating and emphasizing some characteristics that are essential in the instruction of new converts.

First among these is an innate love of the pupil and an anxiety for his success in an honorable and useful life, just such as Christian parents feel for their children.

Second, the instruction must be persistently continued until well implanted in the convert's life. The reading of the church covenant (and this is often if not generally omitted) and a cursory explanation by the pastor will not fulfil the requirements of diligently training new converts. The etymology of the word, from *diligere*, to love, and the common use of it, imply all this, a tender affection and a steady application. One can never exhibit diligence unless he approves and loves the work.

Third, the instruction must be personal, as of a parent talking with his children; not simply in sermons, nor by the learning of a catechism, although these are good and healthful, but by pleasant, familiar talks in which the new converts take their part.

Fourth, these instructions must be frequently repeated, the same theme taken up again and again, just as the parent talks with his children of pleasant anticipations, on each recurring appropriate occasion.

The Catholics have what they deem successful methods; the Presbyterians, the Episcopalians, the Lutherans and the German Reform Church have each their catechism, good and useful, but how perfect in promoting vital piety, let them say; the Methodists have their term of probation; our returned missionaries tell how careful they must be in China; the Baptists are awaking to the importance of this matter, but we, as a Sabbath-keeping people whose per cent of loss may be the greatest, what systematic plan have we to prevent those losses? Let Doctor Main's estimate and the replies of our ministers answer that question.

When there shall arise a leader with Rooseveltian influence among us, and awaken us to make needed reforms in re-

vival methods so as to secure more genuine and less superficial conversions, and, as with other Baptists, insist upon the instructing and training of new converts sufficient to overcome the suggestions of evil, then shall the losses be less, and active Christianity greatly enhanced; and if this address shall help in the least toward this object, then your time while listening to it shall not have been spent in vain.

Reminiscences of an Octogenarian.

V.

C. A. BURDICK.

A Disagreeing Council.

In December, 1859, my uncle, Zuriel Campbell, who had been temporarily pastor of the Third Genesee Church, Allegany Co., N. Y., resigned his charge and returned to his home in Wisconsin, leaving the church pastorless. On his recommendation, that church extended to me an invitation to come and serve it as ministerial leader.

My home at the time was in Albion, Wis., and I was a member of the Albion Church. I had preached some times, but had not been ordained. I supposed that the idea of the Genesee Church was to give me a trial and in due time call me to ordination, if conditions should warrant it. With this in mind I accepted its invitation.

When some of the leading brethren of the Albion Church learned the situation, and had consulted with others, they proposed to me the plan of my receiving ordination at the hands of my own church before going to my new field of labor, as I would be a stranger to the Genesee brethren, and also because, if so ordained, I would go already qualified to administer the gospel ordinances. I made no opposition to their plan, and so the Albion Church voted to ordain me, and called a council to examine me with that end in view.

The time was short before I was to go to my field, too short for making any preparation for examination. I had not become settled in my views of the communion in full, but I had no time now for any further investigation of that subject.

I presented myself before the council at the time appointed. Two of the members were old Eld. Daniel Babcock and Eld. Var-

num Hull. I do not remember who were the other members.

When the examination reached the question of the communion I was asked to give my views. I answered that on that subject I had not reached a settled conclusion further than the belief that neither the design nor the character of the Lord's Supper was such as to make it a test of fellowship. At this point the examination was temporarily suspended by an argument to prove that it was to be a test of fellowship. And here some point was raised on which there seemed to be disagreement among the members of the council. On returning to the examination I was asked what would be my practice in that matter if I were ordained. I said that I should conform to the practice of the denomination until I had investigated the subject to a conclusion, and then should follow my conviction.

When the examination was through I retired. Afterward I was told that, on the question of ordination, the council disagreed as to the propriety of ordaining me. Some thought I was too shaky on the subject of communion, and feared I would turn out an open communist. While they were disagreeing on this point the pastor of the church, Eld. T. E. Babcock, took a hand.

