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# The Sabbath Recorder

**COURAGE.**

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
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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# The Sabbath Recorder

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## EDITORIAL

### Business Sessions of Conference.

On the last two days at Salem there were four sessions of Conference for business, aside from the closing moments of the last evening. In these, the various committees, and the sections of "the people in Conference" made their reports to the General Conference.

The adult section had held four sessions, and in its report recommended that the boards prepare in advance a budget of probable expenses, and that a Conference budget be published and distributed at each Conference where full discussion of the same can be had. Then this budget is to be placed in the hands of each church so each may know approximately the amount it should raise in order to furnish its share.

The young people's section also held four sessions, and in its report approved the work of the Young People's Board, urged that systematic work be pushed, especially in the Southwest, recommended courses of Bible study, the continuation of topic outlines in the **RECORDER** and that the Young People's Board work more largely through associational secretaries who shall visit each church if possible.

The Missionary Committee reported that the time had been too short for full discussion of the important problems before the committee, and then briefly stated the cases of the widening fields, of funds falling short, of a debt amounting to two or three thousand dollars, of appeals for enlargement

while compelled to retrench instead of enlarge, and of the pressing necessity for reinforcements in China. Doctor Palmborg has been compelled by broken health to leave China, and Brother and Sister D. H. Davis should return on furlough by another year.

The committee recommended sending Doctor Grace Crandall soon, and that funds be solicited for this purpose; and that steps be taken looking toward sending Miss West when she shall be ready to go. As to Africa's call for help, the committee recommended that the boards carefully investigate the conditions in that great field and do what they can to aid the cause of truth there. The committee did not forget the home fields, but pleaded for more labor all along the lines in the homeland. The work of the Joint Committee of the Missionary and Tract boards was heartily approved. Finally, this important committee urged upon our people the great necessity of more systematic and consecrated giving.

A careful discussion followed this report. Every one recognized the crisis now upon the Missionary Board and realized that lack of funds must be a serious barrier in the way of enlargement. While the members of the board would be glad to enlarge, many of them feel that under existing circumstances it is out of the question to do so. One thing is sure. They can not meet the calls unless the people wake up. Times are prosperous; people are living better than ever before. Why are our Missionary and Tract societies completely handicapped by debt?

The Tract Society's Committee reported hearty approval of the work of the Joint Committee, in which both boards are interested, approved the plan of placing before the people a budget of probable expenses for the year in advance, recommended a continuation of the work begun in Africa as fast as the way is opened for us to go forward, and urged that more of our churches send out their pastors for work a

month or two each year among the feeble churches, and on needy home fields.

The Sabbath School Committee reported a recommendation that the secretaryship be continued; that the *Helping Hand*, Sabbath-school notes and Dean Main's Bible Studies be more generally used by our people; and expressed the hope that a graded course of study may soon be established in our Sabbath schools.

The Committee on Woman's Work reported in substance the points mentioned last week—recommended work for a fund for aged ministers, urged that our people write to lone Sabbath-keepers, spoke of their message to China and invited lone Sabbath-keepers to write to the RECORDER.

At the close of these reports the corresponding secretary was asked to write in behalf of Conference to the churches at Mill Yard, London, Rotterdam and Haarlem in Holland, Harburg in Germany, Salt Pond in Africa, to the church in Shanghai, China, and to the two African churches reported this year.

The Memorial Board's report shows that \$147.07 has been added to the fund for aged ministers, called by the board "The Ministerial Relief Fund." The trust funds now in the hands of the board amount to \$464,141.09.

William M. Davis was appointed to make careful investigation of the matter of employment and business for Seventh-day Baptist young people, and report in an address next year at Conference.

Steps were taken looking toward the incorporation of Conference in order that it may hold property and save to our cause any property of churches which may become extinct. Under the laws of some States, all such property would go to the general Baptist Denomination.

The Committee on the Historical Volumes reported 800 copies still unsold, and that if these could be sold now, the money received would just about pay the debt still hanging over the committee.

The Committee on Finance reported good results from the use of the systematic envelope plan, and asked that all pastors assist in working up the plan. The com-

mittee feels that it should be done in this way rather than by a special agent.

Two new churches asked admission to Conference: one at Los Angeles, California, and one at Syracuse, New York.

Reports show a net gain in members, during the year, of one hundred and fifty-six. Four Sabbath-keeping churches in Africa report a membership of over two thousand people.

At the last evening session two banners were awarded by the Young People's Board for the greatest per cent of gain during the year. The Milton Junction society took the Seniors' banner and that for the Juniors was given to the society at Salem, W. Va.

The proposed amendment to the constitution found in last Year Book, page 104, making ex-presidents of Conference and presidents of the societies members of the Executive Committee of General Conference, was unanimously adopted.

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#### Our Mission.

*Conference address, Salem, W. Va.*

Everybody knows the meaning of the term "mission," as used here. It simply refers to the business or duty on which one is sent; the errand, or commission, entrusted to an agent. Therefore, when the committee of General Conference requests one to deliver an address upon "Our Mission," he is expected to speak upon the business or duty of Seventh-day Baptists. What is the errand upon which our great King has sent us, as his ambassadors? What important commission has God given us as a people, to which we should be true, and into the fulfilling of which we should put our best thoughts and our most efficient services?

We live in an age of strange contradictions. On the one hand we see the world distracted by social unrest, with its multitudes drifting away from the safe anchorage of faith, upon a sea of worldliness, class hatred and skepticism. On the other hand we behold the most wonderful world-wide movements for the evangelization of the race. The Laymen's Missionary movement, the Edinburgh Conference, the Confederation of Churches, and other interde-

nominal organizations, reveal the rapidly growing spirit of unity among churches, and a fixed purpose, on the part of great Christian leaders, to carry on the work begun by Christ and left by him in the hands of his people.

We are startled when we see the signs of upheaval among the dissatisfied, churchless multitudes, and when we hear the church criticized for its apparent indifference. We fear for the future when we see the tides in society tending strongly toward social revolution, and find that the church fails, as yet, to fully comprehend the gravity of the situation. We study the various remedial schemes proposed and tried, most of which are unfriendly to the church, only to find that all such efforts thus far have failed, and that conditions are growing worse.

On the other hand we rejoice over the signs of awakening on the part of the church. The religious periodicals of the time are filled with earnest and careful discussions of the mission of the Church of Christ. We are not the only people who are asking, "What is our mission?" No matter what denominational paper we take up, we are confronted with questions upon, "The Present-day Conception of the Church," "The Church of the Twentieth Century," "The Present-day Opportunity," "The Church and the New Conditions," "The Church of the Future," and whole books are written upon, "The Church and the Changing Order," "Christianity and the Social Crisis," and "Educational Ideals for the Ministry."

While here and there one writes as if he thought the church unable to meet the emergency, and that its days of usefulness are over, unless it makes changes almost revolutionary in character, the majority of writers take a more hopeful view. They admit that certain changes in methods of work and some adjustments to new conditions, with modifications in some doctrinal statements, are necessary. They insist that the church must cease to be merely a follower, and become a leader in all the lines of work for humanity, which were inaugurated by Christ. That the church must go to the front in efforts to secure justice, and

to bring about better social conditions, or it will lose the respect of men. That the conservatism that holds it back from new methods will seal its fate, if allowed to prevail. But we believe that the call of God to advance and meet the demands of our times are being heeded, and that the church begins to see the path of duty. It is coming to see as never before that God calls it to make the law of love and brotherhood triumph over the evils of society, and to show to the world that its mission in the twentieth century is precisely the same as it was in the first.

#### NO NEW MISSION.

The church of the future will have no new mission. It must seek to carry on the same work Christ left unfinished, and there can be no better methods than his. Advancement in knowledge and culture and civilization will not change the needs of the soul, or alter its relations to God. Man will always crave the assurance of eternal life, and in a world of trouble will yearn for peace with God. It will always be hard for guilty men to "kick against the pricks," and there can be no remedy for a troubled conscience, excepting that which Christ brought to earth. The church is vitally interested in every movement that will contribute to the true upbuilding of humanity; but it must not forget that back of all socialistic schemes, back of every system of ethics, back of every code of morals, back of everything which changing conditions and circumstances may thrust into temporary prominence, there still stands the Christ, the living Person, in whom God's love is revealed, and without whom lost men have never found hope.

So long as hearts are crushed under the burdens of sin, so long as prodigals wander from the Father's house into the far country, the world will need the story of Jesus Christ and his cross. Nothing has ever been found that can take the place of his message to sinful men. Wherever conscience is awakened, the cry will ever be:

Tell me the Old, Old Story,  
Of unseen things above,  
Of Jesus and his glory,  
Of Jesus and his love.



## ONE MISSION IN COMMON.

Therefore, in common with all the churches of Christendom, it is our mission to proclaim the Gospel of the risen Christ, and the brotherhood of man. In these days of united effort for world-wide evangelism, we must not shrink from bearing our part. Especially is it incumbent upon the church, as it faces the clamorings for social betterment, to return to the New Testament ideals of work, and impress upon human hearts the truth that Christianity itself is the greatest and most successful social movement the world has ever known—a movement in which Galilean fishermen, Judean shepherds, Antiochian citizens and Greek, and Roman subjects leagued together, called themselves brethren, and stood by each other for mutual assistance.

We must make the world see that this is still the work of the church. The New Testament is, after all, the world's greatest text-book on sociology; and if the conditions of today are to be bettered; if the problems that trouble the world are to be solved, the principles of the Bible must be accepted and incorporated into life. We must preach the gospel of a common brotherhood until the church of God knows no rich, no poor, but is equally just and true to both. We must teach the Christian world to enlarge its ideas of work to cover all the interests of humanity, which Christ labored to promote. It must be our mission to overcome the prejudices of the laboring classes, and pacify the feelings of those who hate religion. In common with all Christians, we must strive to win the foes of the church until they become its friends.

This can not be done by Pharisaic exclusiveness, nor by passing by on the other side, when men have fallen into cruel hands. Neither can it be done by the church that forgets its holy calling, and turns aside to do distinctively sociological work as prescribed by clubs and orders outside. When the Church of Christ does this to the neglect of its mission of evangelization, it is doomed.

## A GOLDEN MEAN.

We would plead for a golden mean between extreme professional reformers who denounce the church, and the ultra con-

servative church people, who refuse to aid in the work of social betterment. "An agitator mad with altruism" is as much to be shunned as a churchman utterly lacking in the good Samaritan spirit. Give me the consistent, Christlike churchman, who is loyal to the church, and who at the same time is ready to go outside in the Master's name and do all he can to aid truly humanitarian societies in the work for the "submerged tenth."

And we may as well admit that there are such societies, better and more appropriately equipped for works of social betterment and civil reforms than the church can be. Indeed, it would be unwise to try to equip the church for all such work. There are charity organizations, of every description, better fitted to serve the unfortunate and destitute classes than is the church. They are the specialists in efforts to remedy the evils of humanity.

What, then, is our mission regarding the sociological movements clamoring for assistance? What should be our attitude toward them?

## UNQUALIFIED SYMPATHY.

We should manifest toward all truly humanitarian movements the spirit of unqualified sympathy and cooperation. We should be ready as churches to lend aid in whatever way we can, whether by our money or by our personal labors, in bringing about justice and equality and comfort, in the place of oppression and misery.

But the church of God must not forget that its distinctive work is to enrich the spiritual life of men. It was planted for this purpose. Its great mission is to preach the Gospel that brings man into harmony with his God; that teaches him to live for a spiritual and higher life, and not for this world alone. The world needs a vital and consistent theology, a better knowledge of God and man's relation to him. Socialism will not teach these necessary things; it will not develop man's religious nature. This is the one mission of the church, and it will be a sad day for the world when the church so lowers its standard as to forget or neglect its one great work of saving men.

In this social crisis two great classes of men confront each other with the most bit-

## CONDENSED NEWS

## Grand Army Encampment.

The annual gathering of the Grand Army of the Republic was held in Atlantic City, New Jersey, last week. The attendance was much smaller than it might have been if the railroads had given the veterans the usual reduced rates. There was great dissatisfaction when it became known that the rates were not so good as ordinary excursion rates to the seashore; and there was serious talk of having no encampment next year, unless better rates could be secured. Many of the Grand Army feel that an unfair discrimination has been made against the soldiers who risked their lives to save the Nation.

The only two living corps commanders of the Union Army, General Sickles of New York and General Dodge of Iowa, were present, and became honored guests at the gatherings. These annual encampments are growing more and more pathetic each year. They are meetings of a fast disappearing body of men. Soon the last veteran of the Grand Army will sleep with his comrades who died in battle, and the camp-fires and reunions will be things of the past. All these things tend to strengthen the ties that bind the old soldiers together, and to give a peculiar interest to their annual encampments.

As the years go by, and prosperity comes to the Nation, the passions of war are being put away, and the sense of common brotherhood prevails between soldiers of North and South. Some who were foremost in the strife are now foremost in efforts to promote fraternity. In fact, if we wish to find those who are most reluctant to have the wounds of civil strife healed, we must seek them outside the ranks of those who fought in the war. The greatest fighters have become the greatest peacemakers. These are the things that touch the Nation's heart, and give a tender pathos to all such gatherings as that just held in Atlantic City.

