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The Sabbath Recorder

PROTESTANTS MUST LEAD.

Any essential improvement in the religious condition of America must come, first, through improvement of personal religious experience, and secondly, through religious organization. The Sabbath question is and always must be a religious question pure and simple. Sunday laws, enforced idleness—these can not solve the problem. There can be no such thing as a "Civil Sabbath." If the history of Phariseism, Catholicism and Puritanism does not prove this, then Schiller was wrong, the history of the world is not the judgment of the world, and men may go on forever repeating the follies of the past. It is easy to charge Seventh-day Baptists with being "legalists," but their legalism is innocent and innocuous compared with the legalism of those alleged "Sabbath Reformers" who rely on civil law. When the real spiritual reform comes it will come first within the churches, and especially within Protestant churches.

—Abram Herbert Lewis, D. D., LL. D.

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The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 69, NO. 14.

PLAINFIELD, N. J., OCTOBER 3, 1910.

WHOLE NO. 3,422.

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

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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EDITORIAL

Another Word From Conference.

There is always an element of pathos in connection with the closing scenes of Conference. I was more impressed than usual with this fact in the last evening session at Salem. The interest had been well sustained all through until the close of the Sunday-night session. The large auditorium was at that time well filled, galleries and all; but on Monday the audience dwindled in size session by session, until on Monday night there was only a sprinkling left of the great gatherings that had been in attendance earlier in the meetings. As I took up my pen that night there came over me an irresistible feeling of loneliness, on account of the absence of those who had gone. There was a splendid program awaiting those who were there—probably as good as any program of the Conference—but the uplift and inspiration of a large hearing were lacking. Only a few were left to finish up the important business. Many felt that the impression would have been better if Conference could have closed on Sunday night, with a large, enthusiastic audience. The question was asked more than once, "Would it not be better to begin on Tuesday and close with Sunday night?" It seems out of the question to hold the people together after that time.

The children had been brought together in the center gallery on the last evening, and they opened the meeting with a song,

"God is ever good," and by repeating in concert the twenty-third Psalm.

Edwin Shaw's Bible reading on "Prayer" was illustrated by charts, and some beautiful lessons from the prayers of Jesus were brought out. The theme for the hour was "Helps to Higher Living", and the closing sermon by Rev. H. C. Van Horn from 1 Peter i, 15, "But as he which hath called you is holy, so be ye holy in all manner of conversation," as a fitting close to the six days' program on "Living the Divine Life."

The speaker referred to the six days during which we had been together with Christ among the mountains—indeed, on the very mountain top, and now we must go down where our people live, where they are in need of a Saviour, and tell them what we have seen and heard. All lines of our work as a people have been carefully and prayerfully considered; the great interests have been laid upon our hearts: and now we must translate into holy living the inspirations and thoughts received here. What power have we gained? O that the coming year may bring great gain to all our churches as the result of these six days' communion with Christ, and fellowship with each other!

"Our Duty to Our Aged Ministers" was a topic that claimed the attention of some of the committees, as will be seen by what has already been published. This was a subject given also to one speaker in one of the general sessions of Conference. Brother Wm. L. Clarke was the first speaker in a symposium of four twenty-five-minute speeches, with this for his topic. He told how the old Hopkinton Church in years gone by took care of its aged "elders" after their working days were done, and urged our people to unite in the plan of having each church set aside for our ministerial fund a sum equal to five per cent of its pastor's salary.

The three other addresses referred to above were "Our Relation to World Movements," by Rev. S. H. Davis, "Problems We Must Solve," by Prof. Albert R. Crandall, and the importance of "Bible Study," by Rev. E. A. Witter. The last two will appear in due time. Rev. S. H. Davis made an eloquent appeal for our people to solve rightly the question of their attitude toward political reforms, temperance and the saloon question, church federation, and the world's peace movement. Those who heard this address will not soon forget its inspiring, stirring spirit.

For Sabbath Reform.

Our readers will see the familiar heading, "Sabbath Reform," in this issue of the RECORDER. Some of them have doubtless wondered why it has not been there all the time, since the important Sabbath truth is the distinctive truth that makes us a separate people. Really, there is but one reason for its having been omitted so long. When our beloved Doctor Lewis laid down his masterly pen forever, no one of us felt able to take it up. A lifetime study had made him the one authority in matters of Sabbath Reform. The sense of loss was overwhelming when people realized that his work was done, and we all felt incompetent to take it up and carry it on. And so we have allowed the years to go by, while wondering if ever again we should see his place filled in this all-important line of work. We had come to depend so much on him wherever the Sabbath question was involved, that seldom did one of us take up the pen in that special line of work. But this policy, still followed, would certainly work disaster to our cause.

It will never do for loyal soldiers to cease their fighting because their leader has fallen. On the contrary, each man in the rank and file should feel more keenly the necessity of doing his best, however little that may be. Enthusiasm and loyalty to the cause for which their commander has given up his life have carried the soldiers of many an army to victory, even though no one in it could fill the place of the fallen leader. So may it be with us, if like true soldiers we each do our best

to uphold our banner wherever our help is needed.

We start anew today with this old banner of Sabbath Reform. Let everybody rally around it. See that the editor has plenty of interesting and helpful material upon every phase of the Sabbath question. We do not mean simply arguments and long discussions, although sometimes such may be necessary; but we would like something for our own people upon the practical questions of true Sabbath-keeping. Let lone Sabbath-keepers tell what the Sabbath has done for them. Let converts to the Sabbath tell of the new light that flooded the soul, the deeper joy that filled the heart, when they yielded to the truth and accepted God's holy day. Let us all try by precept and example to promote better Sabbath-keeping in our own ranks, as well as to convince the world of the claims of the Sabbath upon all men. Interesting incidents and experiences showing the good that comes by loyalty; cross-bearings and inconveniences that have brought compensation in spiritual blessings; reasons why you are glad you are a Seventh-day Baptist—all such things will be helpful. Let us labor together for the promotion of truth in the hearts of men, and for a thorough work of grace in our churches.

Our Mission.

(Continued.)

MORE SPECIFIC ON MISSIONS.

After what has been said, I scarcely need to mention our duty to missions. Still, upon this important phase of denominational work, I must be more specific. It is a vital question, and the people that ignore it can not prosper. The spirit of true Christianity is the spirit of missions. When John the Baptist pointed two of his disciples to the Lamb of God that taketh away the sins of the world, and they found how precious the Saviour was, their first impulse was to tell the good news to others. Straightway one of them found his own brother, "and brought him to Jesus." From that day to this the spirit that sent the disciples into regions beyond to seek and save the lost has been the life of the church. This is God's plan for the propa-

gation and growth of his kingdom on earth. Failure to grasp this truth means slow spiritual death. The churches and denominations that have ignored mission work are down among the fossils today. And churches are strong or weak in proportion to their interest in, or their neglect of, missions. Many churches now struggling for existence would take on new life if they could catch the vision of a lost world, and fully realize their duty toward it. The best tonic for a weak church is the spirit of missions, the surest way to arouse a sleeping church is to interest it in missions, and the only dynamic that can revive a dead church is deep burden of soul for the lost, that sets its members to work according to Christ's last command.

Who can tell how much of our lack of spiritual power is due to our flagging interest in missions? The lowest ebb of denominational life we have known for a hundred years came to us during the time when our foreign missions were practically abandoned. Again, the greatest revival of general interest in church work and in Sabbath Reform came to us when our interest in foreign work revived and we sent reinforcements to China and missionaries to Holland.

Would you see a more loyal denominational spirit among all our people? Would you see our churches more powerful agents for good in the homeland? Would you have them transformed by a broader Christian spirit and a deeper sense of human brotherhood? Would you like to see them freed from the financial embarrassments that cripple them, and with plenty of funds for enlargement of plans? Would you be glad to find them growing in numbers, and better able to hold their own against the allurements of the world? If you would, then open your hearts to receive the Spirit of him, who, after giving his life for lost men, said: "Go ye into all the world, and preach the gospel to every creature."

FOREIGN MISSIONS.

This command calls for activity in foreign lands. The world is just now awakening anew to its importance, and we too need to awake. Each one should feel called of God to "send" or "go" to a world in darkness. We have done something in China,

but not half as much as we might. I fear we have really neglected those we have sent there, and failed to give them the support we should have given. We have not equipped our mission there in a way to make it most efficient, and it has not been able to compare well with other missions. For years our missionaries have suffered for a decent place for Sabbath services, and pleaded in vain till now. Thank God for a new chapel at last, worthy of such a mission.

But the denomination at large can not take much credit for this. There would be no chapel there today but for the generosity of one person, and the gift from the Memorial Board. In view of the general prosperity in the homeland, our missionaries in China have had to pinch much more than they should, in order to get along.

AFRICA'S CALL.

And now Africa sends us a Macedonian cry, with hundreds coming to the Sabbath truth. God has brought success out of what we supposed was a failure, and a door is opening there which we can not ignore. Holland, too, deprived of the leadership of the noble Velthuysen, is in need of help. Surely God calls us as a people to renew our allegiance to foreign missions and to take up the work with renewed zeal.

HOME MISSIONS.

But what shall I say of home mission work? There are, in the "regions beyond" all about our churches, hundreds of people who never enter church doors, and so far as we can see, they never receive any spiritual benefits from us. The churches do not reach them. They appear more godless as the years go by, and continue to die without a hope in Christ! So far as any help from our church services is concerned, they might as well be in China or in Africa.

This fact troubles some of us, and ought to trouble us all more than it does. I do not see how our consciences can rest easy over the matter, until we are sure we have done all we can to help them, and that we are in no way to blame for their loss. Do not our churches exist in order to be visible witnesses for God and to reach out after the unsaved? Are we fulfilling our mis-

sion when we live year after year simply listening to the Gospel in our churches, enjoying the entertainment of the music and sermons, and never go out to tell the glad story to others?

Are church members doing their duty, when it is almost impossible, in some churches, to raise even so much as a quartet of consecrated workers, willing to go to schoolhouses and outposts to tell the story of the Cross?

CHURCHES LEFT TO DIE OUT.

In every section of our denomination small churches have been left to die within reach of others that number hundreds in their membership! If our people had a real passion for souls, if we were filled with the spirit of Christ, such things would not be. It is our mission, then, not merely to entertain and educate our own members in our comfortable houses of worship, but to go out as ambassadors for God to souls that fail to recognize our King, and do all in our power to win them to become loyal subjects in his kingdom.

(To be concluded.)

[See "Our Particular Mission", Sabbath Reform Department, p. 424.—Ed.]

An Appropriate Memorial.

When our loved ones pass beyond the vale of earth-life we naturally long to set up some appropriate memorial to perpetuate their memory. There are many excellent ways to do this. Some may place memorial windows and tablets in churches, establish scholarships and endow chairs in schools, or found benevolent institutions. Others may not be able to do any of these things even though they long to do so, and therefore must be satisfied to express their love with less pretentious monuments.

The other day the editor received through the mail a leaflet containing a poem entitled "Mother's Memorial Dollar." It was written by Agnes F. Barber, a lone Sabbath-keeper of Norwich, N. Y. The suggestion it contains and the spirit it reveals are so good that we give the poem place in the RECORDER. On the outside of the folder are inscribed these words:

In regard to an elaborate funeral display it is often said: "It is the last we can do for our friends." But as one remarked, "It is only for

one day." Is not a more appropriate tribute to departed Christian friends the annual offering of a memorial gift to perpetuate their contributions to Christ's cause?

Then on the inside we find the poem, which is evidently a story of personal experience.

Mother's Memorial Dollar.

AGNES F. BARBER.

Thirty-two years a message has sped
To heathen lands from one called dead;
Thus she "yet speaketh" words of love,
To win lost souls to the home above.

Near fourscore years of her life had passed
Ere Christian women awoke at last,
To rescue sisters in foreign lands
From superstition's cruel bands.

She gladly welcomed this forward move
In the cause for which she felt great love,
But scarce was her name as a member given
When suddenly life's silver cord was riven.

Yet with dying breath she direction gave,
To join in this work the lost to save.
Thus her part in this was but just begun
In the closing hours of life's setting sun.

But her memorial gift each year is sent
To the far-off land of the Orient.
These contributions, cheerfully given,
Are treasures safely laid up in heaven.

So her mite has been doing what it could
Toward bringing the lost world back to God,
Dispelling the gloom of nature's night,
By the glorious beams of gospel light.

And the sower and souls thus garnered on high,
In redemption's song forever will vie,
As they brightly deck her starry crown
Which at Jesus' feet she gladly casts down.

Far better than worldly decking or fame
Is self-denial for Jesus' name;
And jewels thus gathered have vastly more
worth,
As the gems of heaven exceed those of earth.

CONDENSED NEWS

After a long debate over the question of asking Congress to remove Gen. Robert E. Lee's statue from the national Capitol, the Grand Army encampment at Atlantic City decided by a vote of 133 to 102 not to make such request. There was some plain talk on both sides. The commander led in the opinion that the Grand Army should keep hands off, and many others joined him in efforts to prevent strife. Thirty-one

majority is not large, but it was large enough to table the whole matter.