It should be remembered that the membership were present on this occasion and heard the examination. The pastor told the council that it was for the church to decide the question of ordination; that the duty of the council was to examine the candidate and give advice, and now the church must decide whether or not I should be ordained. Of course I was not by to hear all this discussion; I only tell what was told to me afterward.

The church voted that I should be ordained, and it was done, the members of the council officiating in the service.

My certificate of ordination stated that "Charles A. Burdick was ordained to the gospel ministry by the Seventh-day Baptist Church at Albion on the 18th day of December, A. D. 1859."

With this document in possession I proceeded to my field of labor, and thus my forty-five years' ministry began as pastor of the Third Genesee Church.

Children's Page

What Julie Taught the New Teacher.

If any one had told Julie that the new teacher was going to learn more of her than Julie was of the new teacher wouldn't she have opened her eyes! It was true all the same, and this is the way it happened.

When Miss Field tied on her veil, just before starting for school that first morning, she said to herself:

"What's the use of trying to be anybody? My hair is thin and my face is sallow and these glasses are so unbecoming. This world has no use for plain people like me."

Poor Miss Field was discouraged that morning, and if it hadn't been for Julie she might have kept on being discouraged and then what would have become of her I wonder!

Now Julie was a very plain little girl. Her hair was thin like Miss Field's, and she wore glasses, too, and although her face wasn't sallow it was dreadfully freckled. When she came tripping into the schoolhouse after the gong struck, Miss Field thought she was as homely a child as she had ever seen.

Of course, neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day; nevertheless Julie started right in on the lesson just as if she knew she was to do it, and Miss Field began at once to learn it.

First, when Julie came in the room she began to show a great interest in everything around her. Her jolly, little, round eyes behind the glasses darted hither and thither, taking in the new teacher, the new globe on the platform, Mary McPhearson's new dress which was piped with red, the new scholar—a pretty little girl whose looks seemed to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove round to where Julie sat, and she couldn't help smiling at her.

"That child isn't troubling herself about her plain face," said Miss Field to herself. You see the new teacher had already begun on the lesson Julie had set her.

By and by Miss Field began to examine her pupils on their last term's work. Julie took the liveliest interest in the recitations. She watched the children's faces while they were reciting and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct, and when they were wrong her disappointment was quite decided.

"Well, well," said Miss Field to herself, "that child is as interested in each recitation as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down in the yard to watch the children play, and there everybody was inquiring for Julie.

"Come play with me, Julie."

"Julie, isn't this the way to play flumpy?"

"Julie, I want to tell you a secret."

"Julie, want a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me," said Miss Field to herself, "how the children do like Julie! Seems to me looks don't count in her case." You see the new teacher was progressing.

At noon, when Miss Field was putting on her things to go home, she saw there was trouble on the playground. The children were gathered round the pretty new girl, who was talking very fast.

"I don't want to play with Julie," Miss Field heard her say. "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself, "now here's trouble for Julie; she's got to reckon with her freckles. It's just as I said this morning—the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPhearson.

"I don't care! I wouldn't be seen playing with her," declared the pretty new girl.

"She is homely," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Conant.

"Nor I," agreed Nellie Davis.

"Nor I."

"Nor I."

It seemed as if everybody was turning against Julie. Miss Field was just going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lots of fun."

The children made no move to begin. Julie stopped short.

"What's the matter?" she added, eagerly.

The children looked at the pretty, new girl. "She doesn't want to play with you," spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak some child blurted out the truth. "For shame!" cried Miss Field, starting toward the group of girls; but she stopped before she had taken two steps, for she saw Julie was equal to the occasion.

"Dear me!" cried Julie, "I thought something awful had happened. Why!" she exclaimed, turning to the pretty new girl, "what do you care for freckles and glasses and things, long's I know how to play the game? Come on."

Julie laughed and danced away, and the children followed her, every one of them, even to the pretty, new girl!

Miss Field stood a moment and watched the children. A big tear had gathered in each one of her eyes, yet her face was beaming. "Dear little teacher!" said she softly, "she knows how to play the game, and so her looks don't count. Now I'm going to try Julie's way; indeed I will."