## Popular Primaries and Public Sentiment.

The recent trial of the popular primary system in New Jersey, and the conflict over

ter antagonism. The church can help them little by lecturing on sociology. What both classes must have before peace can come is 'an experimental knowledge' of the indwelling spirit of Christ. No other organization will help them to this. The church has a mission that no other can fulfil. It must arise to the emergency and arouse the consciences of men until they feel the exceeding sinfulness of sin. Never did the world need to be shaken out of its self-complacency, and aroused to its need of a Saviour, as it does today. It is the mission of the church to startle it into self-examination and repentance, and to convince it afresh of the difference between right and wrong. Rich and poor alike need to know the reality of the Christian religion as a purifying, regenerating power, and then the problems that distress us will all be solved.

## GET AFTER THE ROBBERS.

Then let our pulpits ring with the gospel of justice as well as of love. Let there be no uncertain sound regarding the evils that ruin men and corrupt communities. We must not be satisfied with the mere binding up of wounds received by those who fall among robbers as they go down from Jerusalem to Jericho; but we must get right after the robbers, and make it safe for our fellows to live in either the town or the country. Our gospel and our service must be against everything that endangers our fellow-men, whether it be the liquor traffic, the gambling den, the drink habit, the curse of child labor or graft among public servants. Any form of organized Christianity that does not make it hard for such evils to exist is not worthy the name Christian.

There was never a better time than the present, for us to make our power felt in all lines of this great general work. Shoulder to shoulder with all live Christians, we should stand for world-wide evangelism, for social betterment, for temperance, for purity; and we must not be content until the present rising tide of religious faith and moral enthusiasm shall reach its flood, fill the public heart and mind, give true standards of life and duty, and make the brotherhood of man a living reality.

(To be continued.)

the question in New York State are furnishing good evidences that the measure is bound to be in favor with the people. The old plan of representative primaries is popular with the political machine, but the method of nominating by popular vote shows plainly when tried, that the masses are ready to stand by it. It is the plan of Taft, Roosevelt and Hughes as against the "bosses," and the straws in the current during these times strongly indicate a mighty tide of public sentiment in favor of reform. Everybody in New Jersey was surprised at the way the people responded in the first election of this kind ever held in the State.

#### Wireless Warns Against Dishonesty.

Last week when the White Star steamer *Maurctania* discharged her passengers in New York, pearls and clothing worth over \$12,000 were seized from a single family by the customs officials. This caused quite a stir in view of the standing of the supposed smugglers. This week when the next steamer of the line was nearing our shores, for two or three days the wireless telegraphers on board were kept busy receiving messages from friends on shore to incoming passengers, urging them to be honest with Uncle Sam. Some of them read as follows: "Declare everything;" "Take no chances at smuggling;" "Wise guy customs inspectors can see through brick walls."

When the good ship *Arabic* came to dock it soon became evident that passengers had heeded well the wireless warnings from shore. Many papers of "declaration" showed that they had been revised and interlined after the messages had been received. Even the merest trifles were reported, and the use of different pens and inks showed plainly that some papers were revised more than once.

The passengers on the *Arabic* for this trip have gone on record as making an exceedingly honest company.

Mayor Gaynor has written a letter in which he explains that the attack upon him was not unexpected, since he had seen the bitter editorials and cartoons published against him in some of the papers. This is another testimony against the miserable

practice of publishing cartoons and exaggerated representations of public men. Such publications are a constant menace, even to the highest officials in the land.

There was a remarkable scene in the great auditorium in Atlantic City, when Gen. Daniel E. Sickles came swinging down the aisle with one trousers leg pinned up, and the audience of veterans arose as one man, while four of General Sickles' old command picked him up and placed him chair and all upon the platform. Then the old commander's band played Dixie and the old soldiers made the hall ring with their cheers. One of the speakers was an officer who had worn the gray, and who now pleaded for a welding of the hearts of both the blue and the gray for the Union cause.

#### Denominational Industries.

W. K. DAVIS.

*Business Men's Meeting, Conference,  
Salem, W. Va.*

That our denomination is weak industrially is recognized. We need a radical reformation and this can best be accomplished by getting together, pulling together and living together. That we are not willing to pull together is shown by the fact that in general Seventh-day Baptists do not discriminate in favor of our own people who are in business. Merchants, mechanics, business and professional men will all acknowledge the truth of this statement. A merchant in a Western city says if one Seventh-day Baptist buys of another he expects a better price than he can get elsewhere. Many of our people act as though men in business who keep the Sabbath should pay others to observe the day. This state of affairs is general throughout the denomination. Our people are selfish and thoughtless in this respect. One merchant ran a good sized ad in the SABBATH RECORDER for nine months without getting a cent's worth of business. No wonder the RECORDER does not carry much advertising.

There are many exceptions to the trend I have mentioned. Some of our people pay more than they would elsewhere in order to patronize our people. That kind of spirit means denominational growth for

it indicates an unselfish willingness to help. We have too much of selfishness and narrowness in business matters. Growth along all lines of Christian effort can be stimulated by a more intelligent conception of the value of business. The value of commercial interests has been ignored too long. I am not pleading for worldliness. The Bible commands diligence in business.

The industrial question is paramount. Until our denomination awakes to its need of industrial activity I believe we are doomed to progress in the same slow and disheartening way we have for years.

A young man applied to a Seventh-day Baptist for a job, saying he had been offered a position as engineer but he could not accept and keep the Sabbath. This manufacturer had no place to offer. The applicant moved his family to a distant State where his little children who were just getting interested in the Sabbath school and Junior Endeavor had no church privileges and but scanty educational or social advantages. Those children will probably marry Sunday-keepers or no-day-keepers and the entire family will be lost to our denomination. It is not unreasonable to believe that had those children been reared in one of our societies future generations would increase our membership and add to our soul-winning power.

One of the greatest hindrances of our denominational societies is lack of funds. A great hindrance to growth in numbers is lack of employment. Given employment for all our people—active or nominal Seventh-day Baptists—at good wages under the influence of a strong church with spiritually minded leaders and in ten years we will see a growth not only marked in numbers, but powerful in spiritual attainments and helpfulness along all lines of human betterment. And this partly because of our increased ability to raise funds for denominational work.

Our denomination needs above all else a conservation of souls. And one of the prime requisites of this conservation is a more intelligent understanding of the human needs of the common people. We can best reach the soul through the heart—and it is true that the way to many a man's heart is through his stomach. I believe we

have no idea of the growth which would come from steady employment of large numbers of people.

Experience teaches that industrial enterprises are feasible, practical and profitable under right conditions within our denomination. Will our people see this open door and enter? Or will we peg along in the same old way and let people fall out of our ranks simply because of human frailty, when a helping hand might lead them to glory? This proposition must be answered and answered rightly.

I believe the time will soon come when an organized movement will outline plans to promote and foster industrial enterprises within the denomination. The field is wide, the need greater than we realize and vast results may be accomplished if intelligent and persistent efforts are put forth.

#### From Shepherdsville, Kentucky.

EDITOR SABBATH RECORDER:

As no communications have been sent from this place in Kentucky I will write a few lines for the RECORDER. We were indeed glad to have Brother Van Horn with us again. It has been about fourteen years since he was here, or any of our people. Brother Van Horn had a cordial welcome from this community, as well as from his own people, now only three in number. Though feeble in our efforts, we have tried to let our light shine before those around us, although sometimes we have felt somewhat discouraged; but when we think of the words recorded in Luke, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," we would press forward, and try to be loyal to God in all things. We know God's promises are true, and in the day of reckoning the reward will be to the faithful. It was inspiring, uplifting and helpful to this little band to hear Brother Van Horn talk once more. He gave three powerful discourses, one of which was, "Why I Keep the Sabbath." He gave several reasons why he observed the Seventh-day as the Sabbath. He preached it calmly, kindly, and tenderly, but it rang out clear and loud. The weather was very unfavorable during his sojourn here. It rained every day and was very stormy and muddy.



Though this made it difficult to get to the church, we had good congregations. We hope to have some one, in the future, to come here and hold meetings for several days. A protracted meeting is going on here at present, conducted by Rev. Mr. Sheets, a very able minister. He spoke highly of the Seventh-day Baptists at Salem, West Virginia. He was once pastor of a church in West Virginia and while there formed the acquaintance of quite a number of our people. He has preached some very able discourses, and they are helpful to all those hearers who are willing to receive the truth.

The SABBATH RECORDER is a welcome visitor in our home, and is a great help to this little band in holding out the light. We wish to be remembered by our brothers and sisters, that we may hold out faithful.

MRS. T. H. WISE.

#### A Pulpit Prayer on Sabbath Morning.

REV. EDWIN SHAW.

Almighty God, our Father in heaven, we bless thee this morning for every good impulse, for every noble thought, for all uplifting of the heart. We thank thee for all religious desire, for the longings of the soul for better things, for further light, for larger truth, for deeper peace.

We rejoice today in the Christian sanctuary, in the calm Sabbath quiet, in the open Book, in the fellowship of brethren inspired with the common spirit of praise and worship, and in the united study of thy holy Word.

We pray that light may come down from heaven, that there may be no darkness nor dimness of vision as we look upon the inspired page. May the opportunity of this service be to us full of gladness and thanksgiving, may it open as a door upon heaven; may this be the hour when thy disquieted children shall have rest and comfort, when troubled ones shall dry their tears with smiles of joy and see beyond the clouds; may the burdened hearts be freed from toil, and the most sinful feel the cleansing power of the Saviour's sacrifice; and thus may every soul be blest, liberated, enriched, sanctified, and made content with the satisfaction of peace.

Remember in mercy this day our friends and loved ones upon whom disease of the body is weighing heavily. Keep the mind clear and the heart hopeful and cheery by the power of thy near presence. Relieve pain and restore health in keeping with thy loving wisdom.

Remember in mercy this day the thoughtless and the careless, the indifferent and the wayward; call them again and again by the persuasiveness of thy loving favor; and forbid, O Lord, that we shall in any way be unfaithful in our relations to them or in our duty to them.

Remember in mercy this day the needy fields in thy great universe, fields where plowing should be done, fields where good seed should be scattered, fields where weeds and brambles should be uprooted, fields that are white already for the harvest. Send forth, O Lord, thy workmen, send us forth, into these fields, and put upon us the joy of giving, the gladness of service, the peace of consecration, and the satisfaction of having a part in thy blessed work. Amen.

#### Your Place.

Where duty calls in life's conflict,  
There is your place!  
Where you may think you are useless  
Hide not your face.  
God placed you here for a purpose,  
What'er it be.  
Know he has chosen you for it;  
Work loyally.

Gird on your armor! Be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Whether waiting or working,  
Stand firm and true;  
Do the work well that your Master  
Gives you to do.  
—Helen M. Richardson, in the Churchman.

#### Semi-Annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church at New Auburn, Wis., October 14, 15 and 16, 1910. Rev. O. S. Mills appointed preacher of the introductory sermon; C. S. Sayre, alternate.

All delegates and visitors cordially welcomed.

MRS. ROSA WILLIAMS,

Cor. Sec.

New Auburn, Wis.

## Missions

#### Annual Meeting of the Missionary Society.

At the annual meeting of the Seventh-day Baptist Missionary Society held in Westerly, R. I., Sept. 14, 1910, the officers for the ensuing year were elected with the exception of the treasurer, Brother Utter declining reelection. In a communication the treasurer reaffirmed his desire to be relieved of the duties of that office and declined to accept reelection at the close of his fifteenth year of service.

The following resolution presented by S. H. Davis was adopted unanimously:

In view of the resignation of our treasurer, the Hon. Geo. H. Utter, just tendered, *Resolved*, That the Seventh-day Baptist Missionary Society express its very high appreciation of his services as treasurer of this society during the past fifteen years, and sincerely regrets it is not to have the continued services of so able and efficient a man in that capacity.

Voted that his resignation be accepted to take effect at the time of the October meeting of the board. Clayton A. Burdick, Geo. B. Carpenter and Geo. H. Utter were appointed to nominate for treasurer and report to the October meeting.

Frank Hill and J. Irving Maxson were appointed a committee to audit the treasurer's account and to make proper transfers to the new treasurer to be elected.

The next annual meeting of the society will be held in Westerly, R. I., on the second Wednesday in September, 1911, at 9.30 o'clock a. m.

A. S. BABCOCK,  
Recording Secretary.

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

REPORT OF THE BOYS' BOARDING SCHOOL.  
PER J. W. CROFOOT.

As we have accommodation for only a limited number of boys and there is still demand for all the accommodation we have, the enrolment continues practically the same, namely, thirty-seven boarders, six other all-day pupils and five half-day pupils. It is

quite an advantage to have more pupils wanting to come than we have room for, as it makes it possible to choose a little more carefully. It has been necessary, however, to expel three boys during the present term.

The receipts for tuitions and board for the year have been Mexican Dollars Two Thousand Five Hundred Thirteen and Fifty Cents (\$2,513.50). This amount is about \$200 more than the receipts last year, and is equal to about \$1,100 U. S. gold. The school of course more than pays its running expenses, aside from the salaries of the foreign teachers. Although the salaries of the Chinese teachers and the amount paid for board have been increased during the year, the credit balance has improved by Mexican Dollars \$287.41 during that time.