The strike of the coal miners in Berlin, Germany, becomes more and more serious each day. A terrible riot on September 26 resulted in the wounding of fifty strikers and forty police, some of them seriously. Thousands of strikers stormed the fire station and the Reformed church, badly wrecking them. Charge after charge had to be made by the police before the work of destruction could be stayed.

The cholera in Italy is causing much alarm among the people. Although the authorities have endeavored to suppress the news, it has come to light that serious cases and several deaths have occurred in Florence and Naples, and now cases are reported in Rome. Every precaution is being taken to prevent the spread of the disease.

The newspapers of France are taking favorable views for America in the controversy over our right to fortify the Panama Canal. They admit the justice of America's contention.

Former Chinese students in the United States gave a dinner in Peking, China, to Jacob M. Dickinson, the American Secretary of War, Brig-Gen. Clarence R. Edwards, Chief of the Bureau of Insular Affairs, and their party. The Prince Regent, upon learning that the two men could not accept decorations, sent gifts to Mrs. Dickinson and Mrs. Edwards.

Several thousand catalogs of Columbia University have been printed in Chinese and sent to China for the consideration of students who contemplate coming to America for their college training. This catalog is bound in yellow paper, and contains several cuts of the university buildings. It was translated by a former Chinese student of Columbia, under the direction of the professor of Oriental languages.

A Philadelphia lady, passenger on the *Teutonic*, was charged \$240 duty on old clothes she had used a year. The charge was just, and she was glad to pay it rather than be accused of smuggling. The fact is, she did not declare them one year ago when

she returned and escaped detection, and of course when she returned this year, having taken them abroad with her, she did not declare them in connection with this trip. But the customs officers held her up and examined her so closely that she had to confess to having paid no duty last year, and was glad to be let off for \$240. Evidently cheating the government out of customs is getting to be precarious business.

In the contest for governorship of Georgia, Thomas E. Watson has commanded Governor-elect Hoke Smith to resign the office he won in August over Governor Brown; and Mr. Watson threatens to unearth Smith's political skeletons if he does not resign.

Winslow Brewster Standish, who long kept the "Old Curiosity Shop" in Plymouth, Mass., and was well known by tourists as the man who posed for the sculptor, for the statue of Miles Standish, which appears on the Pilgrim national monument, died on September 21, aged seventy-six years.

The struggle in New York State in the Republican Party between the Progressives and the machine, or Old Guard, reached a climax in the state convention at Saratoga, when Theodore Roosevelt defeated Vice-Pres. Sherman in the race for temporary chairman. Mr. Roosevelt received 122 more votes than Sherman. It really looks as if the people were going to stand by the reform movements started by Governor Hughes and championed by Roosevelt. This brings consternation to the machine bosses, who have tried to thwart every effort at reform.

Robbers who plundered a Southern Pacific mail-car of registered mail, in their haste overlooked \$125,000 in currency which was safely delivered, in several packages, to the banks in Texas.

Mayor Gaynor of New York City has written a second letter positively refusing to be a candidate for governor of New York State. He is rapidly recovering from his wounds, but does not desire promotion to the governorship. He says in his letter: "I could not abandon to their fate the splen-

did men whom I have appointed to office and who are working so hard for good government; nor could I abandon the people of the city of New York after so short a service."

Great fears have been expressed for the safety of the leaning tower of Pisa, and there has been much talk of having it taken down. An American architect, Prof. William H. Goodyear, recently made a careful scientific investigation of the tower and decided that there is no danger at present. The inclination now is no greater than in 1859.

Mr. Howard Bradstreet, superintendent of recreation for New York, has been investigating the playgrounds of Chicago, and finds them far superior to those in New York. The playground gymnasiums of Chicago are run with all the system and care of college gymnasiums. That city has also learned to make the playgrounds parks of beauty. Trees and hedges are planted to relieve the usual barren appearance of grounds devoted to athletic games.

Brother Witter at Scott.

While attending Conference I was made to wonder if the time had not come when all our beloved Zion could lay aside critical, hair-splitting discussions upon questions about which there has always been a difference of opinion, and give undivided attention to those things that make for salvation. As I sat and breathed in the peaceful, spirit-moving atmosphere of the Conference, I thought how good and how pleasant it is for brethren to dwell together in love. As I listened to the reports from the various fields, and caught the word of personal devotion and consecration to a more active work; as I heard the call to true revival work among our churches, I felt that surely the Lord is awakening the people, and I returned to my home with a desire to help along with this revival work. The need of a deepening sense of responsibility for the work of the denomination in all its departments is manifest among our churches. It is needed that the various boards be more liberally supported in their work. That the churches may be possessed of this sense

of responsibility it is necessary that the individual may come to an awakened condition along these lines.

With the opening doors in Africa, and in so many parts of our own land; with the many in the regions of our own homes and churches who not only have no hope for the future, but seem to be thoroughly indifferent to the Bible and its blessed teachings for life, will we not give more time and strength to the work of the Lord—will we not think more upon these things?

Upon reaching home I found a letter from Scott, asking that I come and hold a few days' meeting with them. The letter was read before the church, which voted unanimously that I go as requested. The call seemed to be the voice of God speaking. I have been here ten days, holding a meeting each evening and visiting the families daytimes. There is an evident hungering for a changed condition. There is manifest a desire for a state of revival. It is sad indeed to see the church that has once been so strong and active going out. For ninety years has this church had an existence here.

I am certain that a man with a heart of warm Christian sympathy, a true evangelistic spirit and an abiding faith in the Gospel of the Lord Jesus Christ, would find here a pleasant and profitable field of work. These are the qualities of mind and soul that are needed to help settle the difficulties between individuals and families, dispel the spirit of apathy that has settled upon so many lives, and help lift all into a closer touch with God. I believe many here are truly offering the prayer we so often sing, "Draw nearer, precious Lord."

That we may all forget our dogmatics sufficiently to give ourselves wholly to the simple message of love and faith in God, a condition so necessary for salvation and an awakened Christian life, is the prayer of your brother in Christ,

E. ADELBERT WITTER.

Sept. 18, 1910.

"O Lord, strengthen my belief that thou are behind all facts and that they may therefore be followed with devout spirit wherever they lead."

SABBATH REFORM

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.—Ex. xx, 8-11.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matt. v, 17, 18.

The Bible is acknowledged to be our only source of authority for the Sabbath. Wherever we hear Christians preach or teach regarding the day they observe, we always find them giving the Bible as their only ground of faith and practice. Hence we should expect all theories and facts concerning the Sabbath to be set forth in harmony with what the Bible teaches. If the Bible is, as all leading Christians say, God's rule of life for man, then the consistent thing to do is to abide by its teachings and implicitly obey its precepts. One of the clearest teachings of this acknowledged rule of life is that the seventh day of the week is the Sabbath of Jehovah. The Bible is perfectly consistent and clear upon this question until the coming of Christ; and he distinctly said he came not to destroy the law, but to fulfil. Then he fulfilled it by observing the seventh day all his life, and by teaching his followers how to observe it in the right way.

When, as an American citizen, I fulfil the law of my country, I do not cut it off, or make an end of it, but I loyally comply with its conditions; I carefully obey its mandates. When I come to be in such harmony with the lawmaking power that I love to do from my own personal choice the

very things the law requires, do them because I love my country and its laws, I then fulfil the law in the highest sense. It is then my chief delight to live in harmony with the law, and I feel no pressure from it; I am a free man.

In this same way does a citizen of the kingdom of God fulfil God's law. When we come to regard the divine law with such loyal affection that it is our supreme delight to do exactly what it requires, just as Christ did, then we too fulfil the law. If through false teaching or prejudice or as a matter of convenience we change that law and substitute in the place of God's holy Sabbath a sabbath made by man and with an entirely different purpose, we by so much come short of loyal obedience to our divine Master. This must weaken our power over men.

Look at this one thought a moment. Is not the inconsistency of claiming the Bible as our only authority for a Sabbath and then demanding that men keep another sabbath not taught in the Bible a great source of weakness in our influence over a sinful world? If the world is ever brought to God it must be by appeals to conscience, and that, too, upon the authority of the Word of God. We go to sinners with the Bible in hand, and claim for it the authority of Jehovah; we urge them to accept its teachings and be true to its laws; we prove to them from the Bible the folly of disregarding God's Sabbath; we speak of it in Bible language; we urge upon Bible grounds that the Sabbath is God's representative in time, and that he regarded Sabbath-breaking as a direct insult to him; and then we turn squarely away from our rule of life and try to exalt Sunday as God's Sabbath—the first day of his week instead of his own sanctified seventh day! What must be the effect of all this upon an unbelieving world? Does it tend to convince men that the Bible is true? Does it tend to impress them with the genuineness of our Christianity? Or does such inconsistency weaken our power over them? No wonder the world pays so little heed to the teachings of Christians, when it sees at a glance such glaring inconsistencies between the teachings of the Christians' Bible and the theories and practices of their lives!

Would not the church's hold upon the Sabbathless masses be greatly strengthened if it could appeal to Sabbath-breakers in behalf of the very day sanctified by Jehovah, rather than in behalf of a day which the Bible does not enjoin? All who read the Bible and ponder its teachings know very well that it gives no hint in favor of Sunday-keeping. How inconsistent it must seem to the multitudes whom Christians are trying to bring to Christ, when so much is said about the sin of Sabbath-breaking by those who themselves ignore the Bible Sabbath, and who try by human laws to enforce the keeping of another day.

Mighty power would be added to the gospel preaching of our time if all who preach would come into harmony with the Bible, and with the example of Christ regarding the holy Sabbath that was made for man.

Our Particular Mission.

Other denominations claim special missions. The Baptists feel called of God to vindicate the Bible form of baptism by immersion; Methodists stand for Luther's ideas of justification by faith; Congregationalists stand apart from others on the democratic principle of church government by the people; and all Protestants claim some special mission in counteracting the errors of Rome, or protesting against what they regard as false doctrines.

In like manner, Seventh-day Baptists have a particular mission regarding the Sabbath of Christ and the Bible. As a people we feel the need of being consistent with the teachings of that Book which we accept as the rule of life and the revelation of God's will to man. In the Sabbath question we go one step further than most denominations in protesting against the errors of the Romish church.

We sincerely believe that most Christians are in error regarding this fundamental truth; that they have been misled by the traditions of men; that placing the "venerable day of the sun," as Constantine called it, in the place of God's Sabbath, finds no word of sanction in the Bible, and is therefore a case of paganism surviving in Christianity. We believe that God calls upon us to stand for the day he "blessed

and sanctified," and to keep the truth before the eyes of men, until the time is ripe for its acceptance.

In all ages God has prepared the way to religious reforms through some chosen minority, wherein the people have been willing to face every obstacle and even endure privations for the sake of some important but neglected truth. This very truth of his sanctified holy day was in Bible times made a test of loyalty more often than any other; and we believe it is just as sacred in the sight of Jehovah today as ever it was; that God is patiently waiting, as of old, for the time when his children shall be ready to return to his holy day, in order that they may receive more abundant blessings. As sure as God's Word is true that time will come. Until it does come, it is our particular mission to magnify the Sabbath truth and keep it before the world. This, too, is a glorious mission. We should rejoice to be counted worthy of standing thus among God's chosen minority, and deem no cross too heavy to be borne in so good a cause.

If exalting the Sabbath and standing for true Sabbathism be not our mission, then we have no special one, and should belong to the regular Baptists. But so long as we regard the Bible as our rule of life, we must stand for this truth.

In order for a denomination to claim the right to be a separate people, it should do something that no other denomination does; it should have some distinct and important truth not recognized by the others, which, if accepted by all, would raise the standard of Christian living, and bring the world nearer to God.

IS THE SABBATH SUCH A TRUTH?

Would the Christian world find a deeper spiritual life, a fuller comprehension of the importance and meaning of Sabbathism, and be brought into closer communion with God, if every Christian should see the light, and in good conscience return to Jehovah's long-forsaken Sabbath? I never knew a convert to the Sabbath who did not find in it a new joy and an enlarged life unknown to him before. And I believe that such would be the case with every one, if the entire Christian world should accept the Sabbath in the true spirit of loyalty to God.

It would bring a spiritual uplift such as the world has not known since the day of Pentecost.

Denominationalism is never narrow or selfish when it regards the truth out of which it sprung as being enjoined upon all men, and the path it points out as being the one in which God wants all men to walk. Denominationalism still has a place when vital truths are at stake. This does not mean sectarianism. We do not need to be narrow or sectarian in order to be true to our name. More than almost any other people we stand for a vital truth; and having taken on its name, we should be specially active and careful in every way by which it can be exalted. When the Christian world becomes hopeless regarding the substitution of Sunday for the Sabbath, then indeed will it need the light we are keeping alive regarding the Sabbath of Jehovah.

The Seventh-day Baptist Pulpit.

REV. H. D. CLARKE.