When the new teacher got back to her boarding place she began to "play the game." She greeted all the guests with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked, and after she had gone back to school the boarders got together and decided that the new teacher was "lovely." Wasn't Julie a nice little teacher?—*Francis J. Delano, in the Congregationalist and Christian World.*

"Men can not think well of others, when they think too well of themselves."

"The Thread of Gold."

To the Editor of the SABBATH RECORDER,

DEAR SIR:—It has been my good fortune to come across a book entitled "The Thread of Gold," by A. C. Benson, which contains many helpful things for one who is inclined to think upon theological questions. The whole book is filled with such a sane, tolerant breadth of spiritual thought that I wish to quote a few paragraphs which explain what the laymen of the church hope from the clergy, and which also, I honestly think, give the reason why the churches grow emptier each year, and we younger people apparently lose our interest in religious life. We have not really lost it, we merely settle down to working out, each for himself, his own belief. Perhaps, after all, we are the stronger for so doing. You see it is not to hear arguments over historical dates; or dogmatic quibbling; or whether you are right and the other minister, creed or faith is all wrong; or dissertations upon the exact meaning of this or that line in The Revelation; or whether evolution is a fallible or infallible doctrine,—that we look to you. Why take so much precious time for the discussion of matters which neither you nor I can ever know aright—here? Why not send us words which will help us to live each day a better life; which will glow with the Christ-love for our fellow man; which will train us to be more conscious of the loving protection of a Master-mind; which will straighten out the tragedies of daily life, when we are able to understand? The following words are taken from Benson's chapter on The Faith of Christ.

"If only the clergy could realize that what ordinary laymen like myself want is a greater elasticity instead of an irrational certainty. If only they would say plainly that a man could remain a convinced Christian, and yet not be bound to hold to the literal accuracy of the account of the miraculous incidents recorded in the Bible, it would be a great relief.

"I am myself in the position of thousands of other laymen. I am a sincere Christian; and yet I regard the Old Testament and the New Testament alike as the work of fallible men and of poetical minds. I regard the Old Testament as a noble collection of an-

cient writings, . . . the value of which consists in the intense faith in a personal God and Father with which it is penetrated.

"When I come to the New Testament, I feel myself, in the Gospels, confronted by the most wonderful personality which has ever drawn breath upon the earth. I am not in a position to affirm or to deny the exact truth of the miraculous occurrences there related; but the more conscious I am of the fallibility, the lack of subtlety, the absence of trained historical method that the writers display, the more convinced I am of the essential truth of the person and teaching of Christ, because he seems to me a figure so infinitely beyond the intellectual power of those who described him to have invented or created.

"If the authors of the Gospels had been men of delicate literary skill, of acute philosophical or poetical insight, like Plato or Shakespeare, then I should be far less convinced of the integral truth of the record. But the words and sayings of Christ, the ideas which he disseminated, seem to me so infinitely above the highest achievement of the human spirit, that I have no difficulty in confessing, humbly and reverently, that I am in the presence of One who seems to me to be above humanity, and not merely of it. If all the miraculous events of the Gospels could be proved never to have occurred, it would not disturb my faith in Christ for an instant. . . .

"Dealing with the rest of the New Testament, I see in the Acts of the Apostles a deeply interesting record of the first ripples of the faith in the world. In the Pauline and other epistles, I see the words of fervent primitive Christians, men of real and untutored genius, in which one has amazing instances of the effect produced, on contemporary persons, of the same overwhelming personality, the personality of Christ. In the Apocalypse I see a vision of deep poetical force and insight.

"If, as I say, the church would concentrate her forces in the inner fortress, the personality of Christ, and quit the debatable ground of historical inquiry, it would be to me and to many an unfeigned relief; but meanwhile, neither scientific critics nor irrational pedants shall invalidate my claim

to be of the number of believing Christians. I claim liberty of Christian thought, while I acknowledge, with bowed head, my belief in God the Father of men, in a divine Christ, the Redeemer and Saviour, and in the presence in the hearts of men of a divine Spirit, leading humanity tenderly forward."

Knowing that these words will be received in the spirit in which I send them—that of honest interest—I am,

Very truly yours,

(MISS) ZILLA MOORE.