The teachers have been the same as at last report, Mrs. Davis continuing to teach English, Mr. Waung the mathematics and religious books, and Mr. Dzau the Chinese classics. The latter, I am sorry to say, seems to be still in the same "almost persuaded" condition in regard to his attitude toward Christ. Both teachers have done good work, though Mr. Waung has lost some time on account of sickness. It is a great blessing to have these two men as teachers, as they are not only earnest and faithful workers, but are both men of real ability, and seem to have at heart the best interest of the school rather than how much money they can get out of it.

It is a matter of keen regret that there are now among the pupils only one Christian and two probationers. The usual religious meetings have been held, Mr. Waung leading the Friday night meeting once a month. He is also president of the Boys' Y. M. C. A. Three boys attended the Summer Conference last year and we shall hope to send some this summer.

I have preached once a month at our Sabbath services here and at Lieu-oo on several Sabbaths and at one funeral.

In November I attended the Provincial Federation Council Meeting at Nanking. As an account of this meeting was published in the SABBATH RECORDER further mention of it here seems unnecessary.

The average attendance of our Sabbath

school, of which I am superintendent, has been about eighty. This does not include Mr. Koo's day-school who were formerly members of the regular school but who are now having their lessons at a different time. The reason for this change was the crowded condition of the room where the Sabbath school was held. Now that the new chapel looks almost done we are all rejoicing in the hope of a larger and better adapted place for all our services.

REPORT OF THE GIRLS' BOARDING-SCHOOL  
AND TWO DAY-SCHOOLS.

SUSIE M. BURDICK.

And we have come to the close of another year! There has been so little outside the regular routine that there seems to be little to report.

We never had so many different names, thirty-three in all, on our book in one year. This is not cause for rejoicing, as the greatest number our building will accommodate is twenty-six and it means that at the end of the fall term nine girls dropped out and eight new pupils came in. We like much better to keep the same girls for several years. We must remember that we ask God continually to choose our girls for us and we will trust him in the matter.

Soon after opening in the fall there was a very sad theft in the school bringing in its train no end of deception, falsehood and trouble, which followed us through the semester. In the end it cost us several girls.

Of the girls who went out at the Chinese New Year two had finished their course and received certificates. One of these young women went to teach in a Bible school not far from Shanghai, a position vacated, because of her approaching marriage, by one of our former pupils.

The only change in the course of study this year was the addition of five hours a week of special lessons in the Mandarin dialect given the two older girls by one of the teachers in the Boys' School.

There has been some sickness among the girls and not a little eye trouble this spring, but we are grateful to record that there has been no serious illness.

As to finances, we have had from the pupils Mexican \$778.00; for board and from other sources, \$58.00; from people supporting certain girls, \$120.00. Two

young women at home have undertaken the support of a child, and a little newcomer, Ah yoeh, or "Little Moon", has been assigned to them. There have been two remittances from the board, \$300.00 gold, amounting to Mexican \$686.89. This is the first money we have had from the board since December, 1906, and the school account had run rather low.

The "showers of spiritual blessing" for which we have longed have not come to us. Last fall two girls "wrote their names" but one of them came under gravest suspicion in connection with the theft already mentioned and has left the school. She lives at a distance from us and we seldom see her.

Of our former schoolgirls we have to record that one has lost her husband and is left with three small children, one has been married, three have buried infant sons of two and three years of age, three children have been born, and one girl during Doctor Palmborg's absence has gone to work in a mission hospital at Soochow. One of the girls, after burying her beautiful two years old boy, was bewailing the worldliness into which she had drifted. Our heart is a good deal burdened for several girls who seem to be going the same way and without realizing it.

We closed our report last year rejoicing in a recent visit from our beloved Mrs. Fryer. This year comes the sad news of her death and the girls and women are arranging to embroider a scroll in her dear memory. Translated from the Chinese it reads like this:

IN RESPECTFUL MEMORY OF

MRS. FRYER

WHO HAS GLORIOUSLY ENTERED INTO

THE KINGDOM OF HEAVEN.

SHE LOVED OTHERS AS HERSELF.

Presented by the women and girls of

The Seventh Day Baptist Church,  
Shanghai.

We wish they could realize that the beauty and wonderful fruitfulness of her life was due to her love for God and men and her steadfast purpose to live her life, with all faithfulness, unto God. We wish that by this and by all means they might be inspired to put God first in their hearts and in all their affairs.

DAY-SCHOOLS.

Owing to a difficulty about teachers we have had only one school in the Native City this year. The number of children coming up to forty-one since the New Year has made more than the one teacher has felt she could care for well. We have turned away many children. The income from this school has a little more than paid the expenses.

The Zia Jaw school has had comparatively good attendance with thirty-seven last term and forty-two names this year. Some of these little country fellows drop out after a few days but a goodly number have held out better. For several months Mrs. Crofoot has been taking these children on Sabbath mornings and it has been to their great advantage.

The Church and Intellectual Culture.

PROF. PAUL E. TITSWORTH.

*Convocation, Lost Creek, W. Va.*

The statement of the subject implies a conflict between two important elements in present-day life which have to be reconciled. Some kinds of religion are undoubtedly inclined to look askance at culture, and certain brands of culture have serious misgivings about the justification of religion. This looking at each other from the corner of the eyes is due to misunderstanding of each other's essence and purpose. Both are rooted deeply in human life and need and are here to stay. Each can best minister to human life by working in harmony with his yoke-fellow.

To show this more clearly, it will be necessary to get a glimpse of what human life is and what its purpose.

The most competent observers of the material world and of man throughout geological and human history hold that the universe instead of having been created, as is commonly thought, before the human story begins, is even yet in the formative stage and is at this very time in process of creation. The combined action of temperature and moisture is continuing under our eyes the changes begun so long ago in land and sea, in plant and animal life; the cooling of the earth's crust and erosion are changing the size, shape, and appearance of the conti-

nents and the nature of their plant and animal inhabitants.

Physical and spiritual man has undoubtedly undergone changes as part of the still continuing process of creation. He did not come into being complete but he has been developing through the ages up to his present status. Contrast the primitive expressions of intelligence of the savage with the sublime reaches of thought of the saint and of the prophet, or the first attempts of man, by crude implements of stone, to make nature serve him, with the present mastery of physical forces demonstrated in better control of disease, or in the airship.

Two things are accountable for this progress: first, man was always conscious that what he did never came up to what he wanted to do—there is a divine unrest in men which impels to progress; second, he was capable of learning by experience. Upon these two things, as upon concrete foundations, religion and culture rest.

The instinct and experience of men has convinced them that human life is the supreme value in the universe, that its worth is ever capable of development. Men as a whole have never been content to live a barely physical existence; their whole make-up demands spiritual comforts as well, for which they have been willing to toil and slave, to stand the ridicule and ostracism of their fellows, and even to pass through fire and blood. This great fact of human kind's willingness to sacrifice itself for other than creature comforts is sufficient reason to believe that it finds its truest function and supreme manifestation, not in physical well-being or in happiness but in the development of character.

Anything, then, which adds to the value of life *as a whole* and increases its productivity in the realm of character is undeniably worth while; anything, therefore, which tends to atrophy human life is undeniably worthless. Religion and culture, in common with everything else which asks for human consideration, must stand or fall by the decision of experience, of whether or not they minister to human need and add value to human life.

From the import of the subject assigned me, namely, The Church and Intellectual Culture, I take it that by the church is



meant religion, religion in its attempt to minister to the individual soul and to make itself socially effective, and that by intellectual culture is meant an education or culture such as colleges aim to give. I shall, therefore, treat the subject in that way and try to discover what religion and culture are and what relation they bear each other.

Looking at the question negatively, religion is never to be confused with metaphysical speculation any more than a man's love of his home is to be confused with his description of his house or its inmates. The two are connected but are not identical. One is faith and love founded upon experience, the other is an attempt to interpret experience. Creeds are interpretations of religion but never religion. To believe that Christ was born of a virgin, that the world was created in seven days, that God appeared to Abraham in human form, that Bible writers never made mistakes in their estimates of the processes of nature, or in statements of historical fact, etc., is not religion, but is a creed, it is an act of the pure intellect. For this reason, those who hold that religion stands or falls by the acceptance or rejection of such statements are putting it on an essentially intellectual basis and not on one of ethics or of faith. Religion is an attitude of the soul and not a collection of facts of the outside world.

Again, religion is not conventional morality. Mr. X is a strict Sabbath-observer; he goes to prayer meeting Friday night, to church Sabbath morning, eats a hearty Sabbath-day's dinner, sleeps half the afternoon, and then takes a walk. Outwardly he has observed the Sabbath, but the day was essentially a selfish one, and not once during the time have his thoughts passed from the commonplaces of existence to a more elevated view of the world, to get a better conception of his place and duty in it.

The religious spirit does not attempt to coerce a man either by a formal inquisition or even by the force of public opinion into a traditional, but perhaps for him insincere, expression of his faith. Such an attempt would be like demanding of a young tree just starting from the ground that it grow into the form of an elm. The chances

are that a high-spirited tree, unless it were an elm, would become disgusted and die.

And again, religion is not ecstatic and rapturous devotion. It is possible that such a state could be estimated more truly from the psychological than from a spiritual point of view. Emotion unhitched from will-power and unguided by judgment is a pure waste of nerve energy.

It is curious to note that in all ages of the world the prophets of religion have been accused of preaching novelties, and undermining faith, and attacking real religion, because they would not accept rapturous devotion for practical goodness, conventional morality for spiritual life, and creeds for faith.<sup>1</sup>

The essence of religion is faith. Faith bridges over the chasm between humanity's experience and the goals it hopes to reach. My own experience tells me that every day of my life the sun has risen in the east and set in the west. Therefore, as my faith tells me, it will continue to do so. Faith always completes but never contradicts the experience of the race. That is, the observation of our own lives and the lives of other generations back as far as we can go teach that individual and social betterment are possible; they have been accomplished, therefore, they can be accomplished. We see individual man increasing his estimate of the value of human life, of the sacredness of family ties and of the reputation of his fellow man, and growing in his perception of his own duties toward others<sup>2</sup>; we see social chaos resolving into order and social incompleteness merging into greater completeness and we come to believe that such progress is of the very essence of the way the whole world is planned. Our faith sees in these movements God creating the world and declares that the very highest aim of human life is to get in line and push, assured that our efforts are eminently worth while.

The much abused and misunderstood Foster sums up the matter of religion very forcefully in the following words: "The content of our God-faith is the conviction that in spite of much that is dark and in-

1. Lyman Abbott, *Outlook* editorial, August 6, 1910.  
2. Compare in this connection the Mosaic "Thou shalt not commit adultery," with Christ's injunction not to lust.

harmonious in the world, reality is on the side of the achievement of ideals such as ours. But in that case, if our goods are ideals, if our heart's desire be the goals of the true, the beautiful and the good, if our yearning be for the ideal perfection of ourselves and of our kind, if all our time and strength be devoted to such an end as this, we may have the comfort and the encouragement of the conviction of its attainability. The evidence of experience is that the structure and function of the universe are such that ideals are by us achievable."<sup>1</sup>

The goal of such a religion is the setting up of the ethical standards which have come down to us as a part of our Christian inheritance and which we are continually developing as a measure of man's conduct, collectively and individually, in every relation of life. "What doth the Lord require of thee," asks Micah, "but to do justly, love mercy, and walk humbly before thy God?" Some religions have not had ethical standards in view as the goals of their attainment and some ethical systems have not had the ardor of a steadfast faith behind them to make them effective, but it is one of the glories of our religion that, in spite of the fact that men have often shifted the emphasis from righteousness to conventional acquiescence in traditional forms as the purpose of faith, the Christian ethical system has maintained and developed itself through thick and thin and that it has eventually met all its crises with an ethical answer. Christian ethics has always insisted upon the inviolability of property: thou shalt not steal; upon the worth of human life: thou shalt not kill; upon the sacredness of the family: thou shalt not commit adultery; and upon the rights of reputation: thou shalt not bear false witness. Then, as a capstone, for the whole, in order to show that an ethical attitude is not a refraining but an outreaching one, it insists upon *duties* toward others as well as their rights: thou shalt love thy neighbor as thyself. As principles of conduct these will never be surpassed.

Religion, then, is the firm conviction of the achievability of ethical ideals and the

1. Foster, *Function of Religion in Man's Struggle for Existence*, p. 108f.

possibility of the development of human character.

In taking up the subject of culture, I would first like to uproot, if possible, some common errors as to what it is. It is a great mistake to take everything that is labeled culture as the genuine, in the same way that it is perilous to consider everything religion which so designates itself. "By their fruits ye shall know them." Both must come up before the bar of human need for their final justification. The very word "culture" has almost become a term of reproach because of the character of some of those who pretend to it. It often stands for a very superficial knowledge and a very shallow personality, combined, however, with a great ability at self-parade, at appearing on all occasions in the most favorable light. This sort is the "pink-tea" variety; it talks glibly on many subjects, but preferably on art, literature, or philosophy; it is a dallying with serious subjects whose real import its smooth professors never suspect. It is at best but a veneer to make its victims pass muster before certain social coteries.

Another common mistake is to claim culture for those who are bookish. Intellectual seclusion is becoming less and less valued as necessary to culture. This so-called culture fears to dirty its hands in contact with a rotten and uncouth world. Its physical base is on earth but, like the hermits of old, it avers that matter is only a clod to hinder it in its flight into ethereal regions of pure and untroubled contemplation.