It seems that the *Pulpit* is published mostly for "lone Sabbath-keepers" and congregations without pastors. A few who have church privileges take it and read it in their homes. It can be made helpful to Christian living in all our families if the heads of families are so disposed. Many Christian parents ask how they can interest their children in exercises appropriate for the Sabbath day. Many a family could spend a half-hour or more in the afternoon with the children and young folks in a little service. How many children "play meeting"? Why not play with them or make it real and not play? In the *Pulpit*, when there are not five Sabbaths in the month, the present editor has a Service for Children and a short sermon which some young member can read to the little home congregation. It is worth fifty cents a year to help the youth that much in spiritual Sabbath-keeping. Will not parents try it? Then, too, Junior teachers can use the service and sermon once a month to good advantage. Will they try it?

It is supposed that with the few ministers we have, call it one hundred, there will be little difficulty in getting four and

five sermons a month for the *Pulpit*. You are mistaken. It is with much difficulty that the editor can squeeze out of our busy pastors enough sermons each month for each issue. Within three months he has written to no fewer than thirty-five preachers, just begging for sermons, and not one half of them have even answered on a postal card whether they could comply with the request or not! Here is a most interesting congregation of hungry readers to whom these dear pastors can speak the messages of God with great profit. Of course this will not increase the salary, but it will bring reward and bless many needy people. The editor of the *Pulpit* has no salary for it. Brethren of the ministry, will you not send your best efforts to help in this good work? Some ministers do not write their sermons. All right. But can they not write one for publication?

Again, the editor is just as busy a man as most of the pastors or contributors of sermons. He has to snatch time from needed sleep and while on the cars and in hotels to copy some manuscripts that are written with a lead-pencil on both sides of the sheet, in order to keep the typesetter from using a few slang words. He even has to afflict the *Pulpit* with an occasional sermon of his own because he fails to get one from more capable men. Brethren, this is *your* work as devoted Seventh-day Baptists, which you owe to your denomination, and do not wait to be pleaded with by the editor. Send him a warm gospel sermon whether asked or not and then if you are slighted send in your notice of it.

Any one having manuscripts of deceased ministers will confer a great favor on the *Pulpit* editor by corresponding with him. If manuscripts are not presentable, the editor has two typewriters and will put them in shape, though it takes much valuable time. Everybody help make the *Pulpit* a success and a means of grace.

We want the graces to develop in a night; but God develops them through a whole lifetime until he says it is enough, cover the work.—C. C. Bitting.

The question is not what will suit us, but for what we are suited.

THOUGHTS FROM THE FIELD

A lone Sabbath-keeper writes: "I want to say that you can not publish too much Conference matter to suit me. I *did long* to go to Conference, and particularly to Conference at Salem, but I was needed far more at home. My thoughts and prayers were there every day of the sessions. I knew that I could depend on the RECORDER to bring me vivid accounts that would make it all fresh and real, and I have not been disappointed. Again I want to thank you."

"I can not tell you what a joy it brought to my heart to know that some one thought of me in my isolation. I have no church privileges save among Sunday-keepers whose main efforts are to decoy me from the Sabbath. If I had listened to them I should have been a Sunday-keeper. . . . There has never been a time when we were not more or less handicapped on account of Sabbath-keeping. . . . The joy and strength coming to my religious life compensates ten thousand times over for all the losses and hardships."

A lone Sabbath-keeper beyond the Rocky Mountains writes: "We want more home news and more missionary items. We need more of the spirit of *go* and *do* for the Master. I pray that we may all become filled with the Spirit and that we may become missionaries, living Christlike lives. Then we shall have more conversions and there will be money in our treasuries."

Letter From Brother Leath.

REV. T. L. GARDINER:

I have been working in protracted meetings since the last week of July, with but few days of intermission. I held meetings with the Methodists till last week. The Lord blessed us in all these meetings with conversions, and the revival of Christians. Forty-four persons have professed conversion in six meetings.

Some weeks ago I was invited to hold a meeting here at Sunshine, where I am now engaged, and have preached four days, with a great outpouring of the Spirit, and revival among Christians. Three of the

world have been brightly converted and many backsliders restored. By request I preached on the Sabbath question, and Sunday evening I presented it to a crowded house. God helped me, and when I asked how many of the congregation would give this subject careful and prayerful investigation, many hands went up.

Bro. W. H. Edwards, a Free Baptist minister who bought my two books a few weeks ago and read them both through, is now keeping the Sabbath. He has a large family. He will likely unite with our church.

Among the number who raised their hands and thus signified that they would investigate the Sabbath question were three ministers, and a restored backslider who for years has felt the call of God to preach.

This place is sixteen miles from Logan, and is located in a beautiful valley surrounded by mountains filled with minerals. I am invited to two other places from here, one of which is a mining-camp, of several hundred people. Six of my books have been sold in this community, and many persons are stirred up on the Sabbath question.

I want to get some one in every church to sell these books; will let them have them at reduced rates, and will wait for the pay till they sell them. Brother Ammookoo has received more than forty copies to sell at Tuskegee Institute, Ala.

Pray for me that I may be kept humble and that God may use me as never before.

Fraternally,

D. W. LEATH.

Logan, Ala.,

Sept. 21, 1910.

Never protest against conditions that surround you.

They are either a reflection of your own past action, or a solution of your own present need.

Study conditions lovingly, extract the good from them, work in line with them, and watch them change into blessings.—*The Center.*

Does your dog feel like coming to meet you when you come home, or does he drop his tail and take to the barn?—*Farm and Fireside.*

Missions

Annual Address.

E. B. SAUNDERS, *Corresponding Secretary.*
To the *Seventh-day Baptist Missionary Society, Salem, W. Va., August, 1910:*

There has probably been no time in history when men were feeling after truth and God as they are now. They have broken with the past and are looking, not for fragmentary, but for whole truths.

It is not a question of will there be a new Asia and a new Africa; there will be. Humanly speaking their destinies are not yet settled, or whether they will be menaces to us or our allies. They are now for our molding, as clay in the hands of the potter. They know when they are well treated—whether justly, and even courteously. This is demonstrated by China's sending her brightest young men to America to be educated, at government expense, with the indemnity money which the United States returned to China from the Boxer uprising. What nation furls its flag so high in the code of Christian ethics as does ours? The eyes of the world are on us. Other nations are catching the step, even China. The destiny of centuries and of nations is crowded into this tragic epoch. We stand on the meeting ground of the old world and the new.

Japan has just celebrated her fiftieth anniversary of missions with 25,000 adult Christians; Korea has just celebrated her twenty-fifth, with 115,000 adult Christians; China her first century of missions with 260,000. Last year 150,000, or 450 each day, one every three minutes, were saved in China alone. We have no time for making money, for we are making the character of the coming senates, cabinets, presidents and kings. We are shaping empires.

Thank God for master men who are leading such movements as the "Student Volunteer" with its 25,200 students and 300 professors in mission Bible-study classes. They alone gave last year hundreds of lives and \$131,000 for missions.

The Laymen's movement, which conduct-

ed last year a series of seventy-five missionary conventions in as many of our largest cities, lasting for four days each, raised for missions a mighty tide of influence and millions of money. One man furnished the Missionary Board of his denomination money sufficient to send out and support ten new missionaries. Another man who had contributed on this large scale was asked how he happened to do it. He replied, "I didn't happen to do it; I had a praying mother."

Missionary conferences are being held in almost every country. The World Missionary Conference was held last June in Edinburgh, with delegates from almost every nation.

There are one hundred and forty-five thousand clergymen in the United States who have each gained three converts during the last year, while the missionaries abroad have each gained forty-one. The minister of this country should have an average congregation of 500 people, while the missionary has 100,000. The cost of a convert at home is \$600 while abroad it is \$150. Do you see any opportunity here? Doctor Palmberg is the only physician in a city of 20,000 people and a circuit of country of nearly thirty miles, while Bro. Eugene Davis is the only clergyman. Is there any other Seventh-day Baptist living who has such a constituency? If God has his way the supply and demand will meet.

In the city of Tokyo the leading physician of a hospital received, last year, \$9,000 in fees from Japanese patients, all of which was returned to mission work. Young physician, why hang out your sign in America where your profession is already congested?

There has been an orphanage planted in Tokyo on the plan of that established by George Müller at Bristol, England. Through a period of sixty years Mr. Müller ministered to the poor, some years caring for as high as two thousand orphans. Besides this he erected \$5,000,000 worth of buildings, all in answer to prayer. No money was ever asked of any person or place this side of heaven; the orphans' home at Bristol was named Ashley Down. A man living in sight of it said, "When I felt doubts of the living God, of his Word and answer

to prayer creeping into my heart, I used to go at night and from one of my upper windows look out upon Ashley Down, where in answer to prayer God had fed twenty thousand orphans and erected five massive buildings." This should be a message to Seventh-day Baptists.

If the "field of difficulty is the drill ground of faith," we are certainly favored. It would seem that the magnitude of our task calls for the invincible in both lines of battle; on the field firing line and on the base-line of supply.

The challenges which have come to us from Marie Jansz of Java, the lone woman missionary without a salary, from at least three groups of Sabbath-keepers in Africa with not a single white missionary, and from both our needy stations in China, all seem to call for the invincible spirit.

As a people, are we not being weighed in the "balances"? Pleasure, business and ambition—yes, prosperity, may have caloused our hearts and deafened our ears to the voice of God; and doubt has entered in, until we are discussing the question of health, culture, cost of missions and salary, to the exclusion of obedience to the great command to go. We are willing to accept the invitation to *come* and be saved; but to the "go and make disciples of all the nations" in our Bible, we add exceptions depending on climatic and other conditions. Brethren, I am going to tell you frankly what my own trouble is and that of my people. It is not financial dearth, or miasma, it is far worse. It is "heart failure." We love our families, our homes, and comfort, more than we love our Saviour and lost men. It is the same old Garden of Eden story of disobedience by which our forefathers fell. We are a good people and largely a praying people, but we are praying for only one or two missionaries to offer themselves. This they have done, and then what? The one thing we have not done is, we have not given ourselves, daring to trust God, remembering, "He that loseth his life for my sake shall find it."

If a group of men would only break through this philistin spirit as the brave friends of David broke through the Philistine ranks, when he, hiding from Saul,

was dying of thirst! But when David placing the water to his lips learned its cost was the price of blood, he could not drink—no, not though it was drawn from the well of his boyhood, but poured it out a libation to God. God was pleased. It is not enough that we have one offering like the grave of Peter Velthuysen in Africa. God will be most honored in the gift of our best blood. If ten men in this denomination will offer themselves for missions to go as God opens the way, wherever he calls, trust God and go without salary and charge, Seventh-day Baptists will either rise out of this critical condition of heart and be another people, or else we shall realize we are being weighed in the balances and found wanting.

Yes, some of us are in our closets praying in great distress over our waywardness and lack of spiritual power. Suppose we, like the man of Bristol, climb to the upper windows in the dead of night and look out toward Ashley Down where five million dollars was furnished one man for housing twenty thousand orphans, besides giving them food, raiment and a Christian education—all in answer to prayer.

When John R. Mott returned from his first missionary tour of the world, he said, "Forty thousand missionaries must be sent in order to evangelize the world in our generation." On his return from the second trip he said, "An army of natives must be prepared and sent to evangelize the world." After the third trip he said, "We need missionaries, though perhaps not forty thousand. We need native workers, though not as many as I thought. But what we need most is intercession and co-operation with the Divine Spirit in this great enterprise."

Hudson Taylor of the China Inland Mission prayed for a reenforcement of twenty-four missionaries, and they were sent in answer to prayer. Christ's dying act on the cross was prayer. To his disciples he had previously said, "I have prayed for you." His charge to them was to "tarry in prayer" until indued with power.

A boy was brought to this country from Assam and educated three years for a missionary. The last night before his return to his people was spent by him in reading

the Word and in prayer. Upon some one's going to his room to learn to whom he was talking, the following supplication was heard from the boy Sanchamo: "Lord, give me power; Lord, give me power; O Lord, give me power that I may return to my people and teach them the Way of Life." He is almost the counterpart of Ebenezer Ammokoo. When we know what the young men of a nation are praying for, we may know something of that nation's future usefulness and influence both at home and abroad.

"Time worketh; let me work too.
Time undoeth; let me do.
Busy as time, my work I ply
Till I rest in the rest of eternity.

"Sin worketh; let me work too.
Sin undoeth; let me do.
Busy as sin, my work I ply
Till I rest in the rest of eternity.

"Death worketh; let me work too.
Death undoeth; let me do.
Busy as death, my work I ply
Till I rest in the rest of eternity."

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

(Continued.)

REPORT OF DOCTOR PALMBORG.

For the year beginning June 1, 1909.

As I look back over the past year, with the thought of making a report of its work, it seems like a very broken, confused year. The medical work continued as usual till the summer vacation, beginning July eleventh. We had two patients in our spare room in the early summer, one for cataract operation, and one who had received extensive burns on the hands, face, neck, shoulders and back, in trying to save some things out of her burning house. They were both very grateful for the help given them, and both had an opportunity to learn something of the Gospel and its working. One lives some distance from the mission but comes to visit us occasionally. The other lives not far away, and often comes to the service on the Sabbath.