817 Ave. E., Brooklyn, N. Y.,

September 5, 1910.

DENOMINATIONAL NEWS

Farewell Reception at Farina.

The farewell reception held at the Seventh-day Baptist Church Sunday afternoon and evening in honor of Dr. C. H. West and wife and Mrs. N. O. Moore was well attended in spite of the inclemency of the weather. No accurate count was made but those serving refreshments said that more than one hundred ate at the tables.

Both instrumental and vocal music helped to pass the time pleasantly. Doctor West had served this church as clerk for about nineteen years, and as deacon for about eleven years. Mrs. West had taught in the Sabbath school for many years. These worthy people have been very prominent in all church work during their long residence here, and the members of the church were sorry indeed to be obliged to bid them good by. And the church people are not alone in this feeling, it is a common remark on the streets that "we are sorry you have got to go away." However, the best of friends must part sometimes and we think we are safe in saying that all wish them good luck and better health in their new home. They left here Monday afternoon on the fast train going south. Their sleeper goes straight through, so no change of cars is necessary on the entire trip. They expect to reach Riverside, Cal., in time for dinner tomorrow, Friday, if the trains do not lose any time to speak of.—*Farina News.*

N. O. Moore arrived here from Plainfield, N. J., this morning, en route to Riverside, Cal. He expects to start with Doctor West's car of goods next Monday.—*Farina News.*

Sept. 8, 1910.

We are pained to learn that death has darkened the home of our editor of the young people's department of the RECORDER, and taken away his little child, nearly ten months of age. We know that he and his wife will have the heartfelt sympathy of all our readers.

HOME NEWS

ADAMS CENTER, N. Y.—Mrs. B. M. Greene invited the Ladies' Aid Society of the Seventh-day Baptist church to hold a special thimble meeting, August 16, at her home, that Mrs. A. B. Prentice might meet her old friends, and be welcomed once more among them. Forty responded to the invitation; all were glad to meet and greet her again, and a pleasant social time was enjoyed by all. For a time the ladies were busy piecing blocks and visiting; then these were laid aside, and a dainty lunch was served, after which, music and recitations helped to pass the remainder of the afternoon in a very pleasing manner. The visiting guests present were Mrs. Alfred Stillman of Alfred, Mrs. Ida Rich of New York City, Mrs. Sadie Cobb of Troy, Mrs. S. S. Bates, Mrs. Graves and daughter of Syracuse, and Mrs. Buckingham and daughter of Boulder, Colo. We were very glad indeed to meet them and to welcome them all to our circle.

Rev. E. C. Haynes, who has just returned from a trip to Europe, occupied the pulpit Sabbath morning, August 27, and gave us a description of the Passion Play, which he witnessed while on his trip in Europe.

The delegates who went from here to Conference have all, or nearly all, returned to their homes.

MRS. A. R. B.

VERONA, N. Y.—Pastor A. L. Davis preached his farewell sermon to a large congregation Sabbath day, August 20. After attending Conference he will go to his new home in Boulder. He has labored faithfully five years with the Verona churches, and during that time has won the hearts of the people. It was indeed hard for them to have him go, and only the hope that the change of climate might be beneficial to his health made them at all reconciled to it.

He will be greatly missed, not only by our own people but by the First-day people as well, as he has often supplied at least three pulpits, and always taken an active part in the town Sunday-school association.

Pastor Davis has done a good work here,

especially among the young people. Their lives will be richer and better from having had his example of high Christian living. As he and his wife go to their new field of labor, they carry the love and best wishes of the Verona people, whose prayer is that God will greatly bless them in all their labors and add many stars to their crown.

V.

MARRIAGES

GOULD-GARDINER.—At the home of J. W. Collier, M. D., Wellsville, N. Y., September 7, 1910, by Rev. A. G. Crofoot, Clarence R. Gould and Ethel A. Gardiner, both of Wellsville, N. Y.

DEATHS

MAXSON.—At his home in North Loup, Neb., August 25, 1910, of apoplexy, Mr. Lucian L. Maxson, aged 60 years, 2 months and 2 days.