Again, culture is not the collection of a vast amount of fact, nor the necessary result of years of attendance at school. A man may be exactly as uncultured with an intellectual stock as large and varied as an encyclopedia as without it; he may be as untutored after four years of college attendance as before.

None of these things mentioned is culture; all are intellectual hypocrisies or abortions and in no sense should they be allowed to mislead us as to what school training and culture really stand for.

Since, as we shall see later, culture is a certain attitude toward life, the education



of today aims to acquaint young people in an elementary way with the world of matter and of man in order to lay a firm and sane foundation for the appreciation of the universe and of the purpose of life. In these days when the call for industrial education is so loud and insistent, when manual skill is so much preferred to a right attitude toward life, it will not be out of place to examine for just a moment the reason why a liberal education is still justified in existing for men and women of today.

A college training comprises three great fields of human knowledge: science, philosophy and art. Let us examine them in turn to see if they fulfil the condition which we have imposed on anything that asks for human consideration, that is, do they minister to human life?

By science I mean the attempt to classify and arrange facts in whatever field—chemistry, physics, geology, psychology, sociology, or history—in order to determine, if possible, their casual relation. Some devotees of art, literature and religion have seen little use for the patient poking into all the corners of the universe which science carries on, but they forget that we are partly material and live in material surroundings. Being material we have physical needs which science alone can meet. It justifies itself every day by the service it renders in supplying us with food, shelter, clothing, rapid transit, and partial exemption from disease. It is this studying of the experienced order of the world which gives us our control of ourselves and of nature and makes civilization possible. But for the special purposes of this paper science is necessary to culture because it furnishes the facts—basis for so large a part of any interpretation of life. Science is continually forcing us to revise our views on many subjects by bringing forward new facts or discrediting old theories. "Every great new truth compels, sooner or later, a readjustment of the whole body of organized truth as men hold it. The fresh thought about the physical constitution of man bears its fruit ultimately in some fresh notion of his spiritual constitution; . . . the fresh conception of the method of evolution along material and physical lines slowly reconstructs the philosophy of mental and spir-

itual development. . . . The history of man is the story of the ideas he has entertained and accepted, and of his struggle to incorporate these ideas into laws, customs, institutions and character."<sup>1</sup>

Philosophy is a rational interpretation of the facts of the universe and of human progress. It is upon the saneness and breadth of a man's view of life that depends his worth to the world. Every one has his philosophy, or interpretation of life, according to which he lives and works. Such a philosophy becomes more useful to human kind in general and more satisfactory to the individual himself as it takes into account the broader reaches of human experience. Men who have had such visions of the universe stand along all the pathway of the human race giving it new direction and inspiration in critical periods: Aristotle, Augustine, Descartes, Spinoza, and Kant, to mention only a few. The lives and activities of these men mark new epochs in the spiritual progress of humanity.

Some feel that philosophy is either pure nonsense, dealing with abstract subtleties of no value to ordinary beings, or worse, that it treads on ground belonging to religion and threatens to stifle it. Since, as I have tried to point out, philosophy and religion are not at all identical—for religion is not thought but a part of life which furnishes thought its data)—these two can not crowd each other off the map.

Perhaps the value of philosophy to culture can be best made clear by illustration. By about the third quarter of the 19th century science had made such rapid strides that scientific men came to feel that everything in the universe could be accounted for by scientific formulæ, that dividing the world by science left no remainder. This view, in a more or less modified form, permeated all the thought of the period and held men in its strong but lifeless clutch. Undoubtedly there were individuals who protested against it but such a view had erudition on its side, and the common man, more or less unversed in the facts of the case and unskilled as a thinker, was left in despair.

In this extreme scientific view of the world, "nature did almost everything and

1. Mabie, Books and Culture, p. 123f.

God did the rest, if there was any rest." Indeed, there was not only no need but no place for God in such a philosophy. The religious thought of this period took nearly the same view of God as scientific thinking, it put him outside the universe, opposed him to nature, allowing him only now and then to interrupt the course of nature to insure the world's not getting too far away from him. So, too, in the religious view nature was the rival of God and continually threatening to displace him. "God was not to be appealed to until nature had been shown to be inadequate. Hence the dismay in popular thought at new extension of the realm of law, every such extension being regarded as subtracted from the control of God."<sup>1</sup> The result of such thinking—both scientific and theological—is the rationalism and materialism of our owntime.

In the last generation, however, a reaction set in against both these views of God. The newer philosophy says that love, loyalty, friendship and faith are just as much facts as the data of the material world which it is the business of science to deal with. It farther says that human spiritual experience knows no elements in the universe transcending these and kindred values and that God is these qualities multiplied to infinity. And since the idea of personality—which combines all these qualities into a living whole—is the greatest force of which man can conceive, present-day thought is convinced that God is at least a personal one; undoubtedly he is more, but the more goes beyond human ken.

"The God of the old religion, whom modern science at first expelled completely from the universe, allowing him no other function than the inactive contemplation of how it goes, has now been drawn completely within the universe . . . as the meaning and value side of that whole whose fact side it is the business of science to understand."<sup>2</sup> God is now, in modern philosophic thought—and doubtless it can never return to its old materialistic moorings—the source and sum of *all* energy, both material and physical, operative in the universe. Some people are afraid of the term evolu-

tion; it simply means that, whereas in the old view of the universe, God was present creatively only at the beginning, he is now so present at every step in its material and spiritual progress. Now nature is no rival of God, but the form of his manifestation. The laws of nature are his modes of working. The facts of nature are the incarnation of his thought."<sup>1</sup>

Such an illustration gives you better than I could do it by more abstract statements the value of a knowledge of philosophy in a scheme of education and the value of a sane interpretation of life to culture.

Having discussed the first two of the fields of human intellectual effort—science and philosophy—let us now see what part art may play in education. Since literature is, in many respects, the most typical art and most universal in its appeal, and since it, of all the arts, enters most largely perhaps into the ordinary college training, in this discussion I shall often use the term literature as synonymous with art in general.

Men of puritan tendencies have objected to art and the enjoyment of it, first, because they believed it a dallying with toys beneath the dignity of serious men, and second, because they felt it to foster a refinement synonymous with enervation and sensuality. On the other hand, many of the lovers of art have cherished it for these very reasons. Both estimates are wrong and the mistake arises from a misunderstanding of its nature and purpose.

The aim of art is beauty and not teaching or preaching, although it may do both incidentally. In fact, its teaching and preaching have always been most effective when they have been unconscious and incidental for exactly the same reason that witnessing an heroic action is more effective than philosophic discourses on heroism or exhortations to be heroic. To indicate the difference between literature that is purely didactic and that which is first of all beautiful, let me cite the familiar lines of Longfellow:

Tell me not, in mournful numbers,  
Life is but an empty dream!  
For the soul is dead that slumbers,  
And things are not what they seem.

1. Bowne, *Hibbert Journal*, July, 1910.

1. Borden P. Bowne, Gains to Religious Thought in the last Generation, *Hibbert Journal*, July, 1910. To this article I am indebted for the illustration of the value of philosophy.

2. Foster, Function of Religion, p. 177f.

Contrast them with some lines from Shakespeare's *Tempest* and the difference is plainly felt:

We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep.

There is the same thought in Shakespeare as in Longfellow but it is cast in true poetic language.

While the aim of art is beauty—this can scarcely be emphasized enough—the authority of human experience and the practice of the greatest artists testify that the highest kind of beauty is found only in connection with some subject matter worthy of it. That is, the beauty of a combination of sweet sounds, as pleasing to the ear as they may be, is not comparable to the beauty of the story of Ruth, for example: the first gives merely sensuous beauty, the second combines beauty of form with nobility of content; namely, the steadfast friendship of Ruth for Naomi. The greatest literature, then, combines beauty of language and imagery with a portrayal of the highest ideas and ideals which men have cherished.

Hamilton Wright Mabie says that "the secret of the reality and power of art lies in the fact that it is the culmination and summing up of a process of observation, experience, and feeling; it is the deposit of whatever is richest and most enduring in the life of a man or a race . . . of all that (man) has thought, felt, suffered, and done in word and work, in feeling and action."<sup>1</sup> As an illustration of these highest things of human nature which form the subject matter of literature, let me cite the love of man to man, found in so many places in books, but in its supreme form in the story of David and Jonathan; the ideal of conjugal fidelity in the story of Ulysses and Penelope in Homer's *Odyssey*; and the restless striving after the highest values in Goethe's poem of *Faust*.

The value of art, then, to education and culture is twofold:

First, it refines and develops the emotions. By its striving after harmony, symmetry, and good taste, it develops these qualities in the mind of one who lives in such an atmosphere of refinement. By its portrayal of heroism triumphing over cow-

ardice, loyalty over treason, sanity over abnormal passion, and so on, it develops right impulses within us. By its depicting of men under all conditions and of their motives for action, it broadens and deepens our power of sympathy.

Second, it furnishes us material for a just estimate of human life and its purpose. While it is the place of "science to discover the processes and comprehend the ends of the physical order, it is the highest office of art to discover and illustrate, for the most part unconsciously, the processes and results of the spiritual order by setting forth in concrete form the underlying and formative ideas of races and periods."<sup>1</sup> Art is philosophy entered into the very self of great artist personalities and sent forth in compelling beauty and tremendous appeal to mankind. It is ideal but possible relations and actions held in solution.

Since the ideals which we hold now are rooted in the ideals, struggles, and attainments of previous periods and can only reach their fullest flower by absorbing the stored-up spiritual food of all the past, since the experience of this past is absolutely essential for an efficient life in the present and a steadfast faith in the future, and farther, since these great ideas and dynamic ideals of the human race are to be found in their most persuasive and appealing form in architecture, sculpture, painting, and literature, no true education or culture is complete without a love and appreciation of art in some form, not as a pleasant method of passing an idle hour, but as a fountain of inspiration and nurture for our spiritual nature.

These are the three fields of human knowledge and interest to which a college training introduces one: the discovery and arrangement of facts by science, the interpretation of life resting upon such facts by philosophy, and this experience entering vitally and dynamically into human life through the gateway of art. A knowledge of all the facts in the universe without a vital blending of them into a point of view by which to guide action is not culture. "Culture, it can not be too often said, is knowledge, observation, and experience in-

<sup>1</sup> Mabie, *Books and Culture*, p. 71f.

<sup>1</sup> Mabie, *Books and Culture*, p. 133.

corporate into personality and become part of the very individual. . . . It is no longer something added by the memory; it is something possessed by the soul. . . . That which characterizes the man of culture is not the extent of his information, but the quality of his mind; it is not the mass of things he knows, but the sanity, the ripeness, the soundness of his nature."<sup>1</sup> On the other hand, a view of life resting on very few facts, or limited to a single time or to a small locality only is not of the stuff of culture. A life that is limited in knowledge, interest, and activity is often definite in aim, effective in action, and upright in intention, but it can not be rich, varied, generous and stimulating.

But the relation of religion to education can be still better understood by looking at it from a somewhat different angle still. In my own thinking and feeling, spirituality and culture are one and the same thing, for both these terms, in their broadest reaches, include everything which pertains to the spiritual as opposed to the animal nature of man. In this way of looking at it, religion, ethics, science, philosophy, and art are all parts of spirituality or culture, for these all nourish the spirit and add to the worthwhileness of life. To be spiritual is to have the spirit life developed in its length and breadth and depth to its fullest capacity; it is to have a steadfast faith in the discernible moral progress of the universe, to recognize the rights of others and one's own duties toward them, to be acquainted in all its phases with the world in which we live, to have a sound view of human life as a whole, and to have a love of and an appreciation for refinement and beauty. Let no one persuade us that all of life lies in one of these things, in religion any more than in art or science alone. Devotion to religion alone tends to make bigots of men, to art alone sensualists of them. Spirituality, or culture, is like a high tower, set in the broad acres of the landscape of life, with many windows looking out on the enchanted scene. If one or more of them is closed, our lives are limited by that much.

From this point of view, then, we can say that it is religion's special province in this greater whole to furnish us with a

<sup>1</sup> Mabie, *Books and Culture*, pp. 146, 37, 17.

faith in a moral progress in the world that shall compel to the achievement of values, and that it is the business of the other elements of culture to help us discern such a progress and to develop the individual to take efficient part in it. Now, religion and the other parts of culture not only have no inextinguishable quarrel with each other but they dovetail into each other and are necessary complements. They are the two parts of the human longing for fulness and richness of life. Culture—for the time being excluding religion as a part of it—is mortally and irrevocably opposed to what is sometimes called philistinism, i. e., narrowness of view, low standards, and supreme self-satisfaction, and I leave it to you, therefore, whether religion can thrive better in such an atmosphere or in one of breadth of view, loftiness of ideals, and a divine dissatisfaction with present attainments.

I have called religion and the other elements of spirituality necessary complements of each other. Let me expand this idea a bit farther. The justification of such a statement lies in the aim of life—character. And character must not be understood to be passive; character is faith, virtue, and efficiency in a strenuous creative activity for the achievement of ideals in social, intellectual, and religious life. There are three classes of men spiritually speaking: those who are spiritually dependent; those who are spiritually just afloat; and those who are spiritually creative. "Freely ye have received, freely give." A man of culture has received spiritual values from all classes and ages; he is in duty bound not only to hand over intact to his successors the good which is his inheritance, but to add to it new ideals of thought and action from his own personality. There was a time when culture was the exclusive property of the few, but now it can be the possession of almost any one who is willing to struggle for it. Once, then, there was an excuse for but few to be spiritually creative, but now a host can add their contributions to the temple of human worth. And in this highest function of human life—the creation of values—religion must always furnish the impulse and the other parts of culture must always be the guide.