When I began work again in the fall, I took another girl who had finished in the Girls' School, to study and help about the medical work, as my other helper was betrothed and would leave me soon to be

married. In October came the decision and permission to accompany to America one of our Shanghai neighbors, a lady physician in ill health, who had been a kind friend and helper to our mission in many times of need. The news that the dispensary was to be closed had been sent to all the neighboring towns and notices to that effect put up in Lieu-oo, when this friend changed her mind about going. Then for several reasons I also decided to remain longer before taking my furlough. We were to have some large meetings, making a special effort to reach many more people than usual, and my old lady companion lay on her death-bed. Just before the meetings also, my day-school teacher, Yau-tsoong, was stricken down with severe hemorrhage of the lungs, continuation of which caused his death two weeks later. I was very glad that I had not gone away but was there to help in those sad times. In December the old lady passed to her rest, a rest well deserved, as she had been an indefatigable worker.

The attendance at the dispensary was smaller during this time, as many people had not heard that I was still there, before I myself became ill, in the latter part of January. When, a few weeks later, it was decided that I should leave China, there was no alternative but to close it entirely. Other temporary positions were found for the two student helpers, one in connection with the Door of Hope work, the other in a hospital at Soochow. It was with great regret that I left Mr. and Mrs. Davis there without medical help, but at the same time I realized that it was the only thing to do, and could but trust them in God's care.

I left Shanghai on March fifth, arriving in Naples April third, after a very quiet voyage. After spending two weeks in Italy, a month in a little village in Switzerland and two weeks in Germany, I continued my journey to England, stopping in Wiesbaden, Germany, to visit a famous eye clinic for two days, and in Holland to visit our churches. It was a great pleasure to meet with our people there as I did in Haarlem, on the evening before the Sabbath, and twice on the Sabbath, and in Rotterdam on Sunday evening. The next day I attended the

funeral of Elder Velthuysen, speaking a few words in behalf of his friends in America and the Missionary Board.

From there I proceeded to England, where I was most kindly entertained in the home of the pastor of the Mill Yard Church, Lt.-Col. Richardson, and spoke to the church gathering in London, on Sabbath day, June eleventh. The Monday following we went to Edinburgh to attend the World Missionary Conference, lasting ten days, a report of which I have already submitted. On June twenty-ninth I sailed for America, reaching New York on July fifth, after a very comfortable voyage.

I am grateful to report health greatly improved, the most marked improvement being felt since my arrival in America. For this I am very grateful, and hope that it may continue, so that I may soon return to the work in China. In the meantime I pray I may be used for God and his work here, in some way.

(To be continued.)

Annual Corporate Meeting of Sabbath School Board of the Seventh-day Baptist General Conference.

Pursuant to notice published in the SABBATH RECORDER for the three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh-day Baptist General Conference was held in the office of Charles C. Chipman, at 220 Broadway, borough of Manhattan, in the city, county, and State of New York, on Wednesday, September 14, 1910, at five o'clock in the afternoon, with the president, Esle F. Randolph, presiding.

The following members were present: Esle F. Randolph, Charles C. Chipman, Edgar D. Van Horn, and Elisha S. Chipman, of whom Esle F. Randolph, Charles C. Chipman, and Edgar D. Van Horn were entitled to vote in their own names, by virtue of having attended the annual session of the Seventh-day Baptist General Conference in August preceding.

Proxies, duly executed, of qualified voters were held as follows: Esle F. Randolph held the proxies of Corliss F. Randolph and R. J. Severance; Charles C. Chipman held

the proxies of Thomas Zinn, Edwin Shaw, W. D. Burdick, and Walter L. Greene; Edgar D. Van Horn held the proxies of James L. Skaggs, H. C. Van Horn, and A. J. C. Bond; Elisha S. Chipman held the proxies of Albert E. Webster, and S. A. Ford, being a total of eleven proxies besides the three qualified voters present.

The president thereupon declared that a quorum was present and that the meeting was open for business.

In the absence of the recording secretary, Elisha S. Chipman was elected secretary *pro tempore* by a *vive voce* vote.

Prayer was offered by Edgar D. Van Horn.

The annual report of the trustees of the corporation to the Seventh-day Baptist General Conference was presented by the president in behalf of the trustees, as the report of the trustees to the corporation, and, upon motion duly made and seconded, it was adopted and ordered printed in the *Year Book* in connection with the proceedings of this meeting.

Upon motion duly made and seconded, it was voted that in accordance with the annual report to the General Conference, the constitution be amended as follows:

That *Section 3 of Article v* be abolished and that the remaining sections of this article be renumbered in consecutive order from the beginning.

That the last sentence of *Article vii* be amended so as to read as follows: "The Annual Report to the General Conference shall be signed by the President or the Recording Secretary, or both."

Upon motion duly made and seconded, Elisha S. Chipman and Edgar D. Van Horn were appointed a committee to nominate trustees and officers for the ensuing year.

After consultation the committee presented the following nominations:

President—Esle F. Randolph, Great Kills, N. Y.

Vice-Presidents—Rev. Henry N. Jordan, Dunellen, N. J., Rev. Herbert C. Van Horn, Brookfield, N. Y., O. Austin Bond, Salem, W. Va., R. R. Thorngate, Richburg, N. Y., Rev. Willard D. Burdick, Farina, Ill., Rev. George B. Shaw, North Loup, Neb., Rev. Gideon Henry F. Randolph, Fouke, Ark.

Recording Secretary—Corliss F. Randolph, Newark, N. J.

Treasurer—Charles C. Chipman, Yonkers, N. Y.

Trustees of the Board—Corliss F. Randolph, Newark, N. J., Edward E. Whitford, New York City, Arthur E. Main, Alfred, N. Y., Esle F. Randolph, Great Kills, N. Y., Charles C. Chipman, Yonkers, N. Y., Stephen Babcock, Yonkers, N. Y., Alfred C. Prentice, New York City, Harry W. Prentice, Yonkers, N. Y., Elisha S. Chipman, Yonkers, N. Y., J. Alfred Wilson, Newark, N. J., Clifford H. Coon, Brooklyn, N. Y., Samuel F. Bates, New York City, Royal L. Cottrell, Brooklyn, N. Y., Holly W. Maxson, Orange, N. J., Edgar D. Van Horn, New York City.

Upon motion duly made and seconded, it was voted that the recording secretary *pro tempore* cast the ballot of the meeting for trustees and for officers of the trustees and of the corporation as nominated by the committee.

The recording secretary *pro tempore* reported that the ballot had been cast according to the instruction of the meeting, whereupon the president declared the trustees and officers elected as nominated.

Upon motion duly made and seconded, it was voted that it is the sense of this meeting that Willard D. Burdick be requested to represent this corporation as its vice-president in the Northwestern Association east of the Mississippi River, and that George B. Shaw be requested to represent it west of the Mississippi River, as last year.

The minutes of the meeting were read and approved.

Adjourned.

ESLE F. RANDOLPH,
President.

ELISHA S. CHIPMAN,
Recording Secretary, pro tempore.

Education Society's Meeting.

The annual meeting of the Seventh-day Baptist Education Society was held in Alfred, N. Y., September 8, 1910, at 8 o'clock p. m.

Present: Dean A. E. Main, Rev. B. F. Rogers, Prof. W. L. Greene, Prof. F. L. Greene, Prof. W. D. Wilcox, Prof. Paul

E. Titsworth, Prin. G. M. Ellis, Prof. W. C. Whitford, Prof. A. B. Kenyon, Pres. B. C. Davis, V. A. Baggs.

The meeting was called to order by Vice-Pres. B. C. Davis, and prayer was offered by Rev. B. F. Rogers.

The report of the Executive Board of this Society to the General Conference was read and adopted.

The report of the Trustees of Alfred University to the General Conference was read and adopted.

On motion it was voted to print the report of the Treasurer of Alfred University in abstract as presented by Mr. Whipple, with a note stating that a copy of the full report can be had by any one requesting same from the Treasurer of Alfred University.

The nominations made by the General Conference were read and the secretary was instructed to cast a ballot for same.

Secretary reported the ballot cast.

The following resolution was presented by Dean A. E. Main and on motion was adopted unanimously.

Inasmuch as Professor and Dean A. B. Kenyon, Sc. D., feels that he must decline reappointment to the treasurership of this Society, which office he has held since 1888,

Resolved, That we place on record our high appreciation of his long and efficient service in that important position; and our desire to have his continued safe and wise counsels in connection with the work of our Executive Board.

On motion of Dean A. E. Main, Prof. A. B. Kenyon was requested to prepare a minute relating to life and character of the late President of this Society, Prof. E. M. Tomlinson.

The Seventh-day Baptist Education Society desires to place on record its deep sense of bereavement in the death of its much esteemed former president, Professor Edward M. Tomlinson, LL. D., Litt. D., who died at his home in Alfred, N. Y., August 27, 1910. Professor Tomlinson was elected president at the annual meeting of the Society held in connection with the Seventh-day Baptist General Conference in 1895, and had served very conscientiously, faithfully and efficiently for the fifteen years since that time. He was always very solicitous for the welfare of the Society, always prompt and careful in arranging for and attending the meetings of its Executive Board. He was careful and accurate in the preparation of the able addresses which he from time to time presented to the Society.

He was ever courteous and considerate as a

presiding officer and commanded not only the respect but the esteem of all, and the love of those who knew him more intimately.

He was a man of broad and thorough scholarship, wide and careful reading, kind and charitable in his judgment of others, thoroughly self-controlled, and a true Christian gentleman of the very highest type. His life, his services and his character are worthy of the highest commendation. His example has been and will continue to be helpful and uplifting to very many persons. His memory will remain precious to us of the Seventh-day Baptist Education Society and to all other organizations and individuals with which he came in contact.

It was voted that the Treasurer-elect be requested to enter upon the duties of his office at the beginning of the quarter commencing November 1, 1910.

On motion of Prof. W. C. Whitford it was voted that Pres. W. C. Daland, Dean A. E. Main, Pres. C. B. Clark, and Pres. B. C. Davis be a committee for raising the Twentieth Century Endowment Fund.

Voted that the Treasurer be authorized to pay the bill of \$29.37 presented by Dean A. E. Main for balance of expenses of the Conference Committee on the Twentieth Century Endowment Fund.

Voted that as a society we hereby express our appreciation of the services of V. A. Baggs as our recording secretary, and our regret that other duties oblige him to resign that office.

Adjourned.

V. A. BAGGS,
Rec. Sec.

Ordination.

The Welton Church invited the Rev. A. J. C. Bond, pastor of the Milton Junction (Wis.) Church to assist in the ordination of a deacon. Final arrangements resulted in his coming on Sixth-day, September 16, 1910, and a meeting was arranged for the above date at 8 p. m., at which time the moderator of the church called the meeting to order, stated its object, and asked the church clerk to read the action of the church in calling the brother to the office of deacon. This he did as follows:

"At a regular quarterly business meeting held on May 29, 1910, the church proceeded to ballot for one to the office of deacon, which resulted in unanimously electing Brother Horace R. Loofboro."

Following the reading of this record, it was voted that Rev. A. J. C. Bond, with the pastor and the membership of the Welton Church present, constitute the council, and that the standing moderator of the church, A. E. Forsythe, act in that office in the council, with the church clerk as secretary.

The following was adopted as the order of the services:

Examination of the candidate at this session, by Rev. A. J. C. Bond. (This took place and was voted entirely satisfactory.)

Ordination sermon, Sabbath morning at 10.30, by Rev. A. J. C. Bond.

Consecrating prayer, Pastor G. W. Burdick.

Charge to the candidate, Rev. Mr. Bond.

Charge to the church, Pastor Burdick.

Welcome and hand of fellowship, Dea. J. O. Babcock and the congregation.

Benediction, Rev. Mr. Bond.

Following the above action, Rev. Mr. Bond preached a practical gospel sermon. This service closed with a conference led by Pastor Burdick.

The program noted above was fully carried out on Sabbath morning. Then the Lord's Supper was administered, Rev. Mr. Bond and Pastor Burdick officiating, and Dea. Horace R. Loofboro assisting in the distribution of the emblems.

Rev. Mr. Bond preached also on the night after the Sabbath, and First-day night. After a very interesting conference meeting on Sabbath night, several young persons rose for prayers.

J. O. Babcock,
Secretary.

A manufacturer in Belgium marked seven hundred five-franc pieces before paying his workmen. Two days after, the keepers of adjacent grog-shops, at his request, handed him all such pieces as had been given them. They returned more than three hundred, showing that each workman had spent more than half his wages at the public house in less than two days.—*Morning Star*.

We can not take sorrows, distresses, perplexities, out of the world, but we can by God's help voluntarily take them to ourselves, and by that free acceptance they are transfigured.—*Bishop Westcott*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Friendly Sort o' Way.

When a man ain't got a cent, an' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy and won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious, it makes the tear-drop start,
An' you feel a sort o' flutter in the region of the heart.
You can't look up an' meet his eyes; you don't know what to say
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,
With its cares an' bitter crosses—but a good world, after all,
An' a good God must have made it—leastways that's what I say
When a hand rests on my shoulder in a friendly sort o' way.