Mr. Maxson, the son of John R. and Mary Ann Maxson, was born in Lynn, Walworth Co., Wis., June 23, 1850, and lived near his birthplace until twelve years old. He then moved with his parents to Alden, Minn. There he grew to manhood and on December 24, 1874, married Miss Florene Adel Crandall, daughter of Dea. Maxson Crandall, now of North Loup. In the fall of 1879 they left Alden and moved to North Loup, where he and his family continued to live until the time of his death, covering a period of thirty-one years. His Christian wife, though in very poor health, survives him. Their two faithful boys, Geo. S. and Elsi L., in connection with her aged father, still in good health, will continue in the family to comfort and care for her. Mr. Maxson was one of our thrifty citizens, and so we find that he left his wife and children a good village home and a valuable little farm of sixty acres unincumbered.

The funeral services, held at the family home, were conducted by the writer, assisted by Rev. A. E. Wells of this village, Rev. Geo. B. Shaw being away at Conference.

O. B.

BAXTER.—Clifford Elroy Baxter, son of Lester and Mary Baxter, was born September 27, 1909, and died August 31, 1910. Funeral services at the home of the grandparents, A. D. and Julia Baxter of Little Genesee, N. Y.

J. L. H.

BABCOCK.—At North Loup, Neb., on September 5, 1910, Carrie Louise Babcock, daughter of Mr. and Mrs. Rolla O. Babcock, aged two years, seven months and nineteen days.

It is easy to think that it was of those about

like this dear child that Jesus said, "Of such is the kingdom of heaven." Brother and Sister Babcock have the loving sympathy of an unusually large circle of relatives and friends.

G. B. S.

"My Foolish Money."

This theory of eternally skimping and saving for a "rainy day" is open to some objections. It sometimes happens that those who do this are not here to be rained on when the rainy days come. They have "passed on" without the least little bit of wetting, and their skimpings and savings are spent speedily by their heirs while the sun is still shining. What day so enjoyable as the sunshiny day? And who enjoys going forth to spend one's money in times of storm?

Some people go through life eating only specked apples. I once heard a man say that when he was a boy his father would not allow his children to eat any but the specked apples in the cellar because the fair, tempting-looking, unspecked apples would sell for more, and they must be saved for the market, and the money they brought could be put away for a "rainy day."

"I have never eaten a specked apple from the day I left home up to the present time, and I never will eat another one while I live," said this man when his boyhood days were far in the past. "A specked apple is to me a symbol of a kind of saving for which I have no use. My poor father ate specked apples for so many years that he had no relish for any other kind."

A great many people are like that. They deny themselves all pleasure for so many years that they have no relish for it when the time comes that they have set for enjoyment. And all of this leads me to write that I am in sympathy with those who are inclined to enjoy the pleasures of life as they "go along." It is rather a good thing to make "foolish money" of some part of one's earnings, to have a "foolish purse" into which one can slip dimes and quarters, and even an occasional dollar bill, to be spent for small pleasures at times when there is good reason for spending money in that way.

Take the vacation season. Who does not like to have a little money on hand

that one feels free to spend for a drive or for unusual enjoyment of some kind when one is on a vacation? Why not begin to save "foolish money" even now for next summer's vacation, or for the coming Christmas time, when one wants to be generous in the way of gifts? I know a man whose summer outing is made all the more delightful by the "foolish money" he begins to put by as early as January of each year. It is not money saved for some remote and contingent rainy day, but for the sunshiny days of the vacation season; and it is spent then without the least compunction of conscience. Indeed, this man's "foolish money" account is drawn upon for all sorts of inexpensive pleasures, giving large returns both in and out of the vacation season. It is a good thing to have such an account from which one can take money for concerts, lectures, little excursions, and other pleasures without "feeling it."

And, after all, this money is far less foolish than the money one hoards and hoards year after year in expectation of enjoyment in a vague "sometime" that grows more and more remote as the saving habit increases: and then the "good time" never comes at all.