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## Jesus the Son of God.

Did Jesus teach that he is God? He certainly claimed to be the Messiah (John iv, 26), to fulfil the Messianic descriptions of the Old Testament (Matt. xi, 3-5; Luke vii, 22-23; iv, 18-21), to be denoted by the current Messianic names, "king of Israel" (Luke xix, 38; etc.), "Son of David" (Matt. ix, 27; etc.), "Son of man" (*passim*), "he that cometh in the name of the Lord" (Matt. xxi, 9, etc.). Moreover, Jesus claims to be greater than Abraham (John viii, 53, 56), than Moses (Matt. xix, 8, 9), than Solomon and Jonas (Matt. xii, 41, 42); he habitually claims to be sent by God (John v, 36, 37, 43, etc.), calls God his father (Luke ii, 49, etc.), and he willingly accepts the titles "Master" and "Lord" (John xiii, 13, 14). He forgives sin in answer to the observation that God alone can forgive sin (Mark ii, 7, 10; Luke v, 21, 24, etc.). He acts as the Lord of the Sabbath (Matt. xii, 8, etc.), and tells St. Peter that as "Son" he is free from the duty of paying temple-tribute (Matt. xvii, 24, 25). From the beginning of his ministry he allows Nathanael to call him "Son of God" (John i, 49); the Apostles (Matt. xiv, 33) and Martha (John xi, 27) give him the same title. Twice he approves of Peter who calls him "the Christ, the Son of God" (John vi, 70), "Christ, the Son of the living God" (Matt. xvi, 16). Four distinct times does he proclaim himself the Son of God; to the man born blind (John ix, 35-37); to the Jews in the temple (John x, 30, 36); before the two assemblies of the Jewish Sanhedrin on the night before his death (Matt. xxvi, 63, 64; Mark xiv, 61, 62; Luke xxii, 70). He does not manifest his divine sonship before Satan (Matt. iv, 3, 6) or before the Jews who are deriding

him (Matt. xxvii, 40). Jesus does not wish to teach the evil spirit the mystery of his divinity; to the Jews he gives a greater sign than they are asking for. Jesus, therefore, applies to himself, and allows others to apply to him, the title "Son of God" in its full meaning. If there had been a misunderstanding he would have corrected it, even as Paul and Barnabas corrected those who took them for gods (Acts xiv, 12-14).

Nor can it be said that the title "Son of God" denotes a merely adoptive sonship. The foregoing texts do not admit of such an interpretation. St. Peter, for instance, places his Master above John the Baptist, Elias, and the Prophets (Matt. xvi, 13-17). Again, the angel Gabriel declares that the Child to be born will be "the Son of the most High" and "Son of God" (Luke i, 32, 35), in such a way that he will be without an earthly father. Mere adoption presupposes the existence of the child to be adopted, but St. Joseph is warned that "That which is conceived in her [Mary] is of the Holy Ghost" (Matt. i, 20); now, one's being conceived by the operation of another implies one's natural relation of sonship to him. Moreover, the divine sonship claimed by Jesus is such that he and the Father are one (John x, 30, 36); a merely adoptive sonship does not constitute a physical unity between the son and his adopted father. Finally, if Jesus had claimed only an adoptive sonship, he would have deceived his judges; they could not have condemned him for claiming a prerogative common to all the pious Israelites. Harnack (*Wesen des Christentums*, 81) contends that the divine sonship claimed by Jesus is an intellectual relation to the Father, springing from special knowledge of God. This knowledge constitutes "the sphere of the divine sonship," and is implied in the words of Matt. xi, 27; "No one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him." But if the divine sonship of Christ is a mere intellectual relation, and if Christ is God in a most figurative sense, the paternity of the Father and the divinity of the Son will be reduced to a figure of speech.—*Catholic Encyclopedia*.

## 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.

### Between the Days.

Between the days, the weary days,  
He drops the darkness and the dews;  
Over tired eyes his hands he lays.  
And strength, and hope, and life renews.  
Thank God for rest between the days!  
Else who could bear the battle stress,  
Or who withstand the tempest's shock,  
Who thread the dreary wilderness  
Among the pitfalls and the rocks,  
Came not the night with folded flocks?

The white light scorches, and the plain  
Stretches before us, parched with heat;  
But by and by the fierce beams wane,  
And lo! the nightfall, cool and sweet,  
With dews to bathe our aching feet;  
For he remembereth our frame!  
Even for this I render praise.  
O tender Master, slow to blame  
The falterer on life's stormy ways,  
Abide with us—between the days!—*Selected*.

### The Hindrance of Worry.

AGNES BABCOCK.

*Conferencce, Salem, W. Va.*

To explain the most familiar phenomena of our daily lives is not always an easy task. The knowledge of a scientist is required to set forth the beneficent action of sunlight and fresh air on our physical lives and the equally harmful effect of darkness and filth. But if difficult to explain one knows that these things are, and he can readily perceive the familiar effects and just as surely trace them to their causes. So there are things about our mental and spiritual lives, effects which are traceable to causes, well known and recognized, which, if called upon to elucidate, one would be forced to admit weakly, "Why, I don't know, of course it is so; every one knows that!" Worry belongs distinctly to this class; to explain it or to set down in definite terms why one worries and how to prevent it is quite another matter.

The psychologist will classify our topic for us; and in these days when so much emphasis is being laid on the value of a sane and secure mental attitude toward life and its activities, we may do well to heed the scientist. He tells us that every painful emotion breaks down the nerve cells of the brain, the destruction being in proportion to the intensity and duration of the mental state. Further, as one entertains a given mental attitude, which frequently recurs, this tends to become a habit of mind, good or evil as the case may be. And again, not only is an emotion indicated by the play of the muscles of the face, and indeed of the whole body, but it is increased or diminished, so to speak, by their aid. These simple statements of well-known psychological facts may help in the consideration of the topic.

No one will deny that worry is an unpleasant emotion inducing pain. Thus it follows that the nervous strain is actual, the process of breaking down nerve cells being sure, without any stimulating reaction to bring about renewal of the tissues. And it is well known that any harm or weakness arising in one part of the nervous system is more than likely to affect other parts as well. The one who worries is laying the foundation for much acute misery later on.

Go with me along the city street, mingle with the throng as its human units jostle one another in the rush of every-day life. Give rein to your imagination and let loose your sympathy,—the power to enter into the lives of others,—and observe the faces as you pass along. A glance will reveal a life history; biting poverty, physical suffering, grasping greed touch shoulders with prosperity, selfish affluence and indulgence. Do you see how the faces are furrowed? Hardly is there one in which pain or care or selfishness has not left its marks. And how many are fairly distorted by the lines which indicate worry—worry about business, about dress, about home, about any of a thousand and one things. Few serene countenances are in the crowd; all too few serene souls there are about us, to give the benediction of peace where it is so greatly needed.

So much is being said in these days about

worry and its ill effects that it is hardly possible to add a new word or even to state the familiar facts in any new or striking manner. But if in any way we can emphasize its harmful effects and the real hindrance which worry presents to the highest development of one's powers, even repetition is not to be despised.

The underlying principle of worry is selfishness, if not always in the accepted sense of this term, then in another of its phases, self-consciousness. Many will take exception to this statement and call to mind their worries over others, priding themselves on forgetfulness of self in bearing those dear to them so constantly in mind. But does the mother who worries over the moral welfare of her absent child, the wife who worries lest her husband, who is away, be ill realize the effect upon those who must listen to these fears? And does she comprehend the effect upon herself? Bear in mind that thought for others, even constant thought, does not necessarily mean worry. It is when one is always looking for trouble and anticipating evil results, imagining danger and expecting only the worst, that this anxious thought becomes a menace. If by anticipating trouble it could be prevented; if looking forward to misfortune would ward it off; if expecting your boy to go wrong would keep him in the path of right, there would be nothing to say. But it is not so. Worry is so futile.

Then the effect upon others is so unpleasant. Depression will get into the atmosphere of the household having one worrying member, and if there are others sensitive to the disease it is so easily communicated.

And last, perhaps most important, is its effect upon one's self. The tendency to worry, if permitted to exist, soon becomes a habit, one very difficult to shake off; and there is no question but that this habit has a direct and very unfortunate effect upon the nervous system. The nerves are such delicate instruments, responding to every touch, and withal, are called upon to bear severe strains even in the life of the humblest and most unpretentious persons. How unnecessary to subject them to the strain and stress of an overwrought brain, when this might be prevented. If it could be

held up in letters of fire before the eyes of every man and woman who worries, "Nerve force is needed for work; it will be needed to withstand the strain of real shocks bound to come. Don't waste it over imaginary troubles."

It would be illuminating sometimes to pause and analyze one's attitude toward life. So many go on, day after day, doing the same things in the same way, thinking about the same things, that life becomes a routine in which details of minor importance often assume large proportions. The house-mother worries if anything interferes with the spring housecleaning, if the fruit can not be preserved at the proper season; she is disturbed if the Friday's cleaning must be slighted or the children's pinafores happen to meet with accident unnoticed by her watchful eye. Another worries if her dress is not in the latest mode or her house furnished as well as that of her neighbor. Did you ever stop to think how large a share of our thoughts such trifles occupy? It is astonishing to consider that rational beings, with minds capable of entertaining the loftiest thoughts, with capacity to enjoy the beauty of this world and to apprehend the nobility of life, given into our hands by God to use for the advancement of our fellows, should so belittle our powers. The tendency to fret over these trifles and to fill the mind with worries is one of the greatest hindrances to development.

When one worries over the future or anticipates trouble there is by that much a weakening of faith. Is God not good? Can we not trust his providence to order our lives in accordance with the highest good? Faith assures us that this will be so. Then the spectre of doubt appears and faith "flies out of the window" when worry "comes in through the door."

Not alone in the weakening of faith is worry an enemy to the higher life. When the mind is preoccupied with worry nothing can be well done, even housework suffers, and there is no possibility of development. A weakened, stunted existence is the result, handicapped at every turn.

Ah, but, you will say, it is all very well to talk. It is quite another thing to act. True, the topic is all negative. There is, however, a positive remedy which is in-

valuable. That is work—occupation for hands and brain. There is nothing like hard, unremitting work to cure all the ills of mind, and some of those of body, to which we are heirs. If we could only recognize the blessings of work, the God-given sweetener of our lives, instead of feeling the oppression of it, making it so much the harder! But the one who has days full of work which must be done has less time to give up to worry.

One may also, indeed it is a positive duty, distinctly cultivate a habit of mind opposed to worry. Pippa, the friendless orphan, sings,—

"God's in his heaven,  
All's right with the world."

How much more should we! To look for the good, to see the sunshine, to bear the cheerful face is a duty not alone to others but to ourselves as well. Serenity of mind, confidence in the Guider of our lives will shut out worry.

The world needs the uplift of nobility of thought and motive; it needs the strength of calmness and faith in individual lives. Such are benedictions.

#### American Sabbath Tract Society—Annual Meeting.

The sixty-seventh annual meeting of the American Sabbath Tract Society was held on Wednesday, September 14, 1910, at 2.30 p. m., in the office of Vice-President Charles C. Chipman, 220 Broadway, in the city, county and State of New York, Vice-President Charles C. Chipman of Yonkers, New York, in the chair.

Members present: Charles C. Chipman, Rev. Edwin Shaw, J. Denison Spicer, Rev. Theo. L. Gardiner, D. D., Rev. Edgar D. Van Horn, William C. Hubbard, Orra S. Rogers, Arthur L. Titsworth.

Present by proxy: Prof. Stephen Babcock, Joseph A. Hubbard, Corliss F. Randolph, L. H. D., Frank J. Hubbard, Asa F. Randolph, Mrs. Stephen Babcock, Mrs. Charles C. Chipman.

Prayer was offered by Dea. J. Denison Spicer.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER, as required by the constitution of the Society.

The annual reports of the Board of Directors, prepared by the Treasurer, the Corresponding Secretary, and the Business Manager, were presented and adopted.\*

The special annual report of the Treasurer to the Corporation was presented and adopted.\*

The report of the Conference Committee on Tract Society Work, as adopted by Conference, was presented.\*

On motion this report was received and referred to the Board of Directors.

Pursuant to the report of the Nominating Committee consisting of Charles C. Chipman, William C. Hubbard and Orra S. Rogers, the following were elected officers of the Corporation and of the Board of Directors, and the Directors of the Board for the ensuing year: *President*—Prof. Stephen Babcock, Yonkers, N. Y.; *Vice-Presidents*—Joseph A. Hubbard, Plainfield, N. J.; Corliss F. Randolph, L. H. D., Newark, N. J.; Charles C. Chipman, Yonkers, N. Y.; *Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.; *Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.; *Assistant Recording Secretary*—William M. Stillman, Plainfield, N. J.; *Treasurer*—Frank J. Hubbard, Plainfield, N. J.; *Directors*—Prof. Stephen Babcock, Joseph A. Hubbard, Corliss F. Randolph, L. H. D., Charles C. Chipman, Rev. Edwin Shaw, Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Ped. D., David E. Titsworth, William C. Hubbard, Orra S. Rogers, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Esle F. Randolph, Ped. D., Rev. Henry N. Jordan, Asa F. Randolph, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, Prof. John B. Cottrell, Rev. Theodore L. Gardiner, D. D., George L. Babcock, Rev. Edgar D. Van Horn, D. Sherman Burdick, Iseus F. Randolph, Jesse G. Burdick, Franklin A. Langworthy, Nathan H. Randolph.