—James Whitcomb Riley.

Personal Experiences in The Divine Life.

MRS. O. U. WHITFORD.

Our Saviour said, "I am come that they might have life, and that they might have it more abundantly"; and again, "In him was life; and the life was the light of men." Paul says, "Jesus Christ . . . hath brought life and immortality to light through the gospel." It is evident that the life referred to is the spiritual or divine life. "Your life is hid with Christ in God." "To be spiritually minded is life and peace." "Whosoever will, let him take the water of life freely."

The Bible is full of passages regarding this divine life, the possibility of its attainment, and the blessed endowment and fruition of those who possess it. One thing is sure, we can live the divine life only as

we continually feed upon the Word. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is a reality.

PREPARATION.

Right teaching in the home and the influence of Christian teachers helped to lay a good foundation in childhood for a Christian life. Exalted ideas of the church and its various departments of work have always held highest place in my thoughts. But the inspiration and aspirations of my life came from Alfred University. The teachings of those noble men of God, their lofty ideals, noble thoughts, high conceptions of possible attainment, of the power of the divine over the human life, their words of wisdom and instruction—all were most inspiring. Those morning chapel talks in the fifties and early sixties were sources of great power and strength to all who listened. It is one thing to hear and another to listen. Hundreds went out from under those soul-uplifting influences, determined to do noble work on the world's great field of action, and if possible, to inspire other lives as theirs had been inspired. Students of other years could bear similar testimony concerning their opportunities in the possibly happiest years of their lives.

Quite early a great sorrow and trial came into my life. In my distress a dear friend, who had been tempered by sickness and sorrow came and showed me how tenderly God loves his children and that he does not willingly afflict or grieve the children of men. Out of the sweetness, purity and consecration of her own life, she showed me how to find the peace and rest that made her own life so beautiful.

The lesson has never been forgotten, but through all the changing years has been such a comfort and blessing. Again and again, when great trials have come, the heart has turned to God, our refuge and strength, and never failed to find comfort and peace.

How blessed the assurance that we may abide under the shadow of his wing, when the storms of trial, temptation, or sorrow are sweeping around us, and find peace.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

These experiences may come into the lives of the humblest child of God, no matter how untrained in the wisdom of the world. It is not that great learning does make one mad, but so often it makes men wise in their own conceits—so filled with the knowledge revealed in the discoveries of science, that they fail, seemingly, to catch the wonderful lessons and experiences which come from that greater Book of Revelation, where the wisdom of God is hid from the wise and prudent, and revealed to babes. Thus they apparently miss those finer, richer, deeper, sweeter experiences that so enrich the spirit-filled child of God.

It would be pleasant and helpful to recount some of the sweet lessons and experiences of Sojourner Truth and other children of oppression, whose beautiful lives of trust and faith, under the most inhuman, brutal wrongs of tyranny and injustice, were so familiar in the years of our Nation's great wrong and shame; but time does not permit.

Praise be to God that he is no respecter of persons! To all is given the privilege of entering into this divine life. There is no rich or poor, no wise or ignorant, no high or low, bond or free. There are none who have a single advantage because of position. Those who fulfil the conditions may enter into its richness, fulness and blessedness; and how often it seems true that those most obscure, purified perhaps by the furnace of suffering, have the richest experiences.

At a Sunday-school association in New Orleans, last March, Rev. F. B. Myer related this incident. He said that at Winona several hundred ministers went out into the woods together and had a heart to heart talk. He asked J. Wilbur Chapman for the experience which had led him to a deeper consecration and success in his life-work. Mr. Chapman replied, "It was you, Mr. Myer, who led me to it. When in Philadelphia, one Monday morning, I was completely discouraged and made up my mind to resign my pastorate and go back to business. While contemplating plans, an address of yours came into my hands, in

which you said, 'Don't try so hard to work for God, but let *God work through you.*' A new light broke in upon me and I earnestly implored God to *take me, fill me,* and use me in his own way; and from that hour he has done it."

A lady, about to leave for a Western city, called on a friend suffering from that terrible scourge, the white plague, and was led to say something that gave comfort. The friend visited remarked that of all the callers she had had none had given her so much good cheer and encouragement as this lady; and when on a dark rainy winter day she was shut in, she said: "I can think of nothing that would give me such comfort and good cheer today as a call from Mrs. ———."

Hundreds of such opportunities, or similar ones, come to every Christian; and if filled and led by the Spirit, how much of comfort, healing and blessing they can bring.

But the great mass of such service for the Master is unwritten history; the world will never know about it: yet all our ways are known to God. We are told a book of remembrance is kept.

I am favored with the following experiences from a few friends who have been tried and proved true, and who know the leadings of the Spirit:

A LESSON IN SUBMISSION.

At one time when my husband was away from home on business, I went with my two young daughters to my father's home, three miles away, to spend the night. In some unknown way our home caught fire while we were away and was completely destroyed.

When the news came to me I felt as though everything on earth was gone, and the future looked dark indeed; and yet I had father, mother, sisters, brother, and friends near and dear.

As I was looking over in my mind the discomfiture and great loss to us, a friend came, and said in substance: "You are a Christian; now how are you going to bear this great trial, and thus glorify the cause you represent, and honor Christ?"

These words seemed a message from God; and from that hour he gave me

strength to bear bravely and cheerfully the future as it came to me.

This experience, with many others, has caused me to know that the children of God are guided and instructed in Christ's kingdom in these our days, as were the disciples of old. In times of distress or danger the Comforter has as truly said to me, "Let not your heart be troubled, neither let it be afraid," as to them. He has shown especial tenderness to me in the darkness of bereavement, and I have felt his gladness when I could say in truth, "It must be right, my Father, for thyself hath done these things or permitted them to come to me." In trials and anxiety, through his strength peace has filled my heart and led me to say with another,—

Stilled now be every anxious care,
See God's great goodness everywhere;
Leave all to him in perfect rest,
He will do all things for the best.

THE PEACE OF GOD.

Years ago there came into my life a shadow so dark that I did not at once recognize the light that was struggling to guide me and lead me out of the darkness into the pathway where shines the eternal sun. The strong earthly prop upon which I had so trustingly leaned for many years; the love and courage of the heart which had been to me a source of comfort and consolation in times of trial and prolonged physical suffering, had been suddenly taken from me. The few following days were filled with doubts and dire apprehensions. As I stood by the open grave, our beloved pastor came to my side, and with heavenly serenity upon his face said to me, "He is not here." These few words pointed to the mansions above, where was the soul freed from all toil, care and sorrow.

Often in the passing years, not altogether free from doubts and trials, I have been led by those words to listen to the still small voice from the cloud, which said, "Peace, be still." And the Lord our God giveth that peace which "passeth all understanding."

GLORYING IN THE CROSS.

Great is the blessing in Christian service that comes through the erection of the family altar.

Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. . . . And he that taketh not his cross, and followeth after me, is not worthy of me." And yet the best we can do does not make us worthy of the great sacrifice Christ made, in order that we might obtain adoption into the heavenly family.

As I drank of the living water, I felt anxious to do every known duty, and as wife and mother I came to feel that we needed the help of the family altar. While my husband was a Christian, he did not feel as I did about it. I let the sense of duty pass until it pressed upon me to the extent that I felt I was not willing to take up my cross as I had promised my Lord I would do. After much prayer, and consultation with my pastor and some dear friends who told me they thought my duty plain, I again consulted my husband and urged him to lead in family prayer. But he did not feel it his duty, and felt too that it would place him in an unfavorable light for me to lead.

I could not get away from the sense of duty that pressed itself upon me; and after a severe struggle I promised my God, that, if he would give me strength, I would go forward. With the surrender there came such a blessing that all fear of man was removed, and nothing daunted I took up the cross. My husband was soon ready to take his place at the altar, and many times expressed his great satisfaction that I moved in the direction I did. As for me, I received a blessing such as I never had before.

That altar has never been broken down. Would that all Christian homes would keep the fire burning on the family altar, take up the cross and bear it—not go round it. But keep behind it. Let the cross of Christ be first, and we in the background.

FEEDING ON THE WORD.

Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In Christian service I find that everything depends upon our taking the bread fresh from the Master's hands. *We* haven't anything to feed the hungry multitude.

One morning I went to the Word to get

my own soul fed, and asked to be directed to the needed portion; but what came to me to study did not seem to fit my case at all for that day. Nevertheless, as I read, the Spirit seemed to open up the Word and impress it upon my heart. Before night a lady called who wanted advice and help on certain difficulties, and the Scripture given me in my morning lesson just met her need. Had I not taken time to feed upon the Word, she would have come just the same, doubtless, but I would have "had nothing to set before her." While I did not receive the message I longed for, for myself, in the morning, yet, afterward, when I saw how God let me be a worker together with him in helping some one else, I had a far richer blessing.

Another time my own soul was fed as I studied these words in 2 Corinthians ii, 14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." Just afterward a Christian who was passing through a deep trial came to me with it. She felt that it was more than she could endure. I gave her this Scripture I had been feeding upon. She almost resented it at first, but afterward came back to tell me what it had meant to her, and how she saw that in just the place where she was, God wanted to manifest himself to others through her. What a blessed privilege he gives us to be workers together with him.

Visiting Court.

M. G. S.

Have you often wondered why the traditional fool-killer seems not to keep up with the times just right? On the evening of September 13, 1910, some friends were telling me about a law case at the county courthouse, which was to be decided the next day.

I pushed up near the jury as one of the curious hearers. A pedagogue failing to win with pupils and parents had taken counsel to prosecute the Board of Education. Having taught part of his term he had been officially advised that his service was no longer desired. As might be expected he flared up, but it might not be so readily expected that he would suppose the court

would give him pay without service, or grant him judgment for shortening his job, or (supposably) his reputation as teacher.

This was a second trial. He had succeeded in hanging the jury at the first trial, evidently because in that trial the court had admitted testimony from the school officers only. It often happens that school officers do not visit enough to know at first-hand what is going. At this last trial the pupils and parents were allowed to testify. This strengthened the defense and brought decision. Finally, the evidence being heard, the judge instructed the jury as to what particular questions were up to them to decide. The attorneys were allowed fifteen minutes on each side for pleas. The plea for the defense, in quite eloquent confidence, declared that the man was not competent to teach school. The plea for the plaintiff with great command of the English language said that the man had a certificate and therefore was competent to teach school. The plea also declared that the teacher was not bound to succeed in pleasing the patrons. If there was anything yet lacking to kill the poor pedagogue's case this would seem to supply the lack.

The jury was out over one hour fixing up their verdict declaring that wages should stop where the service stopped.

Let me moralize in a few words. If any of you school-teachers object to moralizing you may go out now, and not read any more of this. Why should a good smart lawyer allow such a man to think he has a case? Well, perhaps to let the man learn by experience and cost that he doesn't stand a very pleasing chance in this world unless he wins with the people. After all, was it only a case of flare up without proper cause, then a burning desire to beat the other fellow? How can it be a safe and sane feeling to be ever seeking honor by beating the other fellow? The motive should be a determination to be right first, then to be as strong as it is lawfully possible. If the other fellow has more elements of strength lawfully used in service or in sport, give due honor. If teachers and lawyers would moralize better, they would teach the young man to beat himself, rather than his neighbor, and ever be at his best for service.

Young People's Work

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

Your Amusements.

REV. A. J. C. BOND.

Prayer meeting topic for October 15, 1910.

Daily Readings.

Sunday—Innocent amusements (1 Tim. iv, 8).

Monday—In the grip of amusement (1 Cor. vi, 12).

Tuesday—Can others bear it? (1 Cor. viii, 7-13.)

Wednesday—A death dance (1 Cor. x, 1-7).

Thursday—A peculiar people (2 Cor. vi, 14-18).

Friday—True joy (Psalm xvi, 5-11).

Sabbath day—Topic: Your amusements; do they build up or tear down? (Rom. xv, 1-3; Ps. xxxvi, 7-12.)

ROMANS XV, 1-3.

It is not easy, nor profitable perhaps, to make rules to govern the conduct of another. But there are certain principles of conduct which every young life should absorb. If we can master certain principles of life which will give direction to all our conduct, it will go farther than anything else we can do toward solving the problem of our amusements.

"Let every one of us please his neighbor for his good to edification," is a principle than which there could be no better even in determining the character of our amusements. It too often happens that we consult no one but ourselves, or perhaps others of like mind who are bent also on having a good time, when choosing our pleasures. The very nature of our quest is such that we are likely to be fooled into the notion that it is nobody's business what we do when we are seeking our own amusement. Here seems to be the place where we can enjoy a "let down" and follow, unrestrained by consideration for others, whatever fancy suggests would bring us pleasure. Did you ever hear a young friend say: "I don't care, I'm going to have

a good time"? The question may have been one of obedience to parents whose wishes are about to be disregarded. It may be that a weaker brother would stumble over your act, and you assert your independence by repeating the question as if it admitted of a negative answer: "Am I my brother's keeper?" It may be the inner promptings of your own better self which you are tempted to disregard. Whatever it may be, the motive is a selfish one, and there can be no real happiness where the welfare of others is disregarded.