Why go through life forever sowing for others to reap? Why not enjoy at least a part of the rewards of one's own industry and thrift? Who shall say that it is not wise to do this? The thrift that degenerates into actual parsimony, and that makes specked apples taste better than the sound, rosy, and unblemished fruit, is a deplorable kind of economy that narrows the mind and limits the horizon until one lives in a very circle indeed, and grows small in thought, and misses much of the joy of living. Start a "foolish-money" fund, and give yourself pleasant memories of the good times you have had spending it.—*Morris Wade.*

WANTED.

Agents to canvass for "The Doings of the Brambles" by Alice Annette Larkin. An excellent chance for Seventh-day Baptist young people. Address, giving references, Box 181, Ashaway, Rhode Island. im.

Sabbath School

LESSON I.—OCTOBER 1, 1910.

THE WISE AND FOOLISH VIRGINS.

Matthew xxv, 1-13.

Golden Text.—"Be ye therefore ready also; for the Son of man cometh in an hour when ye think not." Luke xii, 40.

DAILY READINGS.

First-day, Matt. xxiii, 1-22.

Second-day, Matt. xxiii, 23-39.

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

Fourth-day, Matt. xxiv, 15-31.

Fifth-day, Matt. xxiv, 32-51.

Sixth-day, Luke xii, 35-48.

Sabbath-day, Matt. xxv, 1-13.

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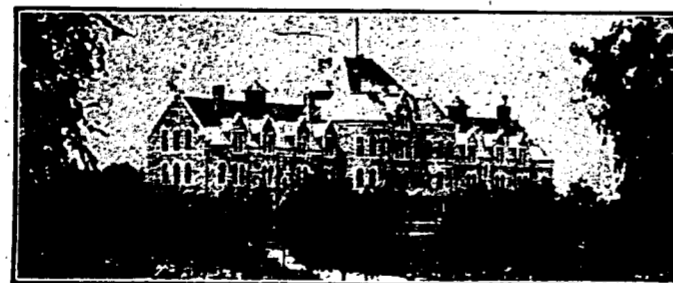
The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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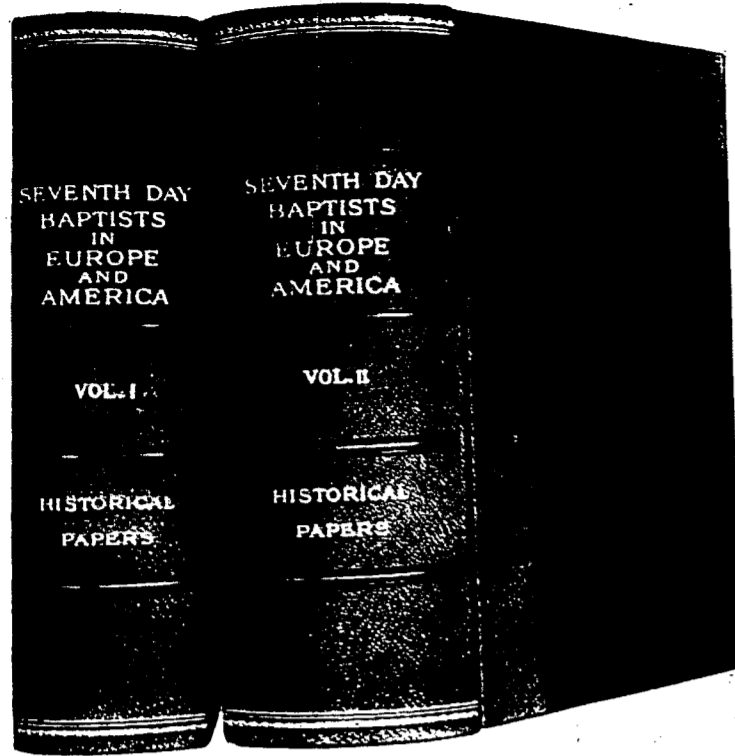
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And will not let the bitterness of life
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Its tumults and its strife;
Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed,
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.
And in each one of these rebellious tears
Kept bravely back he makes a rainbow shine;
Grateful I take his slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

—Author Unknown.

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