The following were elected additional Vice-Presidents of the Corporation: Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Mil-

\* See forthcoming Year Book for these reports.



ton, Wis.; George W. Post., M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Adams Center, N. Y.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Davis, Salem, W. Va.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; C. Laton Ford, Tulsa, Okla.; Alfred A. Titsworth, Sc. D., New Brunswick, N. J.; Dr. Otis B. Whitford, Plainfield, N. J.; J. Alfred Wilson, Newark, N. J.; Lt.-Col. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, Shanghai, China; Rev. Frederick J. Bakker, Asaa, Denmark; Gerard Velthuysen, Haarlem, Holland; N. Wardner Williams, Denver, Colo.

On motion, the following were elected the Committee on Nominations for the year 1911: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.  
Society adjourned.

CHARLES C. CHIPMAN,  
*Vice-President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Sept. 11, 1910, at 2 o'clock p. m., Vice-President Corliss F. Randolph in the chair at the opening, and upon the arrival of First Vice-President J. A. Hubbard, he occupied the chair.

Members present: J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, W. M. Stillman, J. D. Spicer, H. M. Maxson, W. C. Hubbard, Esle F. Randolph, H. N. Jordan, T. L. Gardiner, Asa F. Randolph, O. S. Rogers, C. W. Spicer, J. B. Cottrell, M. L. Clawson, A. L. Titsworth.

Visitors: Alfred Randolph, Jesse G. Burdick, F. S. Wells.

Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee in their report

embodied the report of Corliss F. Randolph on his visit to Snow Hill, Pa., as follows:

*To the Directors of the American Sabbath Tract Society:*

I beg to submit herewith my report of a visit to the annual love-feast of the Snow Hill German Seventh-day Baptist Church last May, and of a visit of three weeks among the three German Seventh-day Baptist churches of Pennsylvania during the past summer.

On the occasion of the annual love-feast of the Snow Hill Church, I went in company with Rev. Edwin Shaw. We reached Snow Hill on Sixth-day evening, arrived at about the same time as other guests from the other German Seventh-day Baptist churches. We, as other guests, were entertained in the old "Nunnery" building, in the large dining-room of which brief services were held on Sixth-day evening. On Sabbath and First-day services were held in the church situated in the meadow across the brook a short distance from the "Nunnery" building. Mr. Shaw preached a very acceptable sermon Sabbath afternoon, and on First-day evening we were both given opportunity to speak. The German Seventh-day Baptist ministers who were present were Bishop Pentz, William A. Resser of the Snow Hill Church, Samuel G. Zerfass of the church at Ephrata, William K. Bechtel and Jeremiah Fyock of the Salemville Church, besides Elder Emmanuel Specht, of Forward, Somerset County, Pennsylvania. The last named is upwards of ninety years of age, and the timidity of his years prevented his speaking. Mr. Shaw by his warm genial manner made many friends.

Last month (August), I visited Ephrata, Snow Hill, and Salemville, spending two Sabbaths at Ephrata and one at Salemville. Some places of minor interest were visited also.

Not only upon this last visit, but during the entire past year, strenuous effort has been made to secure, if possible, representation on the part of the German Seventh-day Baptists at the late session of our General Conference. In this, we have been successful. Bishop John A. Pentz and Rev. William A. Resser both were at Salem from Sixth-day evening until First-day evening, and were entertained by the General Conference as "official visitors" from the German Seventh-day Baptists. On First-day afternoon they were both introduced to the General Conference and both addressed that body. In the course of his remarks, Bishop Pentz spoke in favorable terms of a closer affiliation between his people and us, and it is to be hoped that this may come to pass at no far distant day.

Respectfully submitted,

CORLISS F. RANDOLPH.

Plainfield, New Jersey,  
September 11, 1910.

Report adopted and bill of expenses ordered paid.

They also reported that Dean A. E. Main had given his message on behalf of the Society in Salem recently, and would

probably go to Brookfield, N. Y., soon, for the same purpose.

The Supervisory Committee presented a report on having our printing done by outside parties, and pursuant thereto the following preambles and resolution were adopted:

*Whereas*, Through the report of the Supervisory Committee, a proposition has been submitted for printing our denominational publications under contract, and

*Whereas*, This involves abandoning our denominational publishing house, therefore,

*Resolved*, That in the opinion of this Board we should maintain a denominational publishing house, and that it should be situated where the Board of Directors of the American Sabbath Tract Society is located.

The Treasurer reported amount of cash on hand, and presented bill of Jacob Bakker for our share of the balance of his expenses to Africa, which was ordered paid. He also presented correspondence from Brother Bakker containing suggestions regarding the work in Africa.

Correspondence was received from Rev. E. H. Socwell and it was voted to refer the same to the Joint Committee.

Correspondence was received from E. G. A. Ammookoo, A. Marcus, F. Aban, Theophilus A. Gill, D. W. Leath, and A. E. Wentz.

The last was referred to the Committee on Distribution of Literature.

Correspondence from Sec. E. B. Saunders embodied his report for the month of August.

The report of Jacob Bakker on his trip to Cape Town and Gold Coast, Africa, extending from April 19 to July 22, at an expense including salary of \$621.21, was ordered printed, and copies sent to the members of the Missionary and Tract boards.

The manuscript of a paper presented at Milton Junction by F. Ainsworth was referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Rec. Sec.*

In nearly all cases the natural curve of a horse's neck is better than the artificial position created by the check-rein.—*Horse World.*

#### Religion and Progress.

Advance of a desirable kind implies stability and coördination as well as movement. Not all motion, by any means, is progress. St. Vitus' dance is as distressing as stupor, and social movements resembling locomotor ataxia, even if in a right direction, do not inspire confidence that the goal will ever really be attained or that the journey itself will be comfortable.

Certain social institutions, of which the family and the church are foremost and in a group by themselves, contribute conspicuously to this element of stability and integration. The family is of all socializing agencies the one which contributes most to insure that individuals shall not depart so far from the normal as to destroy completely their usefulness to others and their own chance of happiness. Through a long childhood impressions are made, examples are set for imitation, discipline is exercised, elementary ethical principles are inculcated, health is preserved by warding off disease, by care in sickness, and by gradual development of the physical powers under parental oversight, lessons of infinite variety are taught, in the main unconsciously, of which the effect in its totality is to mold the individual for his normal and legitimate place in society, to fit him to take his part in work, in enjoyment, and in the whole round of human interests. The family may fall far short of doing this in particular instances. Instead of the natural relation between parent and child, there may be only a comparatively brief physical dependence and the more complete socializing process may fail entirely, or may be carried on outside the home. Instinctively, however, we feel that such a home fails of its true character, that it is abnormal.

The family, then, is an integrating, harmonizing, socializing institution, lessening the difficulties, in any case numerous enough, which the average person meets in understanding his fellow beings, getting on with them, giving them useful service, and obtaining from them the full benefits which they should naturally give in return. The family is so near to us, so familiar, so much a matter of course, that it is difficult to appreciate its real importance. We are so fully committed to the appreciation of our

own individual homes and attach so much meaning to the terms which describe relationships within the home, that it is hard to realize that the family is an institution, of interest as such to sociologists, an object of attack by iconoclasts, of study by historians, and, let us also believe, of design by an omniscient mind not ours, exercising through the ages a power not our own, making for righteousness and for social welfare.

Alongside the family, more ancient than the family in precisely its present form, working in part through the family, is another integrating, conservative, socializing force which in the most general terms we call religion. Unfortunately the outward embodiment of this influence is not entirely at one with itself. We must speak of the churches, and even as we do this we suggest to some minds influences and forces which they feel to be antagonistic rather than favorable to progress and social welfare. Yet those who have this feeling and who turn elsewhere for a substitute for the church from which they are alienated, only give unintentional tribute to the permanent and universal need which for countless millions religion has met and which religion alone will be able to meet for the future millions of the race. Church organizations, like other institutions, may undergo processes of growth, adaptation, and decay, although we must not be misled by the analogy of the animal organism into the hasty view that they are inevitably to decay and perish by the mere lapse of time. The laws of the growth of institutions are after their own kind; and it is only the family among social institutions that can challenge comparison with the great religions as to antiquity or stability, or the appeal to fundamental human instincts and needs, or the measure of control which they exercise over the individual.

All this might be true without leading to the conviction that religion has any present utility as a factor in human progress. Antiquity, authority, and a powerful appeal to sentiment, are to many minds only so many presumptive evidences of an utter lack of adaptation to modern needs. If institutions are old, they are probably obsolete. If they control, it is probably for selfish ends. If they appeal to primitive

and universal instincts, they are probably of no use to the more sophisticated and cultivated minds that are shaping twentieth century destinies. While this impatience with the ancient, the authoritative, and the conservative is not unnatural and is perhaps in itself a very wholesome thing, it has its dangers. Of course it can not pretend not to be unscientific. It makes a good agitator, a brave leader in a dubious conflict, a loyal and reckless champion of progress at whatever cost. But it does not mark the wise leader, or the great teacher, or the true friend of substantial and lasting progress. Leaders who win and deserve implicit confidence, whatever decision and courage they may show in the face of the enemy, have another side. They have also an open mind, thoughtful, discriminating, serious, constantly inquiring whether the need of the time is not for holding ground already won rather than for immediate advance. In this they do not take counsel of their own weariness, or of inertia, or of the difficulties to be encountered, but of what they profoundly feel to be the great social needs. There is an inertia of motion as well as of rest.

Now religion, like domestic life, affords the means of welding society into a more perfect organism. It contributes to the more harmonious action of all the elements in society. The religious citizen is a better citizen, just as, other things being equal, the family man is a better citizen, for the reason that he has a greater stake in society. He has more motives and stronger motives for suiting himself to his fellows in all the numerous ways that strengthen society and promote its evolution to a higher stage of development. He attaches more importance to his own life and to the lives of others. Selfishness departs from him and the law of service rules him. He acknowledges obligations which the irreligious or the non-religious do not acknowledge, and he looks for and obtains pleasures and satisfactions which are to be found only in the religious life. If therefore integration, coördination, a more intimate relation between the individual and society, are essential to social progress, religion must be reckoned one of its most powerful factors. —*The Survey.*

## Young People's Work

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

### Forward Steps.

REV. A. J. C. BOND.

*Prayer meeting topic for October 8, 1910.*

#### Daily Readings.

Sunday—Our light to guide (John xi, 9, 10; xii, 35, 36).

Monday—No standing still (Heb. vi, 9-15).

Tuesday—Inaugurating advance (2 Chron. xix, 1-11).

Wednesday—Planning great things (2 Sam. vii, 1-11).

Thursday—Resisting reforms (1 Thess. ii, 13-18).

Friday—Aim ever higher (Matt. v, 17-20).

Sabbath day—Topic: Forward steps in our society (Ex. xiv, 9-15).

EXODUS XIV, 9-15.

The children of Israel at the time of their departure from Egypt were unused to acting together. Having known nothing of self-dependence and freedom, they were little fitted to meet the problems which confronted them in this very beginning of their independent history. Their faith and courage were undergoing a great trial at the very start. Having lived a dependent life, they were not trained to self-reliance. Having, perhaps, but a vague understanding of the real purposes of Moses in this venture, they lacked vision and faith. They were easily panic-stricken in the presence of their former masters. But Moses had had experience with God, and was possessed of vision. He knew in whom he had placed his confidence. He knew to whom to look; and looking in hope and faith and confidence, he was able to hear the voice of their divine leader bidding them go forward.

They were like a Christian Endeavor society just organized among the young people. One of their number has been away to school for a year, perhaps, where he has gotten knowledge and received inspiration

from a society that he has attended, and he has come back home filled with new hope for the young people of his own little country community, if they are organized into a Christian Endeavor society, and set to work for the Master.

But it is not all smooth sailing. The young people have signed the constitution which includes the pledge. For their leader has so presented the matter that it has made its appeal to the best among them, and the others have gone with the crowd. But there are influences that are against them. There are social influences that are strong against the ideals of the society. And it is in the social life that young people feel the pressure strongest. Some one deliberately sets out to take the straight-jackets off these young Endeavorers, and tries to induce them to attend the public dance. They are invited to parties where they will have to play cards or make themselves conspicuous in a way that will make them very uncomfortable. There will be temptations to be indifferent to the pledge because its requirements call for thought and consideration at a time when they want to break away from all restraint and get back to the irresponsible ways of the past. Moses-like the young leader calls their attention to the fact that it is in the strength of Jesus Christ that they are to do the work of Christian Endeavorers. It is in his name and for his sake that they are organized. Listening to their leader, and feeling a return of their departing hope and failing courage, together they pray for guidance and help as they face the difficulties before them. And as they pray the way is opened and the voice is heard bidding them go forward. And again they take up the work with renewed courage, and pursue their onward way with joy and hope.

YOUR SOCIETY.