Young people are quite likely to think that their conduct should not be restricted because perchance some one else in following their example may not "know enough to stop when they ought to", and may go too far and fall into error and sin. Christian Endeavorers should never assume such an attitude. The principle of Paul is a good one, and he directs his words to the strong.

"Social to save" is a good motto, and one capable of wide application. Our amusements should contribute to health of body, mind and spirit. Our amusements are legitimate and proper if they contribute to the development of any part of our being; they are not proper if they result in injury in any way to self or to others.

PSALMS XXXVI, 7-12.

There is nothing more difficult to express in words than spiritual experiences. Partly for this reason, and partly because of the feeling that others would not appreciate our feelings even if we were capable of expressing them, many of our deepest spiritual emotions remain known to ourselves only. It is this very faculty of expression possessed by the psalmist, coupled with a rich experience with the Divine, that makes these writings of enduring worth as a religious asset. The feelings which we could not express are expressed for us in the Psalms, and in repeating them we are giving wings to the aspirations of our own souls. The first three verses of our lesson from the Psalms illustrate this quality in these writings. The next two verses constitute a prayer that the blessings may be continued which have been enumerated above. The last verse describes the fate of the wicked.

DANCING.

Some time since, it was reported to me that a certain young woman said, "Pastor Bond believes in dancing, for I heard him say that he believed in young people having a good time." Now I suppose that "dancing" and "a good time" were inseparably connected in her mind; while as for me, in defining a good time it would never occur to me to mention dancing.

I am going to let the wife of one of our Rhode Island pastors speak upon this subject. The article from which I clip the following appeared in the SABBATH RECORDER for July 11, 1910.

It makes my heart ache when I see Christian mothers pushing their children forward into the dangerous amusements so prevalent today. How many of us thought, as we studied the Sabbath-school lesson of two weeks ago, that Herodias was a warning to us? "Oh, but," we say, "she was a very wicked woman." Granted, but was it not from a selfish desire that her daughter might be praised and flattered by ungodly men that she had schooled Salome for the position she took that day? There are just as vile and wicked men today as sat at Herod's feast; and if we permit and encourage our daughters in the dance until they become fascinated with it, as they will, we know not what the result may be. Many a daughter has gone into the dance a pure, sweet girl and come out polluted for life. We look upon Herodias' great sin as asking for the head of John the Baptist; but was it any greater in the sight of God than it was to put the soul of her daughter in jeopardy?

The Lilt of a Laugh.

I've toiled with the men the world has blessed,
As I've toiled with the men who failed;
I've toiled with the men who strove with zest,
And I've toiled with the men who wailed.
And this is the tale my soul would tell
As it drifts o'er the harbor bar;
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
O, they heard not a word he said;
The sound of a song rang far and wide,
And they hearkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star.
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

If you would be heard at all, my lad,
Keep a laugh in your heart and throat;
For those who are deaf to accents sad
Are alert to the cheerful note.
Keep hold of the cord of laughter's bell,
Keep aloof from the moans that mar;
The sound of a sigh doesn't carry well,
But the lilt of a laugh rings far.

—Strickland W. Gillilan.

TO THE LEADER.

As a comment on the lesson from Psalms have some one sing "Under His Wings." It is number 5 in the Northfield Hymnal. It would be effective as a solo, duet, or quartet. Here are the words:

Under his wings I am safely abiding;
'Tho' the night deepens and tempests are wild,
Still I can trust him; I know he will keep me;
He has redeemed me and I am his child.

Under his wings, what a refuge in sorrow.
How the heart yearningly turns to his rest.
Often when earth has no balm for my healing,
There I find comfort, and there I am blest.

Under his wings, O what precious enjoyment.
There will I hide till life's trials are o'er;
Sheltered, protected, no evil can harm me;
Resting in Jesus I'm safe evermore.

Chorus—

Under his wings, under his wings,
Who from his love can sever?
Under his wings my soul shall abide,
Safely abide forever.

Ask some young man to be ready to tell about the Young Men's Mission of Lieu-oo, making special mention of how Brother Eugene Davis is planning to handle the amusement problem in his parish.

Material will be found in the SABBATH RECORDER for August 22. A little acquaintance with Chinese character and habits will help to emphasize the importance of the kind of work proposed.

Have some one read the poem which appears on this page, "The Lilt of a Laugh."

If possible get the young people to discuss the subject of amusements in general, and especially whatever phases of the subject are most acute in your own community.

Close with several prayers. Pray for wisdom to know what is right to do, and for a spirit to do what is right always; for an unselfish spirit in choosing your amusements, and for a spirit of loyalty to Christ and Christian ideals.

Milton Junction, Wis.

The Sagamore Beach Conference.

REV. WILLIAM L. BURDICK.

Immediately following our General Conference it was the writer's privilege to attend two notable conferences at Sagamore Beach, Mass. These were a Conference on the Moral and Religious Training of the

Young, and a Conference of the Trustees and Field Workers of the United Society of Christian Endeavor. It was President Francis E. Clark and the Executive Committee of the United Society of Christian Endeavor who planned these conferences and carried them through with signal success. The writer attended upon the invitation of President Clark and the Executive Committee of the United Society, having been encouraged so to do by the president of our Young People's Board, Prof. M. H. Van Horn.

Sagamore Beach is a Christian Endeavor summer resort on the Cape Cod coast of Massachusetts, and is one and one-half miles from the ship-canal now being built and a few miles east of Buzzards Bay, famous as the summer home of the late Grover Cleveland. It is a new beach, but seems to be destined to play an important part in the moral and religious history of our country. An association committed to the interests of Christian Endeavor has secured about two miles of coast and its adjoining land with its groves, elevations and depressions, making a most delightful place for a summer resort. President Clark, General Secretary William Shaw, Editor Amos R. Wells of the *Christian Endeavor World*, Treasurer Hiram N. Lathrop, and other officers of the United Society have cottages here. Every deed given prohibits the sale of intoxicating liquors, gambling, low moving-picture shows, and other evils which infest so many summer resorts. There are, I understand, many cottage sites which can be bought; and those desiring summer homes under the most favorable physical, moral and religious environment will find them here. In addition to the land held by this association, President Clark has purchased a farm of three hundred acres, thus giving those who are carrying out these high ideals a large stretch of most desirable territory.

The Conference on the Moral and Religious Training of the Young, which extended from Tuesday evening, August thirtieth, to Thursday evening, September first, was composed of seventy-five or one hundred specially invited men and women. It opened with addresses by President Clark and Hon. George H. Martin, secre-

tary of the Massachusetts Board of Education, both of which dealt with the public-school question from the standpoint of morals and religion. The newspapers the next day tried to make something sensational out of President Clark's address, but they misrepresented the speaker, even to the extent of falsifying. Other addresses during the two days following were on such subjects as "The Training of the Youth in the Home and Church", "Secret Societies in School and College", "School and College Lawlessness", and "High School Dangers and Dissipations." Without doubt the most intensely interesting session was that of Wednesday evening, when Dr. O. P. Gifford gave an address in his characteristic way on "The Protestant View of Moral and Religious Training", and was followed by a representative Catholic, Mr. Denis A. McCarthy, associate editor of the *Sacred Heart Review*, on "The Catholic View." Mr. McCarthy, who was present throughout, endeared himself to all present. At each session, after the addresses, there was an hour or more given to discussion from the floor. Would I could bring to the readers of this department the burning thoughts of these sessions. This is impossible, but to me it is all summed up in the statement, that when all parents, teachers and school officers come to be high principled, wise, kind, patient, devout, sympathetic and loving, we will be pretty near the millennium. The addresses are to be published in book form by the United Society of Christian Endeavor and will be ready in a few weeks.

Friday morning the invited guests all went home except the trustees and field workers of the United Society, and we entered upon the second conference, which lasted three days. The public was not invited to this conference and there were only twenty-five or thirty in attendance, but these included representatives from widely separated sections of the United States, and also from Canada.

We were seated in a hollow square, and though President Francis E. Clark nearly always called upon some one else to preside—no one presiding twice—yet he was the center of all. When one hears his mellow voice, and beholds his fine personal

figure and appearance, his quiet winning ways, his earnestness, his consideration for others, he can not wonder that the Christian Endeavor movement has won its way. When others differed from him he was ready to yield, and when others saw what he wanted they at once yielded any personal opinions and preferences, so great was their confidence in his judgment and Christian character.

The sessions were long and the program had been so systematically arranged that the discussions covered almost every phase of Christian Endeavor work. The interest was so intense and unabating that one of the field secretaries expressed the experience of all when he said he felt an intellectual exhaustion after each session.

All the subjects under discussion are of vital importance to our societies and two or three should have particular mention here. It is known to all our Endeavorers that a movement was started last year to increase the number of societies ten thousand and the number of members one million by July, 1911. This is going on at an encouraging rate. Three hundred thousand new members have already been added and a corresponding number of new societies have been organized. But what are we doing? Are we going to have any part in this? We need to for our own good.

The headquarters building is another subject that was before the Conference. This building, as the readers of this department know, is to be the headquarters of the United Society and the fund was started some time since. Ninety-three thousand dollars have already been raised and ninety thousand are still needed. It is proposed to raise this balance the coming year. This building will save the United Society five thousand dollars' rent per annum and will bring in an income of an additional five thousand. This will be no small matter, since the United Society has depended so largely all these years on the sale of its publications to carry on its great work for the young people of all the world. The building will also be a memorial to President Clark who reaches his sixtieth birthday next year. Christian Endeavor has done for no denomination more than it has

for ours in proportion to our numbers, and shall not we share in this also? No large sums are needed from any one, if all take a part. It is also proposed to call upon "the old guard"—those who have been members in the last thirty years.

Still another thing in which the Executive Committee plan to engage the Christian Endeavorers is the tithing of their time. What great things this would mean to our societies and churches if adopted by us!

Each session opened with a thirty-minute prayer service and each one of these was a means of a wonderful spiritual uplift. Sabbath morning, at seven o'clock, we assembled for a quiet hour on "Round Top", one of the highest points in that section and located on President Clark's farm. There, in God's first temple, among the pines, seated on the ground carpeted with pine-needles, was held a quiet-hour service, which some likened to the Mount of Transfiguration. Though it was not the Mount of Transfiguration, yet Christ appeared to many of that little company as never before and we could exclaim with Peter, "Lord, it is good for us to be here."

The services Sunday afternoon and evening were again thrown open to the public. In the afternoon we, together with the people at Sagamore Beach, again assembled on "Round Top" for a meeting, and this also was a meeting long to be remembered. In the evening there was a Christian Endeavor meeting held in the assembly hall, which was well filled. This meeting was led by Mr. John R. Clements of Binghamton, N. Y., a Christian Endeavorer who has come to be widely known as a hymn writer. Following this meeting all went to the beach where we held a lantern praise service, uniting our praise with that of the ceaseless waves and the twinkling stars to the King of kings and Lord of lords.

President Clark said: "This conference though numbering not over twenty-five or thirty, has been the best of all. We have held meetings when thirty or fifty thousand were in attendance, but this is the best of all. The outlook was never brighter."

Ashaway, R. I.,
Sept. 8, 1910.

News Notes.

MIDDLE ISLAND, W. VA.—Rev. A. L. Davis, a Middle Island boy, late pastor of the Verona (N. Y.) churches, on his way to his new field of labor at Boulder, Colo., spent a few days with his home folks after Conference and preached for us Sabbath morning, September 3. Another Middle Island boy, Rev. W. L. Davis, pastor of the Hebron (Pa.) churches, also spent a few days with his parents after Conference and preached Sabbath afternoon, September 3, and at the regular services, September 10 and 17.

NILE, N. Y.—One new member was received into the church by baptism, September 10.—A farewell reception was held in the church parlors, on the evening of September 14, for Pastor Skaggs and family. A Junior Christian Endeavor Society has been recently organized by the pastor.

Conditions of Efficiency in Sabbath school Work—the Teacher.

EDWIN SHAW.

"The truest teaching is living; and the primary philanthropy is to live a good life."

I do not know who first put the thought into this form, but let this be our text.

It may be helpful in considering the place of the teacher in conditions of efficiency in Sabbath-school work to determine just what the purpose, the end sought, is in the Sabbath school; for having determined that, we shall be better prepared to appreciate the teacher as one of the conditions in securing that end, that is, as a condition of efficiency.

Is then the purpose of the Sabbath school to impart a knowledge of the geography of Palestine, and Asia Minor, and the region around the Red Sea? Is it to give a clear knowledge of the history of the Hebrew people? Is it to arouse an interest and kindle a love for the study of geology, or the various forms of literature, poetry, drama, oratory, history, in the Bible? If these things or things like them were the purpose of the Sabbath school, well might we disband and turn the work over to our public schools. But the aim of the Sabbath school is (I give my own definition, you may accept it or not) through religious instruction to inspire and develop the Christian virtues and graces in the hearts and lives of the people, young and old. And by far the most important condition for attaining that purpose is the teacher. You may have the finest sort of a curricu-

lum, you may have the work graded and classified and reduced to a perfect system, but without a good teacher the work will be a failure.