How is it in your society? You have been organized for a good many years. Are you moving forward; or are you halting in the face of some difficulty, or in the presence of new duties which you dare not take up? Many of you are well started in your school work for the year. You had planned for it for some time. You were careful in all your planning to reserve time for your school duties including time for the



preparation of your lessons at home. Have you taken up with renewed energy the work of the Christian Endeavor Society? Or have you excused yourselves because you are so busy? Your school duties are important. Are your duties in the Christian Endeavor Society any the less so? Why do you go to school, and why are you an Endeavorer? Do they not both contribute to the same end—character building and increasing usefulness? Can you assign to the Christian Endeavor Society a secondary place in these meetings? Think about it seriously. Pray together today. Listen for the voice of the Master. Go forward.

#### FORWARD STEPS.

I think the Conference this year did not ask the Young People's Board to recommend any new lines of work. Rather, emphasis was laid upon the importance of the work already suggested by the board. It would seem that at this meeting would be the time to consider carefully the plans of the society and to strengthen the purposes of the members to carry them out.

Perhaps "forward steps" means new energy put into old plans. Perhaps you have already made definite arrangements for specific work for the winter months. Have you given these plans your hearty support, and entered upon them with true characteristic Christian Endeavor enthusiasm? Think of these plans and what they mean to you and to the society, and to the larger fields outside. Analyze your own attitude thereto, and see whether you can not contribute a little more toward their success. A new step *may* or *may not* be a forward step. An advance step in the old paths may lead *toward* or *from* the goal. We need to "stand still, and see the salvation of the Lord." But we will not stand long. When we have gotten the vision, we will hear the kind but impelling voice, and the result will be forward steps.

#### STEPS.

Suggested by the Young People's Board:  
Bible study.  
Mission study.  
Outpost work.  
RECORDER subscriptions.  
Tract distribution.  
Intelligent giving.

It *might* be a forward step to tell the Missionary Board that it need not depend upon us to pay one half of Doctor Palmborg's salary. It *would* be a forward step to *pay* it, according to our promise.

#### THE OUTWARD LOOK.

(From President Clark's Conference address.)

"The institution, church or denomination which turns inward upon itself is looking into the bottomless pit. The outward look, that is, the aggressive look, is the only saving look for an institution like the church. When its chief concern becomes its own existence, death and decay have already begun their work. While the church continues aggressively to serve the cause which gave it being and existence, it will grow and flourish. Indifference to this primary law of life is positively fatal. It is a divine law and it is useless to contend with God and the universe."

#### MAKE ROOM AT THE BOTTOM.

The following clipping bears directly upon the topic for this week. And it suggests a forward step which many of our societies need to take. Read it carefully.

One of the most important tasks that Christian Endeavor faces today is the task of awakening the young people to a sense of their responsibility. The reason why some societies that once did fine work are languishing is that the work has been done too long by the older members.

It seems as if the rising generation will not attempt much as long as their elders are willing to do the work. The young people feel unfit. They think that they can do nothing, and they do not even try to do the little they can.

The constant effort in every society should be to feed its life from below by drawing young and inexperienced helpers into the ranks of the toilers. The various committees afford us the finest opportunity to do this. Every new member should be thrown into committee work willy-nilly, as in the old days boys were taught to swim by being thrown into the water.

Young people shrink naturally from the responsibility of service, especially when older people stand ready to do things. Gentle, wise, and kindly pressure should, however, be brought upon them to enter the path.

There is a story told of Verrocchio, the Italian painter. When he was old and feeble he was at work on a great picture, but felt that he could not complete it. He had one pupil in whom he had faith, and who, he felt, could do justice to the work. He called Da Vinci to him, and begged him to undertake the task, but the young man did not dare to put his hand to the master's picture, feeling himself unworthy and un-

fit. At length, however, the pleading of the old man wore down Da Vinci's scruples, and he consented. As he worked the sense of responsibility came over him; he put his best efforts into the task for the sake of the master whom he loved, and the completed painting was recognized by all as a work of genius.

Great gifts lie hidden in young people's hearts, but they need to be drawn out. This is the task of the older Endeavorers, and when it is well and wisely performed it infuses new life into the societies and removes the reproach of weakness and death.

Presidents, your great opportunity is to get everybody to work. Let no Endeavorer, however young and inexperienced, be without some duty or some service to perform. This will develop their powers and make them a blessing in the society and in the church.

The Christian Endeavor Society must not be merely another meeting to attend. It must be a real training-ground, where all gifts, however humble, are recognized, welcomed, and utilized.

Milton Junction, Wis.

#### "A Time to Laugh."

M. G. S.

Do you think that all of us young folks really know that the above text is from the Bible? Judging from some observation among the young people of our age it seems no very wild venture of mind to think that the above text may be rather a taking text. Did you ever ask Noah Webster what laugh means? The idea seems ludicrous, yet we do well to ask, for the definition may be found quite instructive. He says of ludicrous, "Adapted to raise laughter, without scorn or contempt." Surely here is something quite worthy of some thoughtful consideration, a call for fine discrimination. Here is the reason that we do not relish the laugh on us when it is occasioned by our own blunder. Here is a case where the golden rule of Christ and the ages is very often forgotten just in the nick of time. If the blunder is on the other fellow, "No matter if you laugh," if it is on me, "It is no laughing matter."

And yet if it is some mere slip with no intention to beat any one, we may have a habit of laughing at ourselves and enjoying the chance. So the time to laugh is best appointed where there is no sting of contempt or scorn.

The laugh is also defined as peculiar to the human species. Very well, then when a human being degrades himself, by evol-

ing from himself the brute nature, or rolls himself into dog life he will laugh readily at prize-fights, bull-fights, and other display of brute force. In this many become inhuman, for a sport is not manly except there is recognition of soul, and the principles of truth, justice and righteousness, the weightier matters of the law, are here also recognized.

The "baseball fan" may be some degrees higher in grade of sympathy than the "prize-fight fan," but there are many chances for improvement. May a Christian lawfully give audience to a horse-race? Is it less lawful for horses to run than for college men to run? The difference in itself must be very small, thin, exiguous, but what has repelled so many good people from attending the horse-race? Not the race, but the gambling. The same spirit is bringing the manly sports into disrepute. If the idle fans will get down or rather up from their senseless yelling and get into the field of action themselves and with prudence get vigor of body and mind, then there will be for the human species a worthier laugh.

Lost Creek, W. Va.

#### News Notes.

BATTLE CREEK, MICH.—On July 23, seven were baptized and joined the church and August 27 three united by letter. Since our last report the Endeavor Society has enjoyed two socials, while a social and a lunch have been given by the Sunshine Committee of the church. The pastor has preached six Sundays at Kerby schoolhouse, six miles from town, delivered one lecture on The Christian Religion Scientific, in Sanitarium parlor, and made one speech before three thousand people at Adventist Conference and Camp Meeting on the subject of Religious Liberty. The Endeavor Society grows in interest and in numbers.

FARINA, ILL.—The Farina people enjoyed church services in our own church, yesterday, September 3. For the five weeks preceding, services were held in the Presbyterian church near by, while extensive repairs were being made in ours. Yesterday with a feeling of pride we viewed the newly papered and painted walls, the neat book-case placed in the hall and other improvements, both in the church and at the parsonage; but our pleasure was marred by sadness as this was the last Sabbath that Dr. and Mrs. C. H. West would be with us before leaving for their new home at Riverside, Cal. This afternoon and evening a reception is to be held for them at the church.—The members of the Christian Endeavor and Intermediate societies enjoyed a banquet on the church lawn on the evening of Au-

gust 29 in honor of a number of our young people who will soon leave for Milton College. Several of the Intermediates have recently been promoted to the Senior society and we heartily hope that they will join with us in making our society stronger and more useful.

BROOKFIELD, N. Y.—A midsummer carnival was given by the Ladies' Society, August 20, in the G. A. R. Hall. After a short program consisting of vocal and instrumental duets, vocal solos and a musical recitation, a farce, "The Lady from Philadelphia," was produced by several of the young people. Before and after the entertainment, popcorn, home-made candies, lemonade and ice-cream were sold. The net proceeds was \$45. Mr. Arthur Whitford, Miss Dora Cook and Mr. Kern Brown left, September 12, for Alfred. Mr. Whitford enters college as a freshman and the other two resume their work in their sophomore and junior years, respectively.

Sunday night, September 11, the Baraca class was entertained at the parsonage, four members of which will be away in college during the year, two in Alfred, one in Columbia and one in the Philadelphia Art School. The evening was pleasantly spent in making "fudge," "penoche," popping corn—and eating the same, guessing "ages" and "stings," and last but not least talking over the work being planned by Rev. H. E. Davis of Lieu-oo. Five dollars was voted out of the treasury for this work.

VERONA, N. Y.—Three members were added to the church by baptism on August thirteenth, at which time the church roll was called and the Lord's Supper administered. A farewell visit was made our pastor and his family on the evening of August seventh. Our hearts are saddened.

## HOME NEWS

GARWIN, IOWA.—Possibly some of the readers of the Home News Department might be interested to know that Garwin is still on the map, even if she was not represented at Salem.

Sabbath following General Conference the Iowa churches met with the church at Garwin in their yearly meeting, with a good delegation from Welton and Marion, also a delegate from the semi-annual meeting of the Minnesota and northern Wisconsin churches. It is not our object to give a report of these meetings, as we suppose this will be done by the proper officer. We only wish to say that while we rejoiced in the Christian fellowship of these brethren and sisters, while we were glad to hear the ear-

nest and practical sermons of Elder Harry of New Auburn, Minn., Rev. H. D. Clarke of Dodge Center, Minn., of G. W. Burdick of Welton, and Bro. Loy Hurley of this place, we rejoice more for the manifest power of the Holy Spirit, and as a result, the privilege of leading three persons into the baptismal waters and receiving five into church membership on Sunday during the meetings, and that we could again visit the baptismal waters last Sabbath.

We regret that we could not attend the General Conference, but notwithstanding the "Iowa Multch Law" this has been a very *dry State* in 1910. And we are planning to entertain the Northwestern Association in 1911.

J. T. D.

Sept. 12, 1910.

MILTON, WIS.—The Friday night prayer meetings have been of deep interest. There are many who bear them on their hearts through the week and come to bring a message as well as to get a blessing. The atmosphere is cordial, homelike and spiritual. Last Friday night the subject was "The Church the Body of Christ." Each was asked to think of what his own place was in the church body, or in the machine, considering it under that figure. It was recognized that the most important thing about a machine was the power that makes it go. One thoughtful brother said, however, that he would like to be the balance wheel that kept the machinery steady. Another added, if he could not be the balance wheel, he could at least be the pivot on which the wheel rested. Still another was willing, if he could not be the pivot, to be the oil which lubricated it. Next Friday night, September 9, in preparation for welcoming the new students, the subject will be, "I was a stranger and ye took me in." A week later it will be, "A Forward Look." The last meeting of the month will be led by Miss Harriet Inglis, a trained nurse, with the subject, "I was sick and ye visited me."

L. C. R.

"According to the indications of the unofficial footings of some parts of the recent census the population of the whole country is now 90,000,000. The center of population still remains in Indiana."

## Children's Page

### The Little Tin Rooster.

There was once upon a time a little tin rooster which stood very high indeed on the top of the town hall steeple. He was a new little rooster with a very long tail. He shone and glittered in the sun, and he thought to himself, as he stood there so far above all the other roosters down below in the barnyard:

"Now, this is because I am made of tin, and have such a very long tail. They put me up here on the steeple for all the world to see."

The little tin rooster stood perfectly still, and felt very proud, and spread out his tail in the pleasant sunshine. He did not remember that he should be of some use in the world. He was thinking only of how pretty he looked in the sunlight. He was vain of his tin feathers, and he began to make a great deal of trouble for the people down in the village.

Out in the harbor the old sailor had anchored his ship. He was going for a long voyage to foreign ports when the wind blew in from the west. There he would buy silk dresses for the grandmothers, and sugar and spices for the cooks, and great round oranges for all the little boys, and French dolls for all the little girls.

"Ahoy, ahoy, up there!" the old sailor called out to the little rooster on the steeple. "What way is the wind? Will it blow from the west soon?"

"Cock-a-doodle-do! Cock-a-doodle-do!" said the little tin rooster. "Now, how should I know anything about the wind? I stand here that all the world may see how my tail glitters!"

And the little rooster on the steeple stood quite still and never moved. As for the old sailor, why, of course, he couldn't sail that day.

Down in the meadow the busy farmer stood ready with his scythe to cut down his hay. Before he swung it over his shoulder though, he looked up at the little tin rooster on the steeple.

"Halloo, up there!" he said, "which way is the wind? Will it blow from the east today?"

"Now, how can I tell?" said the vain little rooster. "It is no affair of mine which way the wind blows. I stand here that all the world may see how brightly I shine in the sunshine."

The farmer swung his scythe. Swish, swish, it went, and the yellow hay lay in great rows along the field. Then he raked it into round haystacks; but, just as he had finished—splash, splash—patter, patter! Ah, the wind was come up from the east, bringing the rain, and the farmer's hay was quite spoiled, all because of the foolish little rooster.

In the wee cottage by the lane, mother dear was washing the baby's clothes. Caps and socks and frocks and tiny jackets there were in a red tub and covered with snow-white soapsuds. Mother dear had her sleeves rolled to her elbows, and as she sudsed and rinsed and wrung the pretty things, she looked through the vines that grew around the cottage door and up at the little rooster on the steeple.