There is no question but that the Bible school has accomplished a wonderful, a mighty work, and has done it under great difficulties. All the more praise to the faithful teachers through whom the work has been accomplished; and more and better work is being done from year to year because of better advantages whereby teachers make themselves more efficient.

Now I hesitate to describe the efficient teacher; first, because I realize that my opinion, based on study and observation and experience that are limited and local and different from those of other people, may be far astray; and second, because in the past I have been many times half or two-thirds discouraged when I read what is now expected of the Sabbath-school teacher. For we hear of courses of instruction for teachers for one, two, and three years in length; we hear of examinations and certificates and teacher-training classes; we hear of a thorough knowledge of the literary and historical nature of the Scripture. Go to a Sunday-school convention and hear what is said about the proper qualifications for the teacher. Look at the scores and scores of books that one is expected to have read carefully, and the first impression which comes, and which often lingers long, is, "Well, I guess I had better give up my class. I am not prepared to be a good teacher." And it is discouraging, especially to young men who ought to become teachers.

Now please do not misunderstand me, and go away thinking that I said there was no advantage to a teacher in a careful, continued study of all these things; the study of child life, the principles of pedagogy, psychology, graded lessons, and all these things. These are important, very important; they tend to efficiency; but I come back to the text: "The best teaching is living." And that young woman, a teacher in a country Sunday school in Minnesota, who said one day to her four boys, "I do not care so much, boys, when you grow up whether you become rich and famous, whether you hold great positions, and

own large properties; what I want most of all is that you grow up to become good Christian men" (and we boys knew that she meant it, and that she herself lived it week by week and day by day)—I say, that young woman by those words supported by her life, was of greater efficiency in Sabbath-school work than many a teacher is who knows all the newest and best methods approved by the last Sunday-school convention.

What the teacher should *be* is of far greater importance than what the teacher should *know*, is of greater importance than what the teacher should *do*, important as these things are.

And so I hesitate to undertake to describe the good teacher. I would simply emphasize these two things: By far the most important factor in efficient Sabbath-school work is the *teacher*, and the *life* of the teacher is the chief element in successful work.

But I should like to say just a word to teachers, present and prospective, a word which has been helpful to me. I have not described the efficient teacher, but I should like to point you to the model teacher, that is, to Jesus Christ; first and most important, as I have just said, to the life which he lived; second, to the nature of what he taught. Very little of the teachings of Jesus had to do with what we call theology. Very largely his teachings were concerning what a man should be and do. And third, as to the methods of presenting truth we can learn very much from Jesus, for in this he was the master teacher; and I commend a study of his methods to all who try to teach. Time forbids any extended treatment, but notice how often he used illustrations and parables. And these parables not only make things clear, explain the meaning of his teachings, but are often also powerful arguments, and by the persuasive analogy which they contain they strongly appeal to one to accept the truth which they explain.

Then he condensed what he had to say into short, concise statements, almost proverbs; for an example read the beatitudes.

Then again he adapted his illustrations

to the knowledge and experience of those to whom he spoke.

All this, and much more too, you have doubtless noticed.

To close I call attention to the spirit of his teaching. We read that he taught with *authority*. Of course he could do that far beyond what we dare to do, for he was God and we are only men. And yet our teaching should have a note of certainty, an assurance in it. It should have no "uncertain sound." The Sabbath-school class is no place to air our doubts, if we have them. Another characteristic of the teachings of Jesus in his spirit was its *sincerity*, its evident tone of reality, nothing superficial, nothing for show or display. There is a spirit that is not exactly dishonest, nor purposely deceptive, but it lacks that note of sincerity, of genuineness, which was so marked in the spirit of Jesus. Then again his teaching spirit was *serious*, not the slightest indication of the trivial or the frivolous. The impression is constant that what he says is of supreme vital importance; and that is the kind of teaching that takes hold and hangs on and is not forgotten. One other element in his teaching spirit and I close. It was *genial*, kind and gracious. Jesus never scolded. Even when he mourned over the cities about the sea of Galilee and Jerusalem, his was an affectionate sorrow. He did not complain at the slowness of the disciples in understanding his teachings. He was patient with them. His spirit was that of sweetness and charming graciousness.

The good Sabbath-school teacher will have these same qualities of spirit, will imitate these methods, will study the life of the great Teacher, and thus become an important Condition of Efficiency in Sabbath-school Work.

Joy in one's work is the consummate tool, without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—*Phillips Brooks*.

Many things which we do not call sinful degrade the soul by causing it to cleave to the dust instead of rising to higher and nobler things.—*Presbyterian of the South*.

Children's Page

Flowers on Teacher's Desk.

"I'm going to carry Teacher some pinks tomorrow," said Grace. "We have a big bed of them in our yard."

"I'm going to take her some beautiful roses," said Clarice. "Mamma says I may go to the greenhouse and select them."

Antonie did not speak. She was wishing she had some flowers to give the pretty teacher, to whose room she had just been promoted; but she lived in a flat, and there was not a bit of ground anywhere about. When she reached the great entrance, she said good-bye to her schoolmates, and ran quickly upstairs. She was so glad they did not ask her if she was going to carry flowers to the teacher.

That afternoon, when she and mamma were out for a walk, she repeated what Grace and Clarice had said.

"Can't I buy just a few roses at the greenhouse?" she begged.

"I am afraid I can not spare you any money for that," Mrs. Bradin replied. "But never mind," I have thought of something even better. I think the wild flowers are not all through blooming yet. We will walk out toward the country, and see what we can find."

"There won't be any roses, will there?" asked Antonie, sadly.

"No, it is too late for wild roses. But I recollect seeing some tansy by the side of the road, the other day when I took the trolley to Wallingford."

"Oh," cried Antonie, "I'm afraid we can't find anything pretty by the side of the road!"

"Tansy is pretty."

"How does it look? Did I ever see any?"

"I presume you've seen it. The blossoms grow on a tall stalk—a cluster of little gold buttons."

"That sounds pretty," said Antonie, brightening a little.

Antonie and her mother did not mind long walks, and after a while the city

street merged into a country road, and finally in the distance Mrs. Bradin spied the big clump of tansy. At first Antonie feared they were not just the right kind of flowers to carry to the pretty, new teacher; but her mother was so sure that she would like them that she gathered a large bunch of them. The leaves wilted a little before they reached home, but the next morning they were as bright as ever, and the little girl carried a few stalks of the yellow blossoms—by her mother's advice, not quite as many as she would have chosen. "Seven are better than seventy," mamma had said; so Antonie had only seven.

"Oh, that beautiful tansy!" exclaimed the pretty teacher, when it was put into her hand, and she buried her nose in it at once. Now Antonie did not like the odor, and she was greatly surprised to see the teacher drawing in deep breaths of the pungent fragrance.

"Did you gather this for me yourself?" the young lady asked.

"Mamma and I," answered Antonie.

"Well, I had been wishing for some; but I didn't know where to find it. It grows in my home up in Vermont and I hadn't seen a mite since I came away. Thank you ever and ever so much. I think I shall have to beg an invitation to go with you and your mother on some of your country walks."

Then, of course, Antonie said that they should be delighted to have her with them, and she went to her seat in a flutter of joy. The pinks and the roses had place on the teacher's desk beside the tansy, but Antonie fancied that it was the tansy which she looked at oftenest and most lovingly.—*The Advance*.

Preparing to Meet the Demands.

ESLE F. RANDOLPH, *President Sabbath School Board.*

The new year brings to us all new duties to perform, and new obligations to meet. We should all meet these with hearts full of courage and hope. The Board of Trustees of the Sabbath School Board accepts the new demands, and is preparing to meet them with hearts trusting in Jehovah for wisdom and strength. It is to the people, the readers of the RECORDER,

however, that the board looks with confidence for the necessary funds to carry on the work.

It is hoped that remittances will be made promptly and regularly in order that the treasurer may be able to pay bills now in hand and others as they come in. It will seem little short of a calamity if a debt must be saddled upon the board at the beginning of the year.

It is not a word of discouragement that we offer to loyal workers in the Sabbath-school work, but rather one of hope and encouragement; for never in our history was there greater need for devotion to duty in the direction of Sabbath-school work.

In Memory of Mrs. H. L. Harrington.

MRS. J. B. CLARKE.

Written for the Evangelistic Society, Alfred, N. Y., and requested for publication in the SABBATH RECORDER.

Swing open wide, O Angel Guide,
The gates of heaven straightway!
A rare sweet saint doth now await,
She entereth in today.

Morn followed morn, and night the day,
And still a captive bound—
Months melted into years away,
A long and weary round,

The while she meekly bowed her head
Beneath the chastening rod,
While narrow and more narrow grew
The circle that she trod.

With flames of unspent agony
Pain's fiery furnace glowed,
And ever yet more perfectly
The heavenly likeness showed.

For silent, passing to and fro,
With vision clear and keen,
Temp'ring the fierce and crucial glow
The form of the Fourth was seen.

'Twas he who held her waking eyes
The long and lonely night,
With visions of his loveliness
Making the darkness bright.

'Twas he through all the tedious years
Of sickness made her bed,
Where those who came to comfort her
Were themselves comforted.

'Twas he who gave the crippled hands
Their patience and their skill,
And power in near and distant lands
Their mission to fulfil.

And not a few who shrink and quail
At life's stern, hard demands,
But feel their hearts grow strong again
Remembering those hands,

Whose every stitch was set in pain,
Enwrought with faith and prayer,
While God's own peace on lip and brow
Shone like a glory there.

Dear blessed saint! enchained and hedged
About on every side,
Pain could not stay the Christ in thee,
It swept the ocean wide;

And sweeping on beyond the stars,
Thy faithful ministry
Shall live while roll the endless years
Of God's eternity.

Swing open wide, O Angel Guide,
The gates of joy straightway!
The heavenly King hath sent to bring
His daughter home today.

DENOMINATIONAL NEWS

Rev. O. D. Sherman closes his pastorate with the Richburg Church this coming Sabbath, September 24, and will give over his charge to his successor, R. R. Thorngate. We understand that Mr. Sherman does not hold himself as retired from the ministry or tired of the ministry, but will supply within easy reach of Alfred if desired.—*Alfred Sun*.

A farewell reception was given Mr. and Mrs. J. L. Skaggs last Wednesday evening in the church. The Christian Endeavor Society gave a short program. Mr. Skaggs and family leave Tuesday evening for their new home in Shiloh, N. J. They take with them the love and respect of their many friends at Nile.—*Nile Notes, Alfred Sun*.

September 19—Rev. Herbert L. Cottrell has gone to Nile, N. Y., where he will take up his duties as pastor. Mr. Cottrell has greatly endeared himself to the people here during his supplying of the pulpit the past summer. His last sermon, Sabbath morning, September 17, was from the text, Phil. iii, 13 and 14, and a most excellent one it was.—*Shiloh Notes, Alfred Sun*.

Clifton Daland, who went to Milwaukee last week, went from there to Chicago, where he enlisted in the U. S. Army, and was sent at once to Virginia.—*Milton Journal*.

A letter from Pastor Thos. W. Richardson of Mill Yard Church, London, brings the news that his health has been much improved by a five weeks' visit to the seaside. The letter says also that young D. H. Ammookoo of Africa has been with the London friends three months, and it speaks of the recent death of Brother Ammookoo's father.

HOME NEWS

WEST EDMESTON, N. Y.—Since no communication from our church and society has appeared in the home department of this paper for some time, no doubt some of our people will be interested in knowing what we are doing along religious lines. While we have nothing out of the regular order of work to report, we have no reason to be discouraged. Our meetings on the Sabbath are as a rule well attended, and the Sabbath school is being kept up with a fair degree of interest. The Ladies' Aid Society meets at least once every two weeks and not only is doing much for the support of the local work, but is also contributing for denominational purposes.

We are planning for a series of gospel meetings to begin as early as possible. It is our hope that a much greater number may become interested in Christian work, that the church may be revived, and sinners converted to Christ.

The annual picnic of the West Edmeston Sabbath school was held at the home of Dea. Lorentine Stephens near Edmeston, September the eighteenth, and was well attended. The Stephens home is located about four miles from West Edmeston. It is situated near the summit of a hill more than 1,600 feet above the level of the Atlantic waters, with a beautiful landscape facing the front, and stretching away toward the rising sun. The cordial welcome of our good deacon and his family, together with the many favorable conditions and surroundings, made it an ideal spot for such a gathering. The occasion was an enjoyable one and will not soon be forgotten by those who were permitted to attend.

PASTOR.

LOS ANGELES, CAL.—On the seventeenth of this month, the pastor, Doctor Platts, gave a graphic account of the late Conference, of the various denominational organizations composing the Conference, its personnel, order of arrangement in sessions, program, and especially of the spirit characterizing it all through the meetings, as skilfully directed by the quiet, sweet spirit of its presi-

dent, Doctor Clark. We were helped to realize something of the definite value of the Conference to our people, and to see the importance of each church and of every individual seeking earnestly by the help of the Spirit to *live the divine life* that the work of our Master may be accomplished in and through us day by day and year by year.

During the absence of the pastor the church services were maintained with interest and a good attendance—first, by the newly organized Ladies' Society, under the leadership of its president, Mrs. Lulu Ackerman; on the second Sabbath by the Sabbath school, led by the superintendent, Mrs. G. T. Brown; and on the third Sabbath by the wife of the pastor, who took the service. Every one was ready to help and the special music and well-read sermons met a most gratifying response from the congregation.

We are looking forward with eagerness to the coming among us of some families from the East, who, we are sure, will greatly cheer and assist in the church life and work.

MILTON, WIS.—At the Seventh-day Baptist church next Seventh-day the services will be in honor of the old folks. Every one is expected to wear an aster—white for the older ones and shading into the brighter colors for the younger people.

A reception committee will be at the door to supply those who can not get flowers. Seats of honor will be given the old folks, and Pastor Randolph will preach a sermon appropriate to the occasion.

All who have ever sung in the choir are requested to come up on the platform next Sabbath.

Everybody will be heartily welcomed, regardless of creed.—*Milton Journal*.

BATTLE CREEK, MICH.—Several things have occurred among us lately, which may be of interest to our friends outside of our own community. Our Seventh-day Adventist brethren have finished a series of conference and camp meetings. At one of these sessions a leader among them showed that he did not understand the attitude of our people toward religious liberty. They were kind enough to give Pastor Coon an opportunity to explain our position. As a

result of this we are led to believe that a number of people became interested in Seventh-day Baptists. Several cases were brought to our attention. One was of a lady from Texas who is a patient at the Sanitarium, and happened to be at the meeting when Pastor Coon spoke. She was brought up a Presbyterian, and about fifteen years ago accepted the Sabbath and joined the Adventists. Later she discovered that she could not accept all their doctrine and left them. She has since been looking for a church home. She studied our exposé of faith very carefully and finds that she can accept all mentioned therein, however differing with some of our people in minor detail. Her husband has bought a lot here and they think favorably of making Battle Creek their summer home.

Another case is of a good brother from near Grand Rapids. He was formerly an Adventist, but for some time has been without a church home. After looking over our exposé of faith he was overjoyed to learn that he was really a Seventh-day Baptist. A letter from him later shows that both he and his wife consider themselves as belonging with our people.

Miss Lillian Babcock of Milton, Wis., and Miss Margaret Mortensen of Plainfield, N. J., have come to strengthen our forces. Miss Babcock takes charge of the Sanitarium Library.

The American Medical Missionary College, which has been run under the supervision of the Sanitarium for about fifteen years, has been discontinued this fall. This does not show that the college was inferior to other medical schools, nor that it lacked funds, but simply emphasizes the tendency of the Medical Association and the larger schools to force the smaller out of existence by making requirements which it is impossible for them to meet. The preparatory school which was under the same management has also been closed. The closing of these two schools will be a disappointment to a large number of young people who have been pursuing courses of study in them. The college here probably furnished the best opportunity for young men or women to work their way through a medical school of any in existence.

For several Sabbaths we have been hold-

ing our services at our old quarters in the College Chapel while the Sanitarium Chapel was being redecorated. It may be of interest to our friends to know that instead of conducting a separate Sabbath school of our own we are joining our forces with the Sanitarium Sabbath school, making an organization of about one hundred and fifty members. Some of our people fill places as teachers and officers in this school. During the remodeling of the chapel this service has been held in the gymnasium.

B. F. J.

MARRIAGES

DAVIDSON-JOHNSON.—At the home of the bride's mother, Mrs. Addie Johnson, Nile, N. Y., September 6, 1910, by Rev. James L. Skaggs, Mr. Leroy Davidson and Miss Martha Johnson, both of Nile, N. Y.

LARKIN-CRUZAN.—At the home of the bride's parents, Mr. and Mrs. John L. Cruzan, near North Loup, Nebraska, on September 21, 1910, by the Rev. Geo. B. Shaw, Jay H. Larkin and Edith Cruzan, all of North Loup.

DEATHS

DAVIS.—At his home in Fouke, Ark., June 23, 1910, of tuberculosis, Mr. Alfred Stillman Davis, aged 63 years and 6 months.

Brother Davis was the eldest son of Dickason S. and Cecilia A. Davis. He was born in Harrisburg, Pa., and at the age of four years moved with his parents to Shiloh, N. J. He remained here till the death of his father, which occurred in his eighteenth year. Then he went to West Hallock, Ill., to live with his uncle. At the age of seventeen years he entered Milton College. He often spoke of those days and the friends of those days with much interest and pleasure. It was during his stay at Milton that he began the Christian life which meant so much to him all his remaining days.

He was married twice: the first time, in 1872, to Miss Emma Buck, of which marriage he leaves two children; again, in 1884, to Miss Nettie E. Lewis, who, with six children, is left to mourn the departed. In 1879 he moved from Illinois to DeWitt, Ark., where he was influential in getting together a small Sabbath-keeping colony and in the organization of the DeWitt Church. In 1892 he moved to Fouke, Ark., where he continued till the time of his death. Mr. Davis was a quiet man, true as a citizen, faithful as a Christian, and tenderly loving as a husband and father.

The funeral services, held at his home, were conducted by the writer, who, from a sad heart, testified that "a good man has departed."

G. H. F. R.

BOND.—Mrs. Elizabeth Bond, daughter of John N. and Elizabeth Shiefer, was born December 3, 1841, near Weston, W. Va., and died in Salem, W. Va., July 31, 1910, aged 68 years, 7 months and 28 days.

Her father died when she was two years old, and her mother died when this daughter was but eleven. She was married to John Bond of Roanoke, W. Va., December 13, 1866, and they have made home happy near that place since that time. Their oldest son, Lloyd, died November 27, 1893, at the age of twenty-five years.

Mrs. Bond was one of the constituent members of the Roanoke (W. Va.) Seventh-day Baptist Church, and was ever one of the faithful. Her good sense, sympathy and love made her one of the most helpful in home and church life. A husband, four children and six grandchildren will greatly miss her wise motherly counsel and her great spiritual force. In contemplation of such faith we may find the deep meaning of the Lord's words: "Blessed are they that mourn, for they shall be comforted." Since the husband and family know so well the comfort of the Scriptures which record the promises of God, we may find much to relieve sorrow in her last words expressing her complete reconciliation and her faith in the divine message. We lose from our numbers the immediate influence of a strong heart devoted to the highest human experience, but her rest and victory must live on in our memory and yet speak for salvation.

M. G. S.

COON.—Miss Daisy Coon, daughter of France and Vinnie Sinnett Coon, was born July 21, 1872, at Little Genesee, N. Y., and died August 28, 1910, at New Haven, Conn.

A brief funeral service was conducted by her pastor, Rev. James L. Skaggs, at the home of her aunt, Mrs. Louis Kenyon, August 31, 1910. The burial took place at the Utopia Cemetery.

J. L. S.

PARSLOW.—Mrs. Joseph T. Parslow, daughter of Henry C. and Martha Coon Burdick, was born at Lincklaen, N. Y., July 27, 1842, and died at her home in Syracuse, N. Y., September 17, 1910.

Sister Parslow was the youngest of eleven children and the last to go over. She was converted under the preaching of Joshua Clarke, and after baptism united with the DeRuyter Seventh-day Baptist Church in the year 1871. She retained her membership with this church till the organization of the Syracuse Seventh-day Baptist Church, January 23, 1909, with which she became a charter member. She was married to Joseph T. Parslow, December 29, 1870. Five children were born to this union, the oldest of whom passed on in infancy.

In her death she leaves a husband and four children besides a large circle of friends to mourn their loss. But their sorrow is not like that of those who have no hope; for she mani-

festated her Christian faith and life by a kindly interest in all, and in a constant effort to make others happy, and give to them the sunshine of kindly fellowship. Her example was one well calculated to inspire in others, not only a respect for religion, but also a spirit of true love for it.

Burial services were had from the home, September 20, conducted by the writer, who spoke from John xiv, 1-3. The large company present and the many floral offerings betokened the esteem in which Sister Parslow was held by friends and neighbors.

E. A. W.

WHITE.—At the home of his parents in Lower Mira Valley, near North Loup, Neb., on September 20, 1910, Ray White.

Ray was the second son of Charles E. and Nellie Pindell White, and was born in Deuel County, Neb., January 12, 1890. He was a bright, clean and promising young man; a graduate of the North Loup High School, ambitious for further opportunities for education. Ray was modest and retiring to a fault, which was probably the reason that he never had made a public profession of his faith in Christ. His death followed a brief sickness, and the funeral was very largely attended. Brother and Sister White and Ray's brothers and sisters have the sympathy of an unusually large circle of friends.

O. B. S.

"Without health there is no permanent happiness."

"Life is today too high-strung and artificial. We live too fast, and there is too much overdoing in every direction."

On a "wet" petition to reopen saloons in Washington Court House, Ohio, there were 720 signers. Of these only eighty-three were tax-payers, and of those, nineteen paid taxes only on dogs. The total tax-paying "wets" who signed the petition paid only one per cent of the taxes. And last, but not least, among the signers were ten men with penitentiary records.—*Morning Star*.

We do not expect men to come into the church perfect theologians; the church is an educational institution; the order is, first convert, then baptize, then educate.—*George Dana Boardman*.

"The soul of Jesus feels today as it used to feel about the commonplace needs of men. He cares when men are overworked and underpaid. He stands in the sweat shops in the early morning hours, in the clatter of sewing-machines, among the nervous and the weak."

Sabbath School

LESSON III.—OCTOBER 15, 1910.
THE LAST JUDGMENT.

Matthew xxv, 31-46.

Golden Text.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv, 40.

DAILY READINGS.

First-day, Rev. i, 1-20.

Second-day, Rev. xx, 1-15.

Third-day, Ezek. xxxiv, 11-31.

Fourth-day, 2 Tim. iv, 1-18.

Fifth-day, Rom. xiv, 1-13.

Sixth-day, 2 Pet. iii, 1-18.

Sabbath-day, Matt. xxv, 31-46.

(For Lesson Notes, see *Helping Hand*.)

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a RECORDER ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill. *tf.*

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

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

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

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

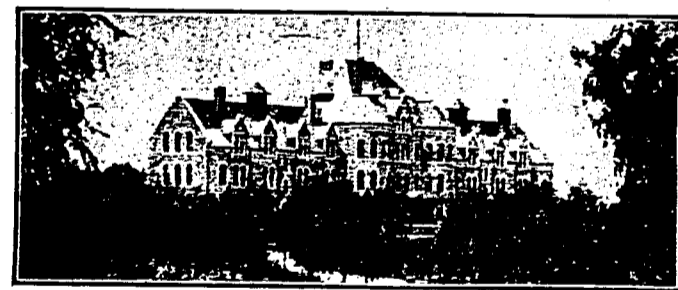
The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Road, at 118 South Mills Street.

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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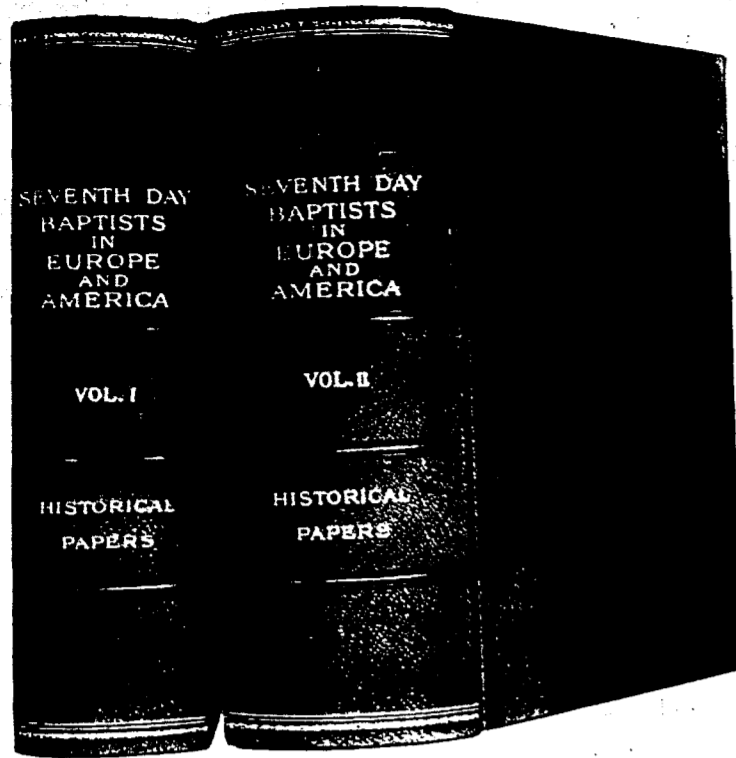
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The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.
And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he be apart?
I do not know, but I wish today
I had let the Lord Christ have his way.

—Alice J. Nichols, in *Christian Endeavor World*.

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