"Will there be a soft south wind today," she asked, "to dry the baby's clothes?"

"I don't know, I'm sure," said the little tin rooster. "You see, I have no time to attend to such affairs. I am up here to be admired, and not to watch for the wind."

So mother dear hung all the baby's clothes out on the line; but, alas; no soft south wind came by. The clothes did not dry at all that day, which was partly the fault of the proud little rooster.

Then Billy Boy came out in the village street to play with his fine new kite.

"O ho, little rooster on the steeple!" Billy Boy called, "will you tell the old North Wind that I want him?"

"Not I," said the little tin rooster. "I should have to turn myself about for that, and then my fine tail would not show so well. I am up here for all the world to see."

"Who-oo-oo-o said that?" It was the old North Wind, who had heard the little rooster. "Who-oo-oo-o said he would not turn for me?"

"I did," said the little rooster, quite bravely. "I am not going to turn for anybody!"



"Whee-ee-e, we'll see about that," said the North Wind.

So the North Wind blew and blew and blew, but the little tin rooster never moved from where he stood on the steeple. Then the North Wind blew and blew and blew some more.

Crash! Down went the proud little rooster to the ground. There he still lies, with his pretty tin feathers all covered with rust. There is a new weather vane on the steeple, which always turns with the wind. —*Carolyn S. Bailey, in Kindergarten Review.*

## MARRIAGES

**COMPARY-MUNRO.**—At the home of Mr. and Mrs. Chas. Munro, Gentry, Ark., September 4, 1910, by Rev. Wilburt Davis, Mr. William Compary and Miss Artie Munro, all of Gentry, Ark.

**MAXSON-WALTERS.**—At Freeport, L. I., at the home of the bride's parents, on Thursday, September 8, 1910, by the Rev. Frederic K. Soule, Florence Nightingale Walters and Henry Leray Maxson, son of the late Wm. B., and grandson of the late Rev. Wm. B. Maxson.

**CUMBERSON-CRANDALL.**—At the home of the bride's parents, Dea. and Mrs. I. A. Crandall, in Leonardsville, N. Y., September 14, 1910, by Pastor R. J. Severance, Mr. Charles Percival Cumberston of Middleport, N. Y., and Miss Blanche Margaret Crandall of Leonardsville, N. Y.

**FORD-BOND.**—At the Seventh-day Baptist parsonage, Salem, W. Va., September 14, 1910, by Pastor Geo. W. Hills, Mr. Earl L. Ford and Miss Ruby Izela Bond. All of Salem.

## DEATHS

**DATES.**—At her home in Albion, Wis., August 9, 1910, Mrs. Harriet Dates.

She was born in the town of Alfred, N. Y., March 17, 1832, and was the seventh in the family of twelve children, born to Nathan Chesebro Williams and Huldah Palmiter Williams. The mother of their large family died when Harriet was twelve years of age. And after this bereavement the responsibility of the home was felt in a special way by her and the sister Sarah next older, afterwards the wife of the late Dr. Thomas R. William of Alfred. In her eighteenth year she was married to James Dates and in 1854 Albion became their home. She was baptized by Rev. Thos. E. Babcock and joined the Albion Seventh-day Baptist Church of which she

continued a loyal and consistent member to the time of her death. She was early left with the sole responsibility of the two children that came to the home, and most courageously and successfully she met this duty. As a skilful nurse she labored for a period of years in Warsaw, Wis., and afterward ministered to the students of Albion Academy by conducting a boarding establishment in the early days of that institution.

Her longing for the public worship of God in the prayer meeting and the Sabbath morning service, and the desire to live a little longer in the service of her loved ones was often expressed during a long and painful illness, but when she recognized the summons to depart and be with Christ she gladly welcomed it. A devoted son and family, three sisters and two brothers are left in their bereavement. A large circle of relatives and friends mourn with them the departing of this loved sister. T. J. V.

**DAVIS.**—Elize Jane Davis, daughter of Jesse D. and Catherine Davis, was born in Doddridge Co., W. Va., August 10, 1864.

She died at the home of her childhood where she had spent her days, August 17, 1910. Her father departed this life about nine years ago. She leaves a mother and a sister. Interment at Salem. G. W. H.

**AYARS.**—Elias C. Ayars was born February 14, 1845, in Shiloh, N. J., and fell asleep August 22, 1910, at Panama City, Fla.

His membership was with the Milton Junction Seventh-day Baptist Church at the time of his passing away from this life.

His delight was in the law of the Lord. M.

**CRANDALL.**—In Hopkinton, R. I., August 24, 1910, William H. Crandall, aged 45 years and 2 days.

Brother Crandall was the son of Isaac C. and Mary Jane Kenyon Crandall, and was born in Rockville, R. I., August 19, 1865. The most of his life had been spent in Rockville, but the last nine years had been passed in other parts of Hopkinton, and the last five on the Tomoquag Bluffs Farm, near Ashaway, R. I. December 8, 1886, he and Miss Ethlin V. Coon were united in holy wedlock, and to them were born four sons and three daughters, all of whom were at home at the time of his death, and together with his wife, father and mother, two brothers, Samuel of Rockville and Albert of Boston, Mass., and a large circle of friends, mourn his departure in the prime of life. At the age of seventeen he was baptized and united with the Seventh-day Baptist Church of Rockville, remaining a faithful member till his death. A neighbor writes of him, "He was very companionable, industrious, conscientious, a lover of home, and respected by the entire community." For some months he had been battling with the white plague, at times hoping to triumph, but at last the dread disease claimed his body, but not his real self, the spirit. He knew that he must leave his wife and children, and though he longed to live that he might be their support, stay, and guide, yet he was reconciled to his Father's will. The

day before he passed away he called the family about his bed, bade them good-by, and asked them to meet him in heaven. Funeral services were conducted in his home, August 24, by William L. Burdick, assisted by Rev. T. H. Root, and interment took place at Rockville.

WM. L. B.

**GREENE.**—Duane Greene, the elder son of Denio Greene, was born at Berlin, N. Y., February 15, 1876, and died at the hospital in Troy where he had gone for an operation, August 29, 1910.

He was married August 21, 1909, to Miss Maud Babcock, formerly of Wyoming, Ill. To them was born one child, which was left without a father while but a few weeks old. The funeral was held at the Seventh-day Baptist church, September 1, 1910, conducted by the Odd Fellows, assisted by the Rev. S. H. Cain of the Baptist Church and J. E. Hutchins. Burial in the Seventh-day Baptist Cemetery. J. E. H.

**WHITFORD.**—Cyrus B. Whitford was born in the town of Plainfield, N. Y., two miles from Leonardsville, October 4, 1847, and died on the same farm on which he was born, September 2, 1910.

He was a son of Clarke and Harriet Clarke Whitford, and a brother of the late Rev. O. U. Whitford, of blessed memory. When eighteen years of age he was baptized and united with the First Brookfield Church, remaining a faithful and consistent member to the end.

October 6, 1874, he was united in marriage to Phebe A. Dye. The thirty-six years of their married life were spent on the old home farm, where they have enjoyed the esteem of all their neighbors. Besides the wife, who had been a faithful companion and helpmeet, he leaves one brother, Delos C., of Wolcott, N. Y., and one sister, Mrs. Addie Hall of Shiloh, N. J.

Funeral services were conducted from his late residence by his pastor. R. J. S.

**CLARKE.**—Martin Ephraim Clarke, son of Wellington Alvit and Finette Clarke, was born at Walworth, Wis., July 4, 1866.

The family lived in Minnesota several years, then moved to Milton where the sons would have the opportunity to gain an education. For a time Martin attended the school, then became impatient to be at work, and began service on the railroad. Ten years ago, becoming tired of railroad life away from home amid perils and temptations, he made a settled home in the neighborhood of Milton. July 23, 1900, he was united in marriage to Frances Josephine Coon. After failing health for three or four years, a few months ago his mind also began to give way. Neither loving care nor medical skill availed to check the progress of disease. August 30, 1910, he passed away.

Martin's genial, friendly disposition made him a wide circle of friends, as was evidenced by the large attendance at the funeral services. He had a religious spirit, which found expression in the many Bible verses he committed to memory in boyhood, in the Sabbath-school class of which in youth he was one of the most faithful members, in the revival meetings in which he took an

active part. On account of difficulties which he felt that he would have in being true to his convictions, especially the Sabbath, he did not become a member of the church. The warmth, encouragement and fellowship which the church is under solemn vows to give to all its members, and which young men particularly need in trying periods of their lives, were not his. Yet the tie which bound him to the deeper things was never given up. Far as he felt that he came from living up to his ideal, his aspirations were toward God and the divine life.

Services were held at the home of his parents, September 1, conducted by Pastor Randolph. Text, Eccles. vii, 2.

**VAN HORN.**—Mabel Althea, second child of Rev. H. C. and Abbie Babcock Van Horn, was born in Brookfield, N. Y., November 17, 1909, and died September 8, 1910.

She was a most beautiful and winning child and a general favorite in the community. Thus another lovely bud has been plucked by the Great Gardener, but under his care it will open its petals and in the beauty of full bloom await the coming of its loving parents.

Services were held at the home, conducted by Pastor Severance of Leonardsville. R. J. S.

### It Never Comes Again.

There are gains for all our losses,  
There are balms for all our pain;  
But when youth, the dream, departs,  
It takes something from our hearts,  
And it never comes again.

We are stronger, and are better,  
Under manhood's sterner reign;  
Still we feel that something sweet  
Followed youth with flying feet,  
And will never come again.

Something beautiful is vanished,  
And we sigh for it in vain;  
We behold it everywhere,  
On the earth, and in the air—  
But it never comes again.

—Richard H. Stoddard.

You never get to the end of Christ's words; there is something in them, always behind. They pass into proverbs, into laws, into doctrines, into duties, into consolations, into hopes; but they never pass away; and after all the use that is made of them they are still not exhausted.—*Dean Stanley.*

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## Sabbath School

LESSON II.—OCTOBER 8, 1910.  
THE PARABLE OF THE TALENTS.

Matthew xxv, 14-30.

*Golden Text.*—"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. xxv, 21.

DAILY READINGS.

First-day, Esther iv, 1-17.

Second-day, Matt. vii, 15-27.

Third-day, Josh. i, 1-18.

Fourth-day, 1 Sam. xvi, 1-13.

Fifth-day, Matt. viii, 1-13.

Sixth-day, Luke xix, 11-27.

Sabbath-day, Matt. xxv, 14-30.

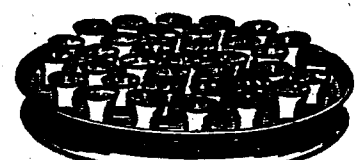
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Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

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

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

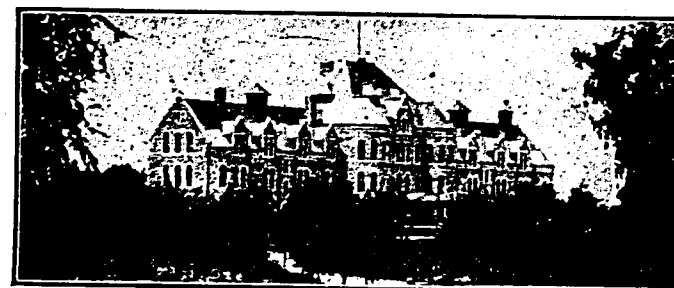
The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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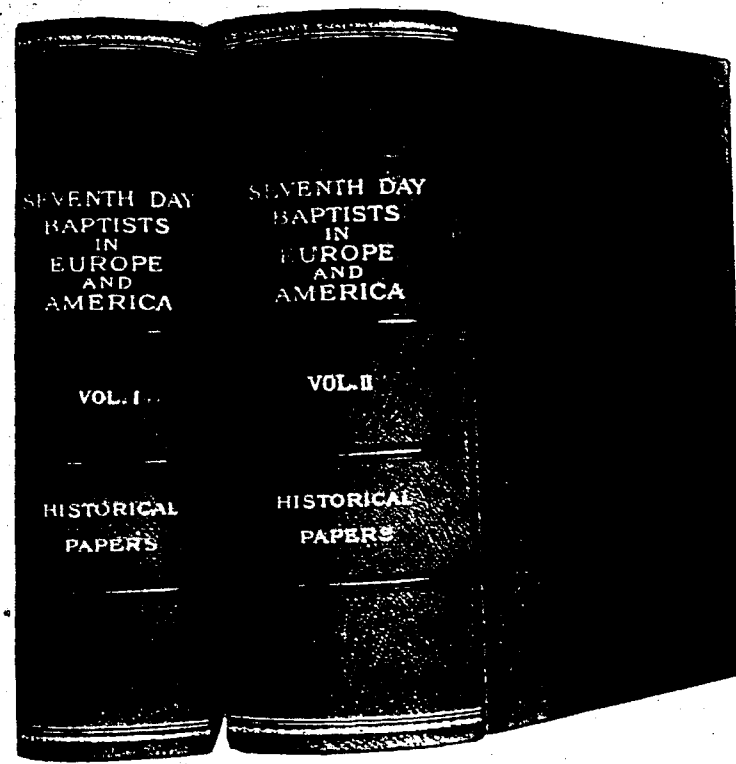
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—Abram Herbert Lewis, D. D., LL. D.